

"Grace and Truth"

A BIBLE STUDY MAGAZINE

FOR EARNEST MEN AND WOMEN EVERYWHERE

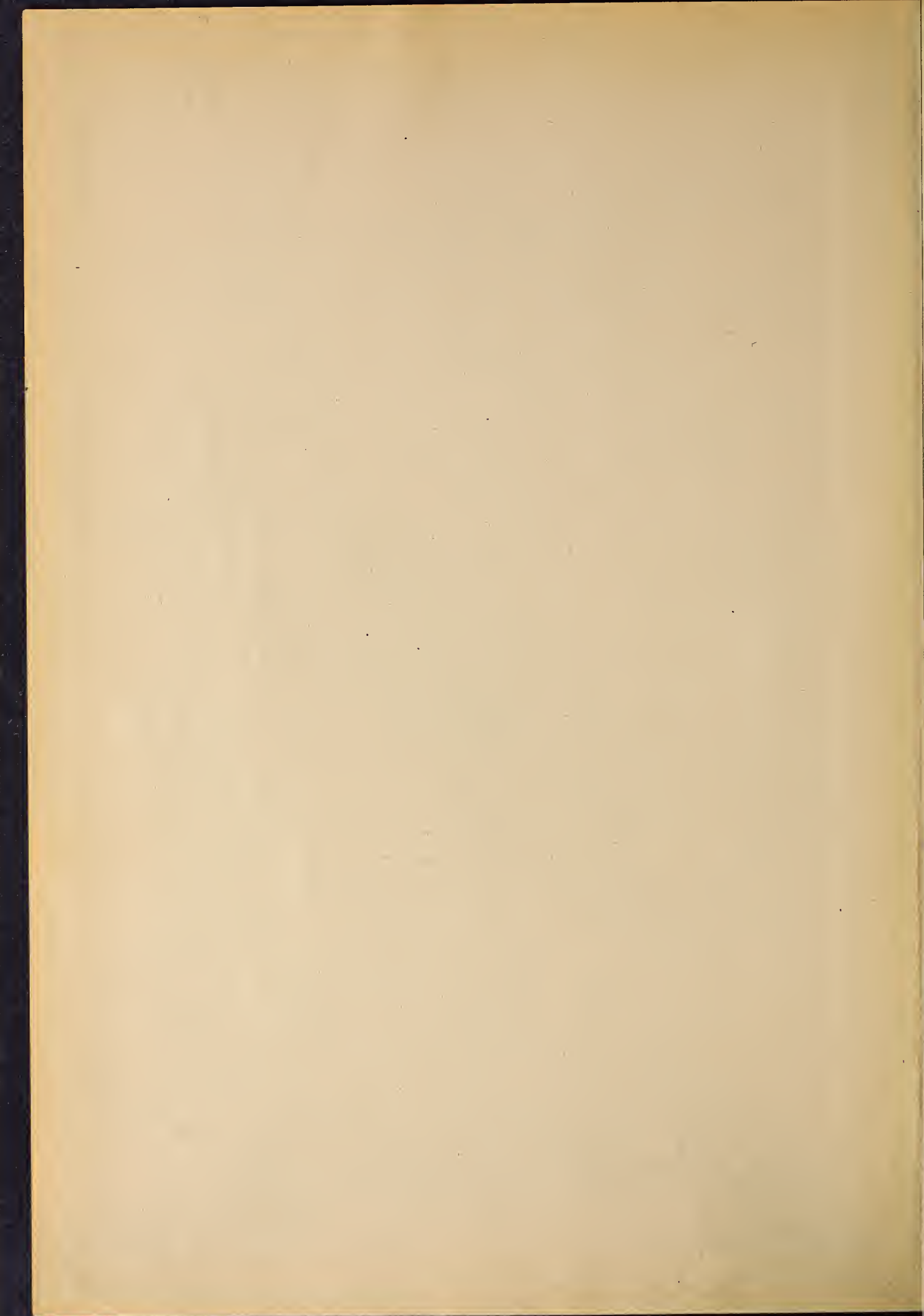


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THE TOPICAL BIBLE STUDY MAGAZINE OF AMERICA



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NEW THINGS NUMBER

January, 1945



GRACE AND TRUTH

... grace and truth came by Jesus Christ--John 1:17.

GRACE AND TRUTH

2047 Glenarm Place «» Denver 5, Colorado

DEAR GRACE AND TRUTH FAMILY:

We wish to acquaint our readers with some of the needs that are being met through the "GIFT SUBSCRIPTION FUND," by which our magazine is circulated in many places through the efforts and the gifts of our subscribers; also some opportunities that face us.

You will be pleased to know that quantities of Grace and Truth go to several prisons here in the West, and it is well received and quite popular with the inmates. The supply, however, is limited by the amount of money in our "GIFT SUBSCRIPTION FUND."

Only recently a Jewish soldier picked up a copy of the "Anti-Semitism" number of Grace and Truth. He became interested and gathered together several names of his friends, and sent the list in, desiring that copies of this number especially fitted to the Jews be sent them.

We have several calls for magazines that we cannot fill for lack of funds. A call comes from an evangelist in rural districts of Indiana and surrounding states. He reorganizes disbanded churches and establishes community Bible classes where there are no churches. He could use 100 copies of Grace and Truth a month. Another call comes from missionary workers among the colored people. Another call for magazines comes from the far-off land of India.

Here is an opportunity to spread the testimony of grace and truth as it is in Christ Jesus. It may be that some church or missionary society, or individual, or several individuals will rise to this challenge, feeling the burden for the extension of the testimony, and will give liberally to this most worthy cause.

Send your gifts to the "GIFT SUBSCRIPTION FUND," Grace and Truth, 2047 Glenarm Place, Denver 5, Colorado. Thank you, most heartily!

Yours in the Grace of Christ,

Maurice G. Danetz

THE EDITOR

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DOCTRINAL STATEMENT

of the Denver Bible Institute

and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

A Happy New Year

BY DR. JAMES F. SPINK, F.R.G.S.

"Behold, I make all things new"
—Rev. 21:5.

We approach the New Year with feelings of solemnity and awe. We are mindful that these are days of war, storm, and stress. The demons of the Middle Ages are again raising their ugly heads, whilst the passions of jealousy and prejudice dominate the course of the history of the nations.

We look into the past, even though it is a fleeting glance, and we weigh our personal short-comings, as well as our national misfortunes. These experiences, however, can be valuable when they become the powerful incentive for arranging our lives anew, for fortifying our will-power, for enlightening us in our attitude to life and its problems, and for preparing us to meet joy and even sorrow with intelligence, courage, and with accumulated spiritual strength, knowing that God doeth all things well.

Hence we greet the New Year with faith in God, and unswerving loyalty to His Son and the principles of God's Word, and may this New Year help to turn our inadequacies of the past into stepping stones to a higher spiritual walk in the future.

There is no hope of a really happy New Year apart from God, whether we be saints or sinners, and I would like to address both as we stand upon the portals of the year.

WE MUST BECOME A NEW CREATURE

This entails a new birth, for we are told in God's Word, "Ye must be born again" (John 3:7). We often hear people at this time of the year say, "I will turn over a new leaf." That, of course, is not sufficient, for it does not alter the past, and God requireth that which is past. A new book would not satisfy God. The sinner must have a new life, and this new life is in God's Son. God does not patch up or improve the old nature, but from the new birth results the implantation of the new nature. "But as many as received Him, to them gave He power to become the sons of God" (John 1:12).

This new nature will manifest itself in a new life. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

GOD DESIGNATES SUCH AN ONE A NEW MAN

and he is urged to "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). In this very practical chapter the believer is exhorted to walk not as other Gentiles walk, to talk not as the old man talks, to "sin not," and to "grieve not" the Holy Spirit. We see the clothes of the old man in Colossians 3:8-9: anger, wrath, malice, blasphemy, filthy communication, lies. As we commence the New Year, let us put off the clothes of the old man and put on the clothing of the New Man; for He says: "Put on the new man . . . Put on therefore . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another . . . and above all these things put on love, which is the bond of perfectness" (vss. 10-14). Love is the new commandment for the new man. "Love knows no jealousy; love makes no parade, gives itself no airs. Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best."

THE NEW MAN HAS A NEW SONG

"And He hath put a new song in my mouth, even praise unto our God" (Ps. 40). Though these words primarily belong to Christ, yet they can be applied to all who have been brought "out of an horrible pit, out of the miry clay." For "It is a good thing . . . to sing praises unto Thy Name, O most High." It was thus that Moses sang, to celebrate the Exodus and redemption from the land of Egypt. It was thus that David sang "in the day that God delivered him out of the hand of all his enemies." Then we have "The Song of Songs," which song is sung on the earth. And yet all these are

but foretastes of the heavenly song which shall be sung in the presence of the Lamb. "And they sung a new song, saying, Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). What a day that will be when the saints shall sing to Him the song of the Lamb! Now, as we journey on, let us speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord (Eph. 5:19).

THE NEW MAN IS JOURNEYING TO THE NEW JERUSALEM

We are strangers and pilgrims, and we are pressing on to the New Jerusalem, but as we journey we have "boldness to enter into the holiest by the blood of Jesus, by a NEW and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. 10:19-20). We need to avail ourselves of this and to enter in day by day as priests in order to obtain the support of our great High Priest.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). She is comparable to the "city of pure gold," symbol of divine righteousness, for the righteousness of God will be displayed by the saints in that day of glory. That city has "no need of the sun, neither the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." The Bride will be resplendent with the glory of God; and her bridal beauty is incorruptible and unfading, for her beauty is eternal because it has its source and its origin in heaven. She has a heavenly hope and a heavenly inheritance. Soon we shall take possession. We "look for New Heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13).

A HAPPY NEW YEAR "WHOSO TRUSTETH IN THE LORD, HAPPY IS HE."

Proverbs 16:20



Live as though Christ died yesterday, arose this morning,
and were coming back tomorrow.

EDITORIALLY SPEAKING

The President's Corner

HOW SHALL THEY PREACH?

"How shall they preach except they be sent?"—Romans 10:14.

Here is a Holy Spirit propounded question to which there can be but one answer. Messengers to the Gentile and to the Jew must be sent.

If we would have the message go to the "uttermost parts of the earth," we must send the preachers, for "how shall they hear without a preacher?" God has planned that the Gospel should be given by word of mouth and by the life of His messengers.

No Christian is a complete servant of the Lord until he is a **SENDING** Christian.

The first step of sending a preacher or missionary is provision for training that one in a school that teaches him the Word, deepens his spiritual life, and equips him with training to perform the tasks in the particular work or field to which God has called him.

Establishment and support of such schools must be by effort and sacrificial giving of God's people who believe in **SENDING**.

State schools do not propose to prepare men and women to become preachers or missionaries. Neither their endowment nor their curriculum provides for training to carry His Message to the world. Our God would never have us depend on public funds to provide such training.

Therefore, it is evident that the training of preachers and missionaries must be provided by those whose hearts are stirred by the Lord to **SEND**.

It is the responsibility of every Christian to have a part in **SENDING**, and since the first part of sending is provision of schools for training, it is the responsibility of every Christian to have a part in the support of some school that is set to train those who are to be **SENT**.

There are not enough schools, and those existing lack facilities to care for the host of youth whom the Lord has called to be ready to go to those uttermost parts when strife of battle ceases to flow over the lands.

The Denver Bible Institute has the trained staff to teach double or triple the number of students that can be cared for in our present dormitory facilities. We must have more room for those who would be trained and ready to go at His will.

We need immediately:

- (1) 1,000 new friends who will support the current expense program of the school by giving \$1.00 or more per month for that purpose.
- (2) Larger gifts of any amount that we may purchase or build dormitory space to accommodate those who are ready for this training but for whom we have no room.
- (3) For those on whose heart the Lord has laid the burden of **SENDING**, this school offers opportunity for God's stewards to have a definite part in the first step of sending the preachers that men everywhere may hear and believe.

Today's happy companionship may be tomorrow's aching solitude of heart. But today's God will be tomorrow's God, and today's Christ will be tomorrow's Christ. Other fountains may dry up or freeze up, but this fountain knows no change.

Therefore, the question, "If you had only one year to live, how would you live it?" Not many of us are living at our best. Oh, let us rouse ourselves and cast away sloth, coldness, love of self, and whatever interferes with our pure love of Christ!

If we had but one year to live, we would live only for Christ. We would make Him the source, center, and circumference of all the soul's ranges of delight. We would want to be absolutely committed to Christ—making Christ the criterion of all our thoughts, words, and actions.

If we had but one year to live, we would live victoriously, breaking with all sin, bringing sin and habit to the cross. The door to victorious living is open to all of us, and we have no right to be weak when we have so mighty a Saviour.

If we had but one year to live, it would be a year of soul-winning. We would bend every effort to win others to Christ. Our churches would be centers of evangelistic activity, humming with activity in soul-winning. Our homes would be aglow with the love of Christ. Our hearts would be filled with the passion for souls, and our faces would be radiant with compassion for others.

In short, if we had but one year to live, we would live our whole life during that year as related to eternity.

But, we do not live a year at a time. We live only a day at a time—in fact, only a moment at a time.

Dear reader, face this question and its issues, and determine what your life shall be by the grace and power of God.

Let us all burn up for Christ this coming year!

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ARE WE READY FOR PEACE?

As we enter the year 1945 the war is still with us. Many are war-weary and are asking, "When will peace come?" We venture our judgment that we are not ready for peace should it come soon. We would be most happy to confess a mistake in judgment, but we believe that we have only begun to see the horrors of war. We believe that many bitter and hard months with mounting casualty lists lie before us in

NEW THINGS

We present herewith the "New Things" number of *Grace and Truth*. At this season, as the old year changes to the new, we are reminded of the many "New Things of Scripture," of which it is the privilege and pleasure of the Christian believer to partake. These New Things are all the result of the work of Christ. May we ever glory and revel in His blessed work.

Browse about in this issue, dear reader. Fill your heart and mind and soul with the New Things which God intends for you to fully possess, and may your heart be content.

IF I HAD BUT ONE YEAR TO LIVE

We are so constituted that we grow into the persuasion that what has been, will be. Yet we can give no sufficient reason for this persuasion. "Because the sun rose today, it will rise tomorrow," we say. But there was once a today without a yesterday, and there will yet be a today without a tomorrow as far as time is concerned. So the axiom of thought, that things will continue as they have been, seems to rest on an insecure basis. Today's wealth may be tomorrow's poverty. Today's health may be tomorrow's sickness.

Europe. Then, there is a much longer period in Asia. Our nation is not repentant. Our pride is the greatest of any nation in history. We do not feel the need of God Almighty's help. We have no days of prayer for victory. We are light hearted and flippant. Our pride is inflated. It is not consistent with God's nature and holiness to let us win a low-cost victory. We have not gotten to our knees yet. We are not ready for peace. We need to be brought low.

★ ★

LET AMERICA BLESS GOD!

During the past few years multitudes in America have been lightly singing the song "God Bless America." It would have been better to have sung "God Save America," or "Just as I Am without One Plea." The point is this: America and Americans have much evil and wickedness to be repented of before God can bless America in a manner which is entirely consistent with His holy and righteous nature. It is not consistent with God's righteous and holy nature that He should bless those who are denying the most important phases of His being. Just now, Americans are filled with avarice, pride, haughtiness. If victory and peace were announced today, by tomorrow morning America would be the drunkenest nation in the annals of history. If God is to bless America, then America must bless God! If there is to be blessing there must come a tremendous spiritual revival, a great turning back to God. This is definite logic and spiritual reasoning, and it puts a great responsibility upon true Christian believers. Let God's people humble themselves. Let the millions of self-seeking, pleasure-loving, money-mad people turn from their godless ways. Let America bless God; then God will bless America.

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THE SPURGEON MEMORIAL FOUNDATION

We wish to call to the prayerful attention of our readers that here in Denver the Spurgeon Memorial Foundation has recently been organized. Two graduates of Denver Bible Institute are at its head. Mr. Clarence R. Harwood is the President, and the Rev. Carl C. Harwood is the Director. The purpose of the Foundation is to spread the Gospel to needy souls in both home and foreign lands—to send out, as the funds permit, spiritually qualified missionaries, and to send out missionaries and evangelists to the neglected areas of our nation. It will work with the existing mission boards that are true to the Word of God. It will cooperate with every church and Christian group that is free from modernism and fanatism.

At the present time the Spurgeon Foundation is carrying on an effective witness to the Jews in a number of places. Here in Denver, the Victory Center for Servicemen is conducted under the auspices of the Foundation, and thousands of our men in uniform are hearing the testimony of the Gospel, and are confessing Christ as their Saviour. The Foundation does not represent a large endowment of money, and it is expected that many who desire to reach lost souls for the Lord Jesus Christ, will place their financial support behind this work. We believe that the Spurgeon Memorial Foundation is raised up of God to meet a great need, and that God will give it an ever enlarging ministry until Jesus comes. We bespeak for it the prayers of God's true children everywhere.

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MORE ABOUT GOSPEL BROADCASTING

It now appears that a new channel is opening up for Gospel broadcasting in what is known as "frequency modulation," or simply FM, which provides reception without static, and has a range that is constant day and night. This entirely new channel of radio is now opening up, and it will be greatly developed after the war. Some alert Christian organizations are beginning to realize that FM presents an opportunity. As reported by "Sunday" magazine, already Moody Bible Institute has a license for broadcasting on a twenty-four hour-a-day basis over its own FM transmitter. There has been much concern over the future of Gospel broadcasting and there have been many petitions to God that the Gospel might be kept on the air, and now God's answer to prayer appears.

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DIAMOND JUBILEE

The Fleming H. Revell Company has during the past month been celebrating its seventy-fifth year of publishing. Its founder was the late Mr. Revell, who as a young man, came under the influence of Dwight L. Moody. It was a relationship that was later intensified by the marriage of Mr. Moody to Mr. Revell's sister. The first published book bore a Scripture title — the same title that our magazine bears. It was "Grace and Truth," by Mackay. This book sold by the thousands of copies, and it is still available and has a ready sale. The business which was inspired by Mr. Moody has for many years been distinguished by the slogan "Publishers of Evangelical Literature." No other publishing house can point to such an inspiring and notable list of authors which includes great preachers, world evangelists, famous missionaries, Sunday school workers, biographers, and writers of clean, healthy novels.

★ ★

A NEW FEATURE

With this issue we begin an extended series of Bible studies entitled "Truth in Type," by the Rev. Aaron Schlessman, pastor of the First Baptist Church of Lamar, Colorado. These studies first appeared in the original "Grace and Truth" magazine, published between the years 1910 and 1914 at Kansas City, Missouri. These rich studies will have a great ministry of blessing to our enlarged family of readers.

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THE COMING ISSUES

Next month's issue of "Grace and Truth" will be the "Trend of the Age" number. It will be an issue that you will not want to miss, and you will also wish extra copies to pass out to your friends or give to your pastor. There will be timely articles on prophetic subjects. Other great issues are in store for our readers, such as: March, "Cross of Christ"; April, "Resurrection"; May, "Christian Home"; and June, "Christian Evidences." These special topical numbers of "Grace and Truth" will be packed full of material calculated to bless and build up the souls of our readers. Another special series entitled "Expositions in Philipians," by the Rev. J. J. Edwards, will appear soon. We want every one of our readers to be boosters and to secure subscriptions for our magazine.

A NEW LIFE FOR THE NEW YEAR--WHO IS READY TO BEGIN IT? NO OTHER LIFE IS WORTHY OF AN IMMORTAL BEING. ANYTHING ELSE THAN GIVING ONE'S SELF WHOLLY TO GOD IS THROWING ONE'S LIFE AWAY. NO MATTER HOW YOUNG WE ARE, WE SHOULD BEGIN TO DO GOD'S WILL NOW. FOR A YEAR LOST ANYWHERE IS AN IRREPARABLE, AN IRRECOVERABLE LOSS.

TOPICAL STUDIES

The Walk of the New Man

BY H. A. IRONSIDE

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:17-24). ..

"This I say therefore"—we may well ask "Wherefore?" In view of all that has come before us in the earlier part of this epistle, in view of the fact that we have been chosen in Christ before the foundation of the world that we should be holy and without blame before Him, in view of the fact that in love He has predestined us unto the adoption of children by Christ Jesus unto Himself, in view of the fact that we have redemption through His blood, even the forgiveness of sin, according to the riches of His grace, in view of the fact that we have been made members of His body, of His flesh, and of His bones, and are by the Spirit united to a risen Christ in glory—because of all these things, the apostle says, "I testify in the Lord, that ye walk not as other Gentiles walk." The Christian is called out from the world. His life is not to be as the lives of those about him. A very common saying is, "When you are in Rome, do as the Romans do," but that does not apply to the Christian. No matter where you find him, he is to walk as a heavenly man, as one whose interests are really in another scene, as a stranger and a pilgrim here. He is called upon to refrain from everything that would in any way tarnish his pilgrim character.

"Walk not as other Gentiles walk, in the vanity of their mind." The

word translated "vanity" here does not mean what it does ordinarily. We usually think of it as meaning "pride." But the word here is not pride; the original word rather means something like a mirage, an illusion, that which is imagined but not actually true. Unsaved men have illusions of their own minds; they see mirages of all kinds and imagine them to be real, but they are not. They believe all sorts of theories, scholastic ideas, and such like, and would even bring this blessed Book to the bar of their theories instead of bringing their theories to the test of the Word of God. The Christian ought to be concerned about these things and not walk in the delusions of the fleshly mind, for these poor Christless men—whatever their talents, whatever their culture, whatever their education—have the understanding darkened, have never been born of God, and are incapable of taking in divine things.

"The natural man understandeth not the things of God." I wish that our Christian young people would realize that. I wish the Christian young men and women thronging our colleges (in many instances, unhappily, placed under the instruction of brilliant but unconverted professors, many of whom use their high office as an occasion to seek to undermine faith in the Word of God) could realize that the natural man, no matter what his intellectual qualifications, understands not the things of God; they are foolishness to him because they are spiritually discerned. Without a new life and a new nature there can be no real apprehension of divine things; and so the greatest of this world's sages is but as an ignoramus when it comes to the things of God, until he has been regenerated.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." In other words, there is no divine life. Some say there is a divine spark in every man, but that is not true. "He that hath the Son hath life, but he that hath not the Son hath not life." Until Christ

is received by faith, until people have accepted Him as their own Saviour and Lord, there is no life whatever—except, of course, this material, this natural life. "Being alienated from the life of God through the ignorance that is in them." They are wise as to the things of this world, but utterly ignorant as to the things of God. "Because of the blindness of their heart." The word "blindness" is really "hardness," and yet that does not give the thought sufficiently. It means a heart that is under the influence of an anesthetic. A person may be alive and quivering with pain but when he is put under the influence of an anesthetic, he is not awake to the true condition of things. Men and women have come under the influence of the awful deadening power of sin and their hearts are hardened, they are blinded, and they do not understand the real state of affairs; they do not understand their own condition, the condition of their country, or of the world around them. Sin has a terrible, hardening, blinding, deadening effect upon people. The Apostle describes the condition of the Gentile world in his day. Any one who is at all familiar with Greek and Roman literature, the literature of the great poets of the ancients, particularly the Comic poets, knows how very true is the description given here. How characteristic of society, too, in the days in which we live. Is it not true that the same fearful things that the ancients told of without a blush are practiced in the world today in public and in secret. But Christians are called out from all this.

Notice the awfully graphic picture of the ancient world and the world today. "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." "Being past feeling"—it might be translated, "being beyond pain." Do you remember how pained you were the first time you committed some sin against which your conscience rebelled? The hour of temptation came and you hesitated and said, "Shall I commit this sin or not?" Conscience was roused and you did not see how you could go on and indulge in that evil, unholy thing; but perhaps lured on

by godless companions, who mocked at your conscientious scruples, you said, "Oh, I will try anything once," and you took the fatal step; you committed that sin and polluted your soul by it. But you remember the pain that came afterward; you remember as you walked home, or possibly it was in your own home, you could not bear the thought of facing those nearest and dearest to you. Perhaps you were not so much concerned about the fact that the eye of God was upon you as you ought to have been, but you were concerned about what others might think of you. The second time the temptation came, and again you plunged into the sin more recklessly; this time and afterward the pain was less. And so, on and on and on and now you can go right on in that sin, in that evil course, and there is scarcely ever the least evidence of an exercised conscience. We read of people whose conscience is seared as with a hot iron. Here you have the description of an unsaved man going contrary to every divine direction until he is beyond pain. That is what sin does for people. Oh, what a mercy when the Spirit of God comes in and awakens one like that to see something of the terrible-ness of sin in the sight of a holy God and leads him at last to Christ, and out of the depths of an anguished heart to cry, "What must I do to be saved? God look in mercy upon me, the sinner." There had been such crises in the lives of these Ephesians. Many of us have known what this means, and now these words of instruction come to us as to them regarding the walk that should characterize us.

We are not to be as we once were and as those still are who having got beyond pain have given themselves over to lasciviousness and all kinds of unholy thoughts resulting in unclean works. What a mercy that this is in the past for many of us. Am I speaking to any who are still living in these things? Does your heart sometimes cry out with a desire for purity, for holiness, for goodness? Do you sometimes say:

"Tell me what to do to be pure
In the sight of all-seeing eyes.
Tell me, is there no thorough cure
No escape from the sins I despise?
Will the Saviour only pass by,
Only show me how faulty I've
been;
Will He not attend to my cry;
May I not this moment be clean?"

Oh, yes, there is cleansing for you. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). They tell me that two of

our Chicago professors have gotten out a new Bible in which they have turned those two wonderful statements into questions, but I challenge any man who knows a word of Hebrew to look them up and see if they do not stand exactly as written in our Bible. It is the unbelief of the natural heart that would put a question mark here where God has made everything so clear. There is heart purity for the sinner; there is a possibility that the dark red stains of sin may all be washed away, for it is written, "The blood of Jesus Christ, God's Son, cleanseth us from all sin," and one thus cleansed should be characterized by an altogether different walk from that which is common to the unsaved.

The Apostle goes on to say, "But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus." I want you to notice particularly the way he uses the divine titles. We know that Jesus is Christ, and Christ is Jesus. We do not for one moment consent to the wretched theory that a good many hold today, the one that has been popularized by Mrs. Mary Baker Patterson Glover Eddy in her false religion, in which she tries to draw a distinction between Jesus and Christ. According to that system, Jesus was simply a man, the natural born son of Mary, but Christ was a divine Spirit that came and took possession of Jesus at His baptism in the Jordan. That is an old gnostic heresy condemned by every right-minded Christian. Jesus is the Christ. "Whosoever confesseth that Jesus is the Christ is born of God." But although that is true, this is also true: Jesus was His human name here on earth; He never had that name until He came to earth. Scripture says: "Thou shalt call His name Jesus because He shall save His people from their sins." But He was Christ from all eternity. In the eighth chapter of Proverbs, wisdom is personified, and we read, "I was set up from everlasting, from the beginning of his way, before his works of old." The Hebrew term, "Set up," is the same word for Messiah or anointed. "I was the anointed, I was Messiah from everlasting; I was the anointed from the past eternity." Then, when the Spirit of God came upon Him after His baptism in the Jordan, He was the anointed, the Christ, in a new sense. And when God raised Him from the dead, we read He made that same Jesus to be both Lord and Christ! He is the anointed now as the risen and glorified One.

And now Paul says, "Ye have not so learned Christ"; and he is thinking of Him as the resurrected One, the risen One, Christ sitting at the

right hand of God, and we learn of Him as we take time to behold Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." What does he mean by that? He means this, that when He trod this earth as the lowly man, Jesus, in His life He was the manifestation of the truth. That is why He could say, "I am the way, the truth, and the life." Suppose I want to know the truth about man, what God's thought about man is. Where do I find it? In Adam? Oh, no. In Adam I see a man who listened to his wife, after she listened to the devil, and did what she told him to do — a man without a backbone, a man utterly untrustworthy. Go down all through human history, and every other man is just a reproduction of that first man. But if I want the truth concerning man, I find that it is written, "There is one mediator between God and man, the man Christ Jesus," and so we see in Him as man here on earth all that man should be for God. It is the full standard of humanity as God reveals it in His Word.

If I want to know the truth about God, where do I find it? Do I go to the universities of this world? No, they do not know anything about God. They cannot tell me anything about Him. But where shall I go? To a lot of modernistic churches, with their unconverted preachers? They do not know anything more about God than unconverted college professors. Well, then, where shall I go? To Creation? Out in the woods, out playing golf on Sunday? No, you will not find out about God there. You will get some evidences of His power and wisdom, but you will not find out anything about His love and holiness there. Where do you learn about Him? In Christ. "He that hath seen Me hath seen the Father." The truth has been made known in Jesus.

Suppose I want to find out about sin, where will I go? To some of our modern humanistic philosophies, to some of these teachers who talk about behaviourism and actually try to make men and women believe that every tendency within is perfectly lawful and perfectly right? No, not there. But where? In the cross of Jesus. There, as I behold Him, my blessed Saviour, taking the sinner's place, I see what sin deserved. The truth is in Jesus, and Christ in glory points me back to Jesus on earth and says, "If you want to know how you should walk as you go through this world, there

is where you will find it." "Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21).

But how will I be able to walk like this? I have an old nature; I once had a corrupt sinful life. How am I going to walk aright? Here is what Jesus teaches. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." What do I mean when I speak of the old man? Some people confound the old man with the old nature. You see, the old man is more than the old nature. The old man is the man of old, what you once were before you were converted. Now you are through with the man of old. If you are a Christian, you are not to live like that man any longer, but you are now to live in accordance with the truth of the new man. And who is the new man? The new man is the man of whom the Apostle Paul speaks in the twelfth chapter of Second Corinthians. "I knew a man in Christ . . . of such a one will I glory." A man in Christ—that is, the man that I now am, through infinite grace. But I am through with the old man, the man after the flesh. I have put him off, his tastes, his appetites — all that he once delighted in — and I am learning the truth as it is in Jesus.

The old man was corrupt according to the deceitful lusts, and in these we once walked in our unconverted days. But now a great change has taken place; we have been born again. That does not mean we have attained perfection. The Apostle Paul said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"And be renewed in the spirit of your mind." A better rendering is, "Being renewed in the spirit of your mind." In what sense am I being renewed in the spirit of my mind? How am I being renewed in my physical strength? As I am-careful to eat those foods that are nourishing and that will help me to build a strong body. Then how am I renewed in the spirit of my mind? As I feed upon His Word, as I enjoy communion with Him, enjoy fellowship with His beloved people.

In all these ways we are being renewed in the spirit of our minds. You never saw a strong Christian who was not a Bible loving Christian. You never saw a strong Christian who was not one who delighted in communion with his fellow believers. Where you find people who cannot have anything to do with other Christians, who go about with the "I am holier than thou" attitude, you will never discern much real holiness in their lives.

Years ago I knew an old Scotchman of the most Pharisaic type. He had been a Presbyterian until he got too good for them, and then he came and united with a little company of believers with which I was associated until he got too good for them, and then he found a group that were a little narrower than we were, until he got too good for them. He then found another group a little narrower than they and went with them. I met him one day and said, "Well, Mr. —, where do you have your Christian fellowship now?" "Oh," he said, "just between myself and the Lord. There is nobody left on earth I can have fellowship with. I will have to wait until I get to heaven." This reminds one of Elijah, who said, "I only am left." But the Lord said, "Elijah, you are all wrong. I have seven thousand just as good as you are who have not bowed their knees to Baal." The Christian who is going on with God is the one that delights in fellowship with other Christians, even though they do not see eye to eye in everything.

"Being renewed in the spirit of your mind; and putting on the new man, which after God is created in righteousness and true holiness."

Righteousness is my behavior manward. I am to be righteous in my dealings with my fellow man. It does not mean that I can be careful about my devotion to Christ and careless in regard to my life among others. A man got up in a meeting one day and said, "I want to tell you that I am standing in Christ on redemption ground." Another man arose and said, "I want to call that man down. He says he is standing in Christ on redemption ground. I do not believe a word of it. He is standing in a pair of shoes he bought from me months ago and he has not paid for them yet." Righteousness is right dealing between men. The person who professes to be a Christian and is not careful about that which is right is a disgrace to the name of the Lord Jesus Christ.

Holiness has to do with my attitude toward God. It is of the heart; it is the inward life, holiness of thought, a heart separated to God in accordance with the truth of His holy Word. This is practical Christianity, and this is how you and I are called to manifest the new life, to manifest the fact that we belong to a new creation.

Have I been setting the standard too high? I have not been setting it at all. I have been giving it to you from the Word of God.

Unsaved one, are you saying, "I should like to reach this standard, but I do not see how I ever could"? You cannot. With all your trying you will never be able to reach it. Come to God as a poor, lost sinner; give up your trying, put your trust in the Lord Jesus Christ, and He will give you a new heart, a new nature, and will enable you to live to His glory.

A motto for every day of the New Year

May my last thought at night and the first in the morning be of . . .

*A dying Saviour's love,
A risen Saviour's power,
An ascended Saviour's grace, and
A coming Saviour's glory.*

A New Song

BY LEO C. LAPP

Not somehow, but triumphantly! This is the level of the attainments of the godly. **Muddling through** may be good enough for the world, but it is not good enough for the Christian. The Christian is one who conquers — and conquers gloriously. The secret of Christian strength and glory is a song.

To sing is Christian. To have real melody in the heart is godlike. The NEW SONG of faith comes only by the Holy Spirit. It is part of the testimony that the Holy Spirit bears with our spirit — that we are the children of God. Godly people of all ages have sung the songs of faith and of victory.

In God there is victory. In God there is no defeat; those in Him may boldly say: "The Lord is our helper; we shall not fear what man can do unto us." The glorious singing experience of those in Christ stands in contrast to the great uncertainty of the ungodly who are outside of God. The ungodly have no song because they have no certainty. The only song that the wicked rightfully own is that song which comes out of a battle. That must be very uncertain and most unsatisfactory at best. The righteous have a new song. The wicked have none — not even an old one.

Two experiences in the Old Testament and two in the New Testament are chosen to illustrate the place of rejoicing, of victory, and of the new song among God's people. David said of the Lord: "He took me out of an horrible pit, and from the miry clay. He set my feet upon a rock, establishing my goings. He put a new song in my mouth, even praise unto our God" (Ps. 40:2-3). The Lord took him up, cleaned him up, set him up, started him up in singing. The singing is part of the process.

In praise to God there is victory. In rejoicing there is strength. A note lacking in our present modern war effort is that note of music and song. For some reason, probably a spiritual one, the people of the world seem unable to sing. Is this lack an evidence of weakness? We

say: not necessarily so in the world; but in the Christian realm not to be joyous, not to be sometimes singing, is the evidence of defeat.

There has been a continued discussion about the use of musical instruments in the public worship of Almighty God down through the centuries. Much evidence for and against the use of musical instruments has been offered. This statement is made in conclusion. The human voice was intended to be the greatest instrument of praise known to God. Truly, what is more inspiring than a group of happy, well-trained Christian singers, be they young or old, who have true melody in their hearts and are expressing it through their voices.

The voices and human bodies are the true musical instruments of praise to God. The whole human body vibrates and responds to the exulting harmony of God's people. So if a musical instrument is used to aid in the worshipful singing of believers, then well and good; but when instruments are used to replace or to displace the human note of praise to God, away with musical instruments. God does not want sounding noisy brass or tinkling cymbals. God's desire is for praise from the heart.

Hannah, mother of Samuel, had a child born in answer to her earnest prayer. She gave this testimony: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; **because I rejoiced** in thy salvation." Hannah rejoiced in God's salvation. She sang as one intoxicated with wine. The priest had once thought she was drunken with wine; now Hannah bore the testimony that her prayers were answered because she rejoiced in the salvation of God (I Sam. 2:1).

Again: Nehemiah said to the people of Israel, lately returned from Babylon: "The joy of the Lord is your strength." Those who joy in God are strong. Joyful and exultant

song is the level of strength for the godly. In Nehemiah's day there was little occasion for song, yet great need of it. There was lack of joy. For joy is the abiding knowledge of victory. However dark the circumstances around and within, the joyful know that God's way leads to victory. God's law is perfect. God's plans lead to final success. Joy is the knowledge that one is in God, and God is in him. The verse, "Rejoice in the Lord; and He shall give thee the desires of thine heart," places rejoicing before answered prayer.

Then in the New Testament, joy is one of the five great Christian heritages that Jesus left, in John seventeen, to His followers. These five heritages are: (1) The **Words** of God (vs. 8); (2) The **Word** of God (vs. 14); (3) The **Joy** of God (vs. 13); (4) The **Glory** of God (vs. 22); (5) The **Love** of God (vs. 26). What a pentad of blessing and of good things — five gifts, and at the center of them is **Joy**. Now joy is not the end of Christian blessing. Far be it. Joy is the secret of the believer's strength, and fruit is the purpose of the process.

Paul joyed that the Gospel was sent out to many people, and Paul lived for this purpose. While John joyed over his children and rejoiced with them in their strength for victory, all of these blessings are for the believers; and that is not all.

For there is yet another new song, an heavenly one, which is reserved for the future of the followers of Jesus Christ. In the Old Testament, Moses sang a song and rejoiced in the strength of God — so did Miriam, Hannah, Naomi, David, Habakkuk, and many others. All these were victorious. All rose up to the measure of strength and of victory in God by disciplining themselves to rejoice and to sing to God of His salvation.

So for this New Year, sing the new song. If one does not have a song, let each one examine himself and get in tune with God. God has a new song for you. Oh, why not get it? Victory is assured.

"Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." } Heb. 12:1-2

"Behold, I Make All Things New"

BY A. H. YETTER

The title of this article is taken from the fifth verse of the twenty-first chapter of the book of Revelation. The Throne-Sitter is the Speaker; hence, these are in a special sense, the Words of Deity. Moreover, their context, or setting, is very illuminating. The two preceding chapters record the glorious return of Jesus Christ to judge His enemies; the binding of Satan and his incarceration in the abyss for one thousand years; the resurrection of the saints and the thousand year reign of Christ over the earth; the loosing of Satan, the battle of Gog and Magog, and Satan's committal to the "lake of fire"; and the Great White Throne judgment. Thus, the setting of our statement, "Behold, I make all things new," indicates that it has reference to the eternal state. Furthermore, in the chapter in which these words occur and in the first five verses of the twenty-second chapter we have an outline of the "all things new."

These new things in eternity are seven in number and are as follows: (1) the new heaven; (2) the new earth; (3) the new Jerusalem; (4) the new people; (5) the new temple; (6) the new light; (7) the new paradise.

It is our purpose to discuss these seven new things in the order given, looking to the Holy Spirit to give us insight into His meaning and grace to express clearly His message.

We consider first

THE NEW HEAVEN AND THE NEW EARTH

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). Since the Holy Spirit links the heaven and the earth together here, we shall consider them together, noting the passing away of the first heaven and the first earth, and the character of the new heaven and the new earth. The fact that our present heaven and earth are to pass away is revealed elsewhere in the Scripture. Isaiah wrote: "Lift up your eyes to the heavens and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isa. 51:6a). Our Lord Jesus Christ declared: "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35). The author of the Hebrews quotes as follows: "And, Thou, Lord, in the beginning hast laid the foundation of

the earth; and the heavens are the works of Thy hands: They shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed" (Heb. 1:10-12a; cf. Heb. 12:25-27).

The time of the dissolution of the heaven and the earth is made clear by Peter in his second epistle in the following words: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:7). The reference to the "day of judgment and perdition of ungodly men" places this fiery judgment of the heavens and earth at the time of the judgment of the wicked at the Great White Throne (Rev. 20:11-15). This is clearly at the end of the millennium, the thousand year reign of Christ over the earth. Further reading in Peter's second letter strengthens this conclusion, for we find him saying: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Pet. 3:10-12). Notice the references to the "day of the Lord," and to "the day of God." The first term, "day of the Lord," is sometimes used to refer to the Tribulation, sometimes to refer to the actual day when Christ shall come to reign at the close of the Tribulation Age, and in this case, evidently to refer to the judgment day at the Great White Throne (Zeph. 1:14-18; I Thess. 5:2-5; Acts 17:30-31; Rev. 20:11-15; II Pet. 3:10-12). The "day of God" is believed by most sound expositors to refer to the eternity period following the close of the Kingdom Age. Now, let us summarize our findings as to the time of this coming dissolution of the heavens and the earth. It is linked with the "day of judgment and perdition of ungodly men"; it is associated with the "day of the Lord" and the "day of God." These would place it at the end of the millennium and at the

opening of the eternal state. Add to the foregoing the weight of the context, and we believe we are safe in saying that the dissolution of the heavens and the earth shall take place at the end of the Kingdom, or millennium.

After the passing away of the first heaven and the first earth, the new heaven and the new earth shall be established. Dr. W. Leon Tucker points out that there are three "heavens and earth" of Scripture: (1) the heavens and earth of Genesis 1:1—II Pet. 3:5; (2) the heavens and earth of Genesis 1:3-31—II Pet. 3:7; and (3) the heavens and earth of Revelation 21:1—II Pet. 3:13 (p. 373, "Studies in Revelation"). It is to the last in this series that we now refer.

We notice two things as to their character: (1) There is no sea; (2) therein dwelleth righteousness. The fact that there will be no more sea has been variously interpreted. Surely it means that there will be a change in God's method of watering the earth. It also means that much less of the earth will be given over to what has been termed "waste water." Some suggest that it means "no more separation"; and others, "no more nations." These are suggestive, and we leave our readers to decide this detail for themselves. There can be no doubt as to the second characteristic of the new heaven and earth, for we have this explicit declaration concerning them: "We, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). No more then shall "sin and sorrow rule, nor thorns infest the ground." Righteousness shall reign, and the results shall be peace and quietness forever.

We turn now to our third new thing,

THE NEW JERUSALEM

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

In our discussion of this point we shall also refer to the fuller description given in this same chapter namely, verses 9-21. Four things are suggested by the Scripture quoted—the size, the splendor, the source, and the significance of the New Jerusalem.

The colossal size of this city is given in Revelation 21:16: "And the city lieth foursquare, and the length

TRUST IN GOD

We stand on an isthmus between the old and the new year. Now, Janus-like, let us be double-faced and look both ways. The old year is history. The new is prophecy. Are we wiser by the follies and failures of the past, or prouder of our successes? Are we a year nearer the Golden Gate, as well as the Dark Valley? How about the new year? We must "walk by faith, not by sight." Time moves us onward, and we must go somewhere. Whither? The mariner can not see through the fog and cloud of the ocean, but He has the chart and the compass. Nor can we see through the mists of the coming year, but we have the Bible and the Spirit. They teach us God's will; and in harmony with that, there can be no failure. "Hope thou in God."

is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Dr. Louis Talbot's comment on this passage points out the present-day meaning of these measurements, and so we quote: "The dimensions of the city are clearly given. Twelve thousand furlongs is equivalent to 1,500 miles. The description would indicate that the city is in the form of a cube, 1,500 miles in each direction, a solid cube of golden construction. It would stretch from the farthest Maine to farthest Florida; from the shores of the Atlantic ocean to Colorado. It would cover Britain, Ireland, France, Spain, Germany, Austria, Prussia, European Turkey, and half of European Russia taken together. What magnitude!" (p. 268, "The Revelation of Jesus Christ").

The splendor of the city is suggested by the building materials. Her light is declared to be "like unto a stone most precious, even like a jasper stone, clear as crystal" (Rev. 21:11); her wall was "of jasper" (Rev. 21:18); her foundations were garnished with precious stones — "the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst; her gates "were twelve pearls; every several gate was of one pearl" (Rev. 21:21); "and the street of the city was of pure gold, as it were

transparent glass" (Rev. 21:21); "and the city was pure gold, like unto clear glass" (Rev. 21:18). What a city! No wonder the writers lapse into poetry as they think of the glories of the New Jerusalem.

From whence does this glorious city come? Our verse answers, it comes "down from God out of heaven" (Rev. 21:2). This city is not designed nor built by man; its Builder and Maker is God. This is the city for which Abraham looked, even as the writer to the Hebrews declares: "He looked for a city which hath foundations, whose Builder and Maker is God" (Heb. 11:10). In this same chapter we have this further word: "He (God) hath prepared for them a city" (Heb. 11:16). God will not disappoint the expectation of the pilgrims to the heavenly city. The city is prepared, and in due time, it shall come down from God.

Many things have been suggested as to the significance of this wonder-creating city of the future. She is called the "Bride, the Lamb's wife" (Rev. 21:9); therefore, some say this is the Church, while others say this is Israel. One group points to the names of the twelve apostles on the foundation stones for proof, while the other points to the names on the gates, even the names of the twelve tribes of Israel. Is it possible that both are right? Is it possible that in the eternal state "There shall be one fold and One Shepherd" (John 10:16)? The key to the problem seems to be the meaning of the "Bride," and we offer this suggestion — the "Bride" is not a fact, but a

symbol, a symbol of union. This is evident in its first occurrence: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Consequently, since Israel is united to the Lord, she is likened to a bride temporarily set aside, but eventually to be restored (Ezek. 16:1-14; Jer. 3:14, 20; Hos. 2:14-23). Individual believers are also united with Christ, so they are likened to a "bride" (Romans 7:4; II Cor. 11:2); then, too, the Church, the Body of Christ, is united with Him; so it is likened to a "bride" (Eph. 5:22-32). Is it not sensible to believe that in eternity all who are saved, and only the saved shall share in the bliss of eternity? Is it not sensible to believe that these shall all be united with Christ? If not, what will be their state? And if they are united with Christ, why have more than one symbol of that union?

Granting that our thought is correct, we will have no difficulty in explaining the seeming mix-up of Israel and the Church in this New Jerusalem. The foundation stones of the Church are appropriate here (Rev. 21:14; Eph. 2:19-20), for the members of the Church dwell therein; and the gates with the names of the tribes of Israel thereon are fitting (Rev. 21:12), for the saved of Israel are at home in this city. In short, the blood-bought, blood-washed children of God are the occupants of this golden city of eternity.

We come now to the consideration of

THE NEW PEOPLE

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:3).

When we take the above verse, together with Revelation 21:27, and Revelation 22:3-5, we notice seven descriptive facts concerning these new people of eternity. We will limit ourselves to the briefest of statements here.

We observe, first, **Their Relation** — They are "His (God's) people," and have their names "written in the Lamb's book of life" (Rev. 21:3, 27). We see, secondly, **Their Organization** — a monarchy — "The throne of God and the Lamb shall be in it" (Rev. 22:3). We note next, **Their Occupation** — "His servants shall serve Him" (Rev. 22:3). Fourth, we view **Their Inspiration** — "They shall see His face" (Rev. 22:4). Then, fifth, we have, **Their Identification** — "His Name shall be in their foreheads" (Rev. 22:4). Next, we notice, **Their Illumination** — "The Lord God

giveth them light" (Rev. 22:5). Last of all, we mention, **Their Exaltation**—"They shall reign for ever and ever" (Rev. 22:5). Put together, these seven facts indicate perfection, which, by the way, is the symbolic meaning of the number seven. This is the ultimate for all of God's people—perfection within and without.

Time and space urge us to condense our remaining points; so we shall comply. We shall state them, but not attempt to discuss them.

THE NEW TEMPLE

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

The type of Christ seen in the temple of the Old Testament now is banished by the presence of the Antitype. Here is the Redeeming One (the Brazen Altar), the Sanctifying One (the Laver), the Guiding One (the Light), the Satisfying One (the Shewbread), the Interceding One (the Altar of Incense), the Word of God (the Ark), and the Merciful One (the Mercy Seat).

THE NEW LIGHT

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

God brought light to the sin-darkened earth in days past (Gen. 1:2-3); the glory of God filled the tabernacle of Israel when it was set up by Moses (Exod. 40:34-38); when Jesus came into this world, it was written that "Light is come into the world" (John 3:19; 8:12); it is also promised that in respect to Christ's second coming to establish His kingdom that He shall arise as "the Sun of righteousness with healing in His wings" (Mal. 4:2); but in this coming eternal day, The Lamb shall be the perfect, never-dimming Light, dispelling all darkness forever.

THE NEW PARADISE

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: for the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His Name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light

of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:1-5).

Paradise lost in Eden, moved at Christ's resurrection, is restored in glorious newness when God makes all things new. Here is the river of God, the tree of God, the throne of God, the servants of God, and the Light of God.

All that was lost through Adam's sorry fall shall be regained, and infinitely more, through the Last Adam, our Glorious Lord and Saviour Jesus Christ. Through Him, God shall fulfil His promise and "make all things new."

If we saw a man standing by the shore and flinging gold coins and diamonds into the sea, we would say he must be insane. Yet many young people fling into the world's dark waters, coins and gems of time—days, weeks, months, years. We should not waste a moment. God wants all our life from infancy to the last hour. We rob Him when we delay becoming a Christian. Let us surrender ourselves to Christ now, today, and begin to live for Him, in Him, with Him, and to Him. Then we shall make 1945 truly a beautiful year.

GOD FAILS THEE NOT

"Why go I mourning?" (Psalm 42:9). Canst thou answer this, believer? Canst thou find any reason why thou art so often mourning instead of rejoicing? Why yield to gloomy anticipations? Who told thee that the night would never end in day? Who told thee that the winter of thy discontent would proceed from frost to frost, from snow and ice, and hail, to deeper snow, and yet more heavy tempest of despair? Knowest thou not that day follows night, that flood comes after ebb, that spring and summer succeed winter? Hope thou then! Hope thou ever! for God fails thee not.

—C. H. Spurgeon.

THE SHEEP OF THE FLOCK

We have heard the plea for trying to keep
The lambs in the narrow way,
And well we may: but what of the SHEEP—
Shall they be allowed to stray?

'Twas a SHEEP, not a lamb, that wandered away,
In the parable Jesus told;
A GROWN-UP SHEEP that had gone far astray
From the "ninety and nine" less bold.

As we have pondered these mighty and glorious changes which our God is going to effect in the future, it is well for us to think seriously of our own conduct; hence, we close with Peter's searching query: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Peter 3:11-12).

Out in the wilderness, out in the cold,
'Twas a SHEEP the Good Shepherd sought,
And back to the flock, with love untold,
'Twas a SHEEP the Good Shepherd brought.

And why for the SHEEP should we earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs away.

For the lambs will follow the SHEEP, you know,
Wherever the SHEEP may stray;
If the SHEEP go wrong, it will not be long
'Till the lambs are as wrong as they.

And so with the SHEEP we earnestly plead,
For the sake of the lambs today,
If the lambs are lost, what a terrible cost
Some SHEEP will have to pay.

We are bid to take, not to make our cross.

The New Jerusalem

AN OUTLINE STUDY

BY THE EDITOR

The relation of the books of Revelation and Genesis is most interesting. What begins in Genesis, the book of beginnings, ends in Revelation, the book of completions. To illuminate this fact we will set forth a series of comparisons and contrasts.

1. Genesis, the book of beginnings
 1. Revelation, the book of endings
2. The heavens and earth created (Gen. 1)
 2. The first heavens and earth pass away (Rev. 21:1)
3. Satan's first rebellion (Gen. 1:2; Isa. 14; Ezek. 28)
 3. Satan's last rebellion (Rev. 20:3, 7-10)
4. Sun, moon, and stars for earth's government (Gen. 1)
 4. Sun, moon, and stars for earth's judgment (Rev. 6:13; 8:12; 16:8)
5. The sun to govern the day (Gen. 1:16)
 5. No need of sun (Rev. 21:23)
6. Darkness called night (Gen. 1:5)
 6. No night there (Rev. 22:5)
7. Waters called seas (Gen. 1:10)
 7. No more sea (Rev. 21:1)
8. A river for earth's blessing (Gen. 2:10-14)
 8. A river for the new earth (Rev. 22:1-2)
9. Man created in God's image (Gen. 1:26)
 9. Man headed up by one in Satan's image (Rev. 13)
10. The entrance of sin (Gen. 3)
 10. The development and end of sin (Rev. 19-20)
11. The entrance of death (Gen. 3:19)
 11. No more death (Rev. 21:4)
12. The curse pronounced (Gen. 3:14, 17)
 12. No more curse (Rev. 22:3)
13. Man driven from Eden (Gen. 3:24)
 13. Man restored (Rev. 22)
14. The tree of life guarded (Gen. 3:24)
 14. Man has a right to the tree of life (Rev. 22:14)
15. Sorrow and suffering enter (Gen. 3:17)
 15. No more sorrow (Rev. 21:4)
16. Man's religion, art, science re-

sorted to apart from God (Gen. 4)

16. Man's religion, art, science destroyed by God (Rev. 18)
17. Nimrod, rebel-king, anti-god, founder of Babylon (Gen. 10:8-9)
17. Antichrist, rebel, king, re-builder of Babylon (Rev. 13-18)
18. A flood from God to destroy an evil generation (Gen. 6-8)
18. A flood from Satan to destroy an elect generation (Rev. 12)
19. The rainbow, God's token of His covenant (Gen. 9:13)
19. The rainbow betokening God's remembrance of His covenant (Rev. 4:3; 10:1)
20. Man's dominion ceases and Satan's begins (Gen. 3:24)
20. Satan's dominion ends and man's is restored (Rev. 22)
21. The doom of Satan pronounced (Gen. 3:15)
21. The doom of Satan executed (Rev. 20:10)
22. At the beginning of the Bible there is a garden (Gen. 2)
22. At the close of the Bible there is a city (Rev. 21-22)

At the heart of Scripture, as its central message, is the cross of Christ. All the new things of Revelation come by virtue of the work of Christ's cross, and are the direct result of His atonement.

THE NEW THINGS OF REVELATION

It is recorded that God will say: "Behold, I make all things new" (Rev. 21:5). The new conditions which will surround the redeemed race, are seven in number.

1. The new heaven (Rev. 21:1)
2. The new earth (21:1)
3. The new city (21:2)
4. The new tabernacle (21:3)
5. The new fellowship (21:3)
6. The new experience (21:4)
7. The new prospect (21:5-8)

THE DESCRIPTION OF THE CITY

Dispensationally, the eternal state is placed after the millennial age,

which comes to a close in the judgment of the Great White Throne, and in the doing away of the first earth (Rev. 20:15; II Pet. 3:10). The eternal state begins with a new heaven and a new earth. The new earth becomes the dwelling-place of God and the court and capitol of the universe. The new earth will be peopled by the redeemed of the seven dispensations of human history (Rev. 21:24).

At the beginning of the millennial age Christ comes down from heaven in power and majesty to set up His kingdom (Rev. 19:11-16). The thousand years ensues (Rev. 20:1-6). After the thousand years the eternal state begins with the New Jerusalem coming down from God out of heaven (Rev. 21:2). John was carried away to a high mountain where the vision of the New Jerusalem was revealed to him (Rev. 21:1).

1. The city will have the glory of God (Rev. 21:10-11). The redeemed of the Lord shall live in the midst of the glory of God. Our physical eyes cannot stand to look at the glory of the sun now. We shall be changed to fit our new conditions.

2. The city will have a great wall, great and high (21:12). The height of the wall is not given, but it is 144 cubits wide (which equals about 216 feet).

3. The gates of the city are of pearl (21:21). They are twelve in number. Three are on each side, and thereupon are the names of the twelve tribes of Israel (21:12-13).

4. The foundations of the city wall are twelve in number (21:14); upon them are the names of the twelve apostles, and the wall consists of twelve precious stones (vss. 19-20).

5. The size of the city is given (21:16). It will be a city foursquare—as long and as wide as it is high. The dimensions are 12,000 furlongs each way (which is the equivalent of 1800 miles square and high). God always out-classes man.

6. It will be the city of gold (21:18).

7. It will be the ideal city.

The lighting problem will be solved (21:23).

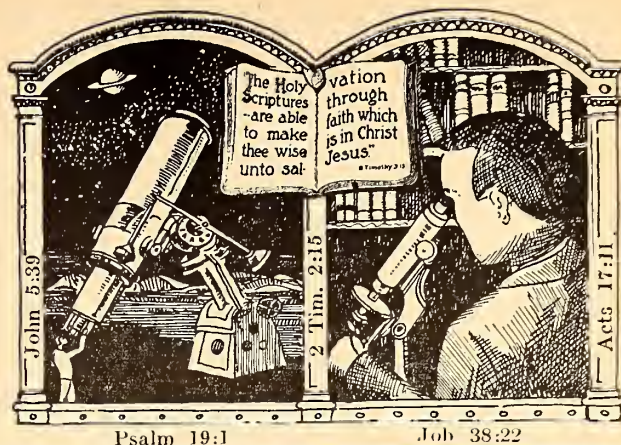
The housing problem will be solved (John 14:1-3).

There will be no muddy streets (21:21).

Continued on page 23

GRACE AND TRUTH

SERIAL BIBLE COURSES



TRUTH IN TYPE

BY AARON SCHLESSMAN

(In this new department one of the most beautiful and satisfying lines of Bible study will be followed — the study of types. That reader of 'Grace and Truth' who is hungry for the deep and precious things of the word of God will find that the types will give forth a never-failing yield.)

Frequently an experience of Christians is their growing relish, as they advance in the study of the Word of God, for the types and prophecies of the Old Testament. It is the purpose of this department to glean some of the precious truths from the Book as God has set them forth in type.

In this article we wish first to notice:

THE IMPORTANCE OF THE STUDY OF TYPES

Throughout the entire Old Testament, we see types of Him who has come and who is coming again. This portion of the Bible is not a mere collection of historical tales, giving the origin of the Jewish people, and illustrating oriental manners and customs; but we see more than the historical side, more than the prophetic portion; we see types of our wonderful Saviour. We see imbedded within the Old Testament the precious truths of the New. As Augustine says:

"The New is in the Old contained; The Old is by the New explained."

The types do away forever with the idea that the Hebrew religion, as described in the Books of Moses, was only borrowed from the heathen nations around. Were it but a borrowed religion, it would not contain these types setting forth with

wonderful accuracy the truths and doctrines of Christ.

These types, these pictures, are given us for our edification, and should be given the most careful study; for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

There would be less unsound doctrine nowadays if types were more carefully studied and more widely taught. Robert Anderson says: "The typology of the Old Testament is the very alphabet of the language in which the doctrine of the New Testament is written; and, as many of our great theologians are admittedly ignorant of the typology, we need not feel surprised if they are not always the safest exponents of doctrines." There is great personal loss to God's children if we fail to study the types.

Having briefly considered the importance of the study of types, we now turn to the question:

WHAT IS A TYPE?

A type in the stricter Greek sense ("typos") signifies a "mark," or "impression," of a seal, made by a hard substance on one of softer material. But in a more general sense, it indicates a model or original pattern, and is variously translated in our authorized version, as in:

"Who is the figure (type) of Him that was to come" (Rom. 5:14).

"Now all these things happened unto them for examples" (or types) (I Cor. 10:11).

"Unto the example and shadow . . . according to the pattern" (type) (Heb. 8:5).

To every shadow there must be a substance: so to every type there must be an antitype. A type, then, is a person, place, or incident, so presented in the Word of God as to set forth in picture some fact of spiritual importance, which may yet happen, or which has already happened. The types invariably find their center in the Lord Jesus Christ.

With the answer to the question, What is a type? we may now classify the Old Testament types under three headings:

- (1) Typical persons
- (2) Typical places
- (3) Typical incidents

An example under typical persons is Adam.

(Adam) "who is a figure of Him that was to come" (Rom. 5:14).

Under typical places is the tabernacle.

"While the first tabernacle was yet standing, which was a figure for time present" (Heb. 9:8-9).

Under typical incidents is the Smiting Rock.

"For they drank of a spiritual rock, which followed them: and the rock was Christ" (I Cor. 10:1-4).

Many other examples could be given under each of these headings, but we now turn to consider

THE OBJECTIONS AGAINST STUDYING THE TYPES

Many objections have been offered against the study of types. They tell us that types are difficult, that they are fanciful, that they are uninteresting. Though they are difficult, yet should that hinder our studying them? Beneath the boulders and rocks of the mountains lie buried the nuggets of gold. Men must labor and dig to get them. But we praise God that we need not labor alone. He has given us the

Holy Spirit to lead us into the Truth of His Book. Can it be true that the Holy Spirit has set forth truth in type so difficult that we cannot fathom its meaning with His aid? Nay, it cannot be. By careful, prayerful meditation and study, He will lead us into the deeper meaning of the Word. Can it be true that the Holy Spirit has given us Scripture that is fanciful? It seems preposterous that such an idea should have entered man's mind. God is not dealing in the imaginative, the visionary. He is giving us Truth. Can it be true that God has given us a Book full of types, and those types, uninteresting? No; it is not true. The study of types is a subject teeming with interest. They add vigor and reality to the conception of the truth.

Some even say they must not be taken literally, any more than "Pilgrim's Progress," but that these types have only a spiritual meaning or lesson. But the types and shadows of the Old Testament must be fulfilled in the New. The brazen serpent in the Old was typical of Him on the cross in the New. "And as Moses lifted up the serpent in the wilderness . . ." (John 3:14-15).

Let it be remembered, however, that anything is not a type unless we have warrant for it in the Scripture. If there be no expression or analogy which indicates the anti-type, or no New Testament passage for authority, we must not use it. There are many passages, though that give us beautiful illustrations.

Having considered the objections raised against studying the types, we take up the question,

HAVE WE VALID REASONS FOR STUDYING THE TYPES?

The answer is, Yes. God Himself sets great value upon them. It was His Spirit that designed them.

Our Lord thought much of the types. Again and again He showed how they pointed to Himself. "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself" (Lu. 24:27). Christ speaks much of the types, and they return the compliment by speaking altogether of Him. If we would "grow in grace and knowledge of our Lord Jesus Christ," we cannot do better than study those things which tell of Him, His person and work.

Another reason for valuing this part of God's Word is the very high place that is accorded to the types by the writers of the New Testament. These writers were students of the Old Testament. It was their Bible. They referred to it many times, and there are scores of pass-

ages in the New Testament which we cannot understand without having become in some measure familiar with the types. The primary interpretation of a passage is often missed for want of seeing the Old Testament type to which allusion is made. In the Gospel of John are many allusions to types. In the first chapter, the expression "The Lamb of God" reminds us of the "Pascal Lamb." In chapter 7:37-38, we are reminded of the smitten rock out of which flowed the water that satisfies the thirst of man forever. Many

of these chapters bring to our mind Old Testament types to which allusion is made. And the epistle to the Hebrews is made up of practically nothing more than references to the Old Testament. A careful study of the Bible shows that not only are the Old Testament types unfolded in the New Testament, but that the New is enfolded in them.

A glory gilds the sacred page:
Majestic, like the sun,
It gives a light to every age —
It gives, but borrows none.

*On life's road Christ can see
what I cannot see; so I am safe.*

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Chapter Eleven

THE PURPOSE FOR WHICH WE ARE WROUGHT

According to the purpose of the ages...

Paragraph 6; Chapter 3:1-13

"For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles, if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto His apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the Body, and fellow-partakers of the promise in Christ Jesus through the Gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of His power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God Who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: in Whom we have boldness and access in confidence through our faith in Him. Wherefore I ask that ye may not faint at my tribulations for you, which are your glory."

By revelation was made known unto me...

"The mystery of Christ" was revealed unto the apostles and prophets in the Holy Spirit. "The mystery of Christ"—the Gospel which Paul preached, was revealed to him in the Person of Jesus Christ. The word "revealed" means "to take off the cover." With the apostles and prophets the Holy Spirit removed the cover of things hidden (John 14:26). Paul had this help also (I Cor. 2:13), and Christ in Person came and removed the cover from things hidden (Acts 26:15-18). Paul is very explicit on this point, and he alone

BY CHARLES M. NEAL

became THE apostle to the Gentiles (Study Gal. 1:11-12; 2:6-10). It seems that to Paul alone was revealed the doctrine and place and walk and destiny of the Church. If this seems extreme, please examine the writings of James and Peter and John and Jude, and set down the specific Church truths which you find. The Gospel of God is expanded quite fully in his letters to the seven churches—from justification in Romans to glorification in the Thessalonians. The book of Ephesians, the middle Church epistle, emphasizes the place and destiny of the Church as no other book does. The notice of these facts naturally comes from our exposition of chapter three and under the title "The Purpose for Which We Are Wrought."

The mystery which for ages hath been hid in God...

The place where the converted Gentiles fit into the scheme of God was a puzzle to the apostles and prophets in the very early part of this dispensation. That the Gentiles should be saved in the days of Messiah was a clearly revealed truth in the prophets of the Old Testament (Isa. 49:6; Jer. 16:19; Mal. 1:11). There are many places in the prophets where it is said that Israel shall possess the Gentiles in the days of Messiah (Isa. 54:3; 60:10-14; 61:6-9). We crave the space to quote but one such passage, Amos 9:12: "That they may possess the remnant of Edom, and all the nations that are called by My name, saith Jehovah that doeth this." According to these and other plain passages, the early church, which was composed of Jews or Jewish proselytes, understood that the Gentiles who had accepted Christ should in some way be tributary to Israel. This was the great question to be settled by the council at Jerusalem (Acts 15:1-6). At the proper time James, with a flood of light on the topic, made a speech which cleared up the whole situation and solved the puzzle for the apostles and prophets. Let the reader study Amos 9:8-15 with Acts 15:14-22. James said something like this: "Brethren, I see how the whole matter stands at the present; God is visiting the Gentiles to take out a people for His name (a Bride for His Son). After this calling from the Gentiles is completed, Christ will return from heaven; and Israel will be restored to her land, never to be

moved again. It is then that the Gentiles, who will at that time have God's name called upon them will be possessed by Israel, just as our prophets testify. Brethren, look at what Amos says in 9:8-15 and look at what God is doing among the Gentiles, and this whole matter will be cleared up."

The dispensation of the mystery...

The mystery dispensation, which was given to Paul to make all men see, had been laid open by the Master Himself during His personal ministry. This was in a form of revelation for seeing eyes to discover, but it served to cover facts for wilful and rejecting teachers (Matt. 13:10-17). The "mysteries of the kingdom of heaven" are presented in seven parables in the thirteenth chapter of Matthew. When the leaders—"builders," as they are called had rejected Christ and therefore refused the kingdom (Matt. 11:20-24; 12:24-32), Jesus began a new form of teaching and by parable uttered things "hidden from the foundation of the world" (Matt. 13:34-35). The kingdom of heaven in its mystery form is in the earth from Pentecost to the Lord's return. The kingdom in revelation will come with the returning Christ (Luke 21:29-33; Acts 14:22). The mystery form embraces all professing Christ, and is covered by the word Christendom. The Body of Christ is within Christendom but is composed of none but the truly born-again. One becomes a member of Christendom by a profession; one becomes a member of the Body of Christ by a new birth.

To take out of them a people for his name...

God is not trying to convert the world during this dispensation. He gave no such orders; all the evidence in the Scriptures shows that till Jesus comes the true church will be a small and persecuted people. He did give orders to evangelize the world; the purpose of this is to take out a people for His name. That is what God is doing now. The people thus chosen are called to suffer with Christ and fill up on our part "that which is lacking of the afflictions of Christ" (Col. 1:24). Just as Christ suffered and entered into His glory, so must the children of God (I Pet. 1:10-12; 2:21). When the body is perfected by suffering, it will be lifted from service and suffering to a place on the throne with the Master (Rev. 3:21). The mem-

bers of this Body, in anticipation of completion with the Head, are called "Christ." This we may call the "corporate Christ." We believe Paul used the same thought in I Corinthians 12:12. By this term, "corporate Christ," we speak of Christ and the Church after the wedding has taken place as in Ephesians 5:25-33. In the Body of Christ, Jews and Gentiles are said to be "fellow-heirs," "fellow-members," and "fellow-partakers" of the promise of Christ. This Body so composed and the period during which it is being called was a sacred secret kept close in the heart of God, from the foundation of the world until Christ uttered it in parables, and Paul set about to make all men see it. This is "the mystery of Christ."

According to the eternal purpose...

The word "purpose" means that which is set before one's face. The phrase quoted as our paragraph heading is given in the margin as "the purpose of the ages." God has in mind a thing set before His face—which takes ages to bring to full fruition. It is progressive; for each age, or dispensation, adds certain features not found before. This purpose closely involves the Church, or Body of Christ: it requires the display of the manifold wisdom of God; it will be an exhibit to principalities and powers in the heavenly places; it will show, even in the ages to come, "the exceeding riches of His grace in kindness toward us in Christ Jesus." Both "the height to which we are brought" and "the purpose for which we are wrought" are magnified by the fact that we are involved in something which God has had before His face for ages and which demands the manifold display of His wisdom. It ought to stir us to the utmost to learn about it, and when once discovered it should fill our souls with joy and open our mouths with praise.

We see not yet...But we behold him...

We believe that a study of Hebrews 2:5-18 will put us in the way of discovering "the purpose of the ages." It is there we come across the use of Psalm eight. Let the reader begin with Ephesians 1:22, where we have a direct quotation from Psalm 8; then go to Hebrews 2:5-18; from there to I Corinthians 15:22-28; then back to Psalm 8. After reading all these, sit back and consider the most prominent idea that runs through text and context. One word will express it; that word is dominion. The topic is "Man's Dominion of the Earth." Psalm eight begins and ends in exactly the same way: "O Jehovah, our Lord, how

excellent is Thy name in all the earth."

And let them have dominion...

That psalm looks backward to the historical fact, and forward to the prophetic fact of the excellency of God's name in the earth. At the middle of the psalm the mindfulness of God toward man appears, and the middle verse says, "For Thou hast made him but little lower than the angels, and crownest him with glory and honor"; the next statement is: "Thou makest him to have dominion over the work of Thy hands." Going, for a little while, to the origin of this topic we arrive at the first council—the determinate counsel (Acts 2:23; 4:27-28), which met before the foundation of the world and determined, through their foreknowledge, both the creation and redemption of man (Eph. 1:4; I Pet. 1:19-20). When man was created, his first commission embraced three things which yet remain "unfinished business." We can do no more than list them, but to list them at once proclaims to all that they lie out in the future from our own day—for consummation: (1) Man was to fill the earth with his own kind; (2) Man was to subdue the elemental earth; (3) Man was to have dominion over all living creatures in earth and sea. None of these things have been accomplished and cannot be accomplished while sin and death prevail. They can never be accomplished under Adam as head, for Adam soon failed. But the Second Man, the last Adam, will eventually take over; and at that time the second Eve will be with Him (Eph. 5:25-33; Rev. 19:1-9). When the work of this Adam and Eve is finished, we behold man supreme in his dominion of the earth; and death and sin are gone forever. From the tree of life (Gen. 2:9) to the tree of life (Rev. 22:2) we have the long trek of man from Innocency to Immunity. From Genesis three to Revelation twenty we behold the great Parenthesis of Sin. But the closing scene of the Bible sees Man supreme in the earth, and heaven is open to him (Rev. 21:24-22:5). From one point to the other there are seven ages or dispensations. The thing which God set before His face—"the purpose of the ages"—has come to full fruition. But the paragraph we started with, Hebrews 2:5-18, must be briefly noted. After quoting from Psalm eight, the writer says, "For in that He subjected all things unto Him, He left nothing that is not subject to Him. But now we see not yet all things subjected to Him. But we behold Him...." He then takes up the work of Christ, which looks toward the end we have just envisioned. Our present status in

this century is, as we believe, just a little this side of Christ's return; and the kingdom in Revelation is approaching.

For this cause I bow my knees unto the Father...

Paragraph 7; Chapter 3:14-19

"For this cause I bow my knees unto the Father, from Whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in

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your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

May be strong to apprehend with all the saints...

When we contemplate just what Paul had been saying in the former paragraph, which we have tried to expand briefly, no wonder that Paul fell upon his knees to talk to the Father. That is the natural consequence of such enumeration. He wanted others to see what he saw.

His prayer is easily grasped under seven items:

1. It was to the Father and embraced every circle of relatives in heaven or on earth in all time and eternity.
2. It was that the saints might be strengthened by the Holy Spirit in their inward spiritual man.
3. It was to the end that Christ might dwell in their hearts by faith.
4. It sought both establishment and nourishment for them in the soil of love.
5. It craved for them the fullest apprehension, in every direction, the purposes of God.
6. It asked for them an experience of God's love rather than a knowledge by letter.
7. It longed before God that they might be filled "unto all the fulness of God."

By examining these seven items we find:

1. The largest prayer circle—every family for all time.
2. The deepest strongest empowerment.
3. The most holy and helpful heart Guest in heaven or earth.
4. The most happy situation and sweetest nourishment.
5. The most comprehensive view of God's greatest purpose.
6. The sweetest knowledge of God's love.
7. The best of God in everything in the largest measure for the saints.

Every family in heaven and on earth...

The items in Paul's prayer cover every family, every topic, all time and all space; all human wisdom could not exhaust them; all libraries in the world, if filled with a discussion of them, could not ex-

haust even a tithe of interesting and profitable things that the saints are yet to know and experience. Our topics—The Height to Which We Are Brought and The Purpose for Which We Are Wrought—just stand on the door-step and point inward. But just a moment with the first item: "every family in heaven and on earth." The word "house" in the sense of "family" means a "circle of relatives." In the margin "family" is given as "fatherhood," which means the same. This word in Paul's prayer excludes at once and forever any angelic hosts, for they are not a circle of relatives; it includes at once all the circles of relatives of the redeemed, whether they be of the nation of Israel or of the heavenly calling in the Church, the Bride of Christ, or the guests who may attend the wedding, or the saved nations and their kings in that glorious era after the thousand years. With these mere suggestions, one can readily see what an interesting study reaches out with imploring hands to you; since we are involved in it all, how wonderful is that to which we are being brought.

The purpose for which we are wrought...

As we come to the close of this chapter we should answer both plainly and scripturally "the purpose for which we are wrought." Briefly said, it is this: That we may reign over the nations (Rev. 2:26-28); with Christ on the throne (Rev. 3:21); upon the earth (Rev. 5:9-10); as the Bride of Christ (Rev. 19:1-8); for a thousand years (Rev. 20:1-7); and after the thousand years, under the new order, forever and ever (Rev. 22:1-5).

The Scriptures are much fuller with suggestions on this topic than many have thought. Study I Peter 1:18 to 2:10; taking no notice of the Jewish cast (I Pet. 1:1) and the Israelitish phraseology, such as "a holy nation," we may gather a profitable, future-ward glance at our future employment. The same employment will be true of Israel as a nation in another sphere (Isa. 61:4-9). But let us look at the passage from Peter—seven progressive, cumulative items:

1. Christ's substitutional offering for sin—Lamb blood (1:18-19)
2. The Gospel of salvation growing out of it (1:20-21)
3. The new birth (1:22-25)
4. The craving appetite and growing unto salvation (2:1-3)
5. Moving unto the once-rejected capstone (2:4)
6. Elected living stones in a spiritual house (2:5-8)

7. The result—an elect race, a royal priesthood, a holy nation, a people for God's own possession (that is, Christ's Bride)—to show forth God's excellencies (2:9-10 with Eph. 2:7)

All the items of number seven are ours now, but all is in prospect of a future and more glorious time to which we are moving—the time when the capstone shall have been placed (See the word "unto" seven times in Ephesians 4:12-16.

According to the power that worketh in us...

Paragraph 8; Chapter 3:20-21

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen."

Unto all the generations of the ages...

What God intends to do for us is beyond what the human and spirit enlightened mind can ask or think. The power that worketh in us—the Holy Spirit—will work until "the purpose of the ages" has flowered and fruited and mellowed to the perfection of the seven perfections of Revelation 22:1-5, beyond which we cannot go. The purpose of it all is **Glory to God**. This **Glory** is to be "in the Church and in Christ Jesus unto all the generations of the age of the ages." "O Jehovah, our Lord, how excellent is thy name in all the earth!"

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BY THE EDITOR

From our preliminary studies we have seen the Scripture's claim to both uniqueness and authority, and recognizing the fact that the Scriptures are both unique and authoritative, we now proceed to consider the laws and principles which the Scripture reveals for its own interpretation.

At the outset we wish to state emphatically that there is one sentence which makes other books a superfluity, and which adds charm and fascination to Bible study. It is: **The Bible is its own interpreter.** This is fundamental. If we are going to be real Bible students we must always recognize this fact.

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This glorious fact followed out in practice will make our Bible reading and study an ever-increasing delight.

The Bible does not need the many books of men to explain it. The Bible does not need Mrs. Eddy's "Glossary," or "Science and Health" to explain it. The Bible is its own interpreter and explainer. The Bible does not need the books of Charles T. Russell, or "Judge" Rutherford, or Ellen White to explain it. False cults and isms ask us to believe the Bible plus some other books which abound in private interpretations.

The Bible is the unique Book of all books. It is unique in its **origin** — it came from God. It is unique in its **interpretation** — it interprets itself. Its explanation is within its own pages. It lays down its own laws and principles whereby we may master its contents. The keys to the exposition of it are within the pages of the Book itself. The Bible is the solitary Book. It stands alone, and it must always stand alone.

The Bible is self-interpreting. When we recognize this fact and apply it, we may launch into the deep study of the Word of God. When we recognize this fact, the Bible will be permitted to speak for itself. This is logical, satisfying, conclusive, and inescapable. When we recognize this fact we will stay away from the fanciful interpretations and speculations of men. Back to the Word!

One of the most noted and loved

Bible students of the late nineteenth century was Dr. Arthur T. Pierson. In his book, "Knowing the Scriptures," he states: Human literature requires a lexicon and often a library of reference books to disclose its meaning. For the most part, the Word of God is its own dictionary and library of reference. Within its own compass may be found either the direct or indirect definition of its own terms — making the careful student in a large measure independent of outside help, and so enabling even the poor and simple to learn its meaning, and bringing it within universal reach." Again, Dr. Pierson says: "The best commentary on Scripture is Scripture itself — Comparing Scripture with Scripture — which yields a threefold result: **Interpretation, Illustration, Illumination.**" It is quite satisfying that the authoritative Word of God furnishes within itself the interpretative laws and principles with which to master its message.

The Bible says that it is self-interpreting. That the Author of Scripture has suggested the method by which the Scripture may be understood, is stated in I Corinthians 2: 12-13:

"Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; **COMPARING SPIRITUAL THINGS WITH SPIRITUAL.**"

It is our privilege to **know** the things which are freely given to us of God. The Bible's own method of Bible study is given us in the words which the Holy Spirit records: "**COMPARING SPIRITUAL THINGS WITH SPIRITUAL.**" These five weighty words are full of meaning, and what do they mean? The Word of God is a storehouse of spiritual truth; it is full of "spiritual things."

If we would know the things freely given to us of God, then we must compare, search, and study them. Comparing spiritual things with spiritual really means to **COMPARE BIBLE WITH BIBLE.** The divine rule is: "Prove all things" (I Thess. 5:21). The Bereans are a Scripture example of the practice of this rule (Acts 17:11).

In demonstration of the self-interpreting fact the Bible lays down its own laws and principles for its study and interpretation. In the succeeding studies of this series we shall consider the laws which govern Bible interpretation. We will take them up in the following order:

Willingness and Spiritual Discernment

The Law of the Context

The Law of First Mention

The Agreement Principle

The Law of Direct Statement

The Law of Progress

The Principle of Right Division

The Law of the Gap

The Numerical Principle

The Principle of Infinity

The Structural Principle

The Principle of Analogy

The Illustrative Principle

The Law of Appellation

The Overlapping Principle

The Threefold Principle

The Fourfold Principle

Interpretation versus Application

The Christo-centric Principle

These laws and principles are within the Word of God itself. They make the Bible **its own lexicon**, defining its terms; **its own expositor**, explaining its meaning; **its own interpreter**, unlocking its mysteries. Conscientiously studied and used, they dispel clouds; solve riddles and mysteries; steer the soul clear from fanaticism, superstition, and modernism; make Bible study an increasing delight, and give poise to the soul.

(The next study in this series will be the principle of Willingness and Spiritual Discernment.)

IT is said that there is a parish in Savoy that has the following placard in every house: "Understand well the force of the words: A God, a moment, an eternity — a God who sees thee; a moment which flees from thee, an eternity which awaits thee; a God whom you serve so ill; a moment, of which you so little profit; an eternity, which you hazard so rashly."

D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Word has come that Captain James Wood is in England. He attended a church service at which a speaker was representing The Society for the Propagation of the Gospel. James said, "His message was missionary from the first to the last, and to my amazement was filled with the Gospel message. He mentioned the deity of Christ, salvation by grace, and other doctrines that we believe to be basic fundamentals." Mr. Wood is a graduate of the class of 1938.

Rev. J. Darrel Handel, Back to the Bible Broadcast Evangelist, held meetings in Venango, Nebraska, in the school auditorium, October 8-22. Venango is the home of one of our students, Miss Nola West. At present Mr. Handel is holding meetings in Onida, South Dakota. This is a Union meeting being held in the town auditorium. Miss Genevieve Westerfield, who sings, will help with these meetings. Mr. Handel is a former student.

At a fellowship supper, December 7, Mr. Yetter showed pictures of several of the Alumni and of the work they are doing. We were glad to see Rev. ('24) and Mrs. ('23) W. Ray Gorsage of Yuma, Arizona; Rev. and Mrs. H. A. Wilson ('18) of Tempe, Arizona; Rev. and Mrs. LeRoy Thomas ('31) of Phoenix, Arizona; Rev. ('37) and Mrs. Max Kronquest of Santa Fe, New Mexico; and the work which Mrs. Christman (E. S. '30) is doing in Texas.

Sunday, December 3, six of the young people of the school drove to Pine, Colorado, to hold a service in the church there. Miss Arlene Derby, Miss Nola West, and Miss Madeline Root brought special musical numbers. Mrs. Eldon McMullen told something about the Denver Bible Institute and distributed free copies of "Grace and Truth" to all those present. Eldon McMullen led the song service, and Gorman Foley brought the message, "The Nature of God's Love." After dinner in one of the mountain homes, and invitations to return again any time they could, they left Pine for the return trip to Denver.

Rev. and Mrs. Donald Reader ('44 and '41) have taken up their new work in Victor, Colorado. They report that the Lord is blessing. Already they have had decisions for the Lord. Also they have started a

hymnsing on Saturday evenings. They ask our prayers.

Rev. Pat J. Clifford ('33) has a busy program in his church in Three Rivers, Michigan. On Thanksgiving Day he conducted a service in keeping with the day, especially remembering to pray for the men in the armed forces of our nation.

Rev. Ed. Haugh was a speaker at several classes at the Institute recently. His missionary zeal is inspiring to students, and we were all blessed by his ministry.

Rev. and Mrs. H. H. Stewart ('37 and '39) and their daughter Connie took a trip to Portis, Kansas, Mr. Stewart's home, for the Thanksgiving holiday.

Rev. Max Kronquest, of the Berean Baptist Church in Santa Fe, New Mexico, has the following program of weekly services:

Sunday — State Prison, Sunday School, Morning Worship, Young People's, Evening Service, "Know Your Bible Broadcast"

Tuesday — Children's Club, Japanese Camp

Wednesday — Prayer Meeting, Calling Committee

Thursday — Women's Bible Class

From November 12-19, Rev. Archie Yetter ('28), member of the Denver Bible Institute Faculty, was the speaker at a Bible Conference held in the First Baptist Church of Eaton, Colorado. Rev. Edwin L. Shattuck, a former student of the Institute, is the pastor and is doing a splendid work there. He is ably assisted by his wife, Mrs. Sarah Witt Shattuck (E. S. '38).

Other recent speaking engagements of Rev. Archie Yetter were: Calvary Bible Church, University Park Baptist Church, Grace Fundamental Church, West Side Center, Westwood Baptist Church, Rocky Mountain Lake Baptist Church, and Denver Rescue Mission.

Rev. and Mrs. Raymond Olander have recently moved to Alexis, Illinois, their new field of labor. We appreciate their testimony: "We do thank God for what the school in Denver means to us." Mrs. (Elfrieda Timler) Olander was graduated with the class of 1936, and Mr. Olander is a former student.



MRS. STANLEY R. SKIVINGTON

On Christmas morning Mrs. Nila Davenport Skivington ('25) was called home to be with her Lord. Her homegoing came after a serious major operation. We express our sympathy to her husband, Rev. Stanley Skivington, and children, and to her mother, Mrs. Davenport.

Mrs. Skivington has been faithful in service for a number of years. She and her husband spent nearly sixteen years on the mission field in South America. Since they came home she has helped her husband in the George McCarroll Memorial Church. This year Mrs. Skivington was serving on the faculty of the Denver Bible Institute.

In recent weeks Dean Leo C. Lapp has spoken at the services of Grace Fundamental Church, Denver Menonite Church and Sunday School, Rocky Mountain Lake Baptist Church, and the Littleton Presbyterian Church.

Mr. and Mrs. R. K. Lloyd are the parents of a son, Robert Keith, Jr., born November 29. Mrs. Lloyd (Betty Lou Siler) is a former student.

Continued on page 32

Prophecy Monthly

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HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

THE DANGER OF FOLLOWING MEN

A gentleman had a lovely Chinese plaque with curious raised figures upon it. One day it fell from the wall on which it was hung, and cracked right across the middle. Soon after, the gentleman sent to China for six more of these valuable plates, and to insure an exact match, sent his broken plate as a copy. To his intense astonishment, when six months later he received the six plates, and his injured one, he found the Chinese had so faithfully followed his copy, that each new one had a crack right across it. If we imitate even the best of men we are apt to copy their imperfections; but if we follow Jesus, and take Him as our example, we are quite sure of a perfect pattern. No fear of a flaw in His life. No fear of any mistake through following Him.—From the *Sunday at Home*

IT REMOVES STAINS

"Alcohol," says an advertisement, "will remove stains from the summer clothes." That is true, but it also removes the summer clothes, also the spring, the autumn, and the winter clothes, not only from the one who drinks it, but from the wife and family as well. It removes the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children and the happiness from his home. AS A REMOVER OF THINGS, ALCOHOL HAS NO EQUAL.

—*Christian Readers Digest*

* * *

SOUL-WINNING PAUL

By F. B. Meyer

Paul loved to save men. It was the passion of his life. Send him to Philippi, and he will not be there a day before he has turned the devil out of the poor demoniac girl. Let him be put in jail, and before midnight he will have baptized his jailor. Send him to Athens, and though he is all alone, he will gather a congregation on Mars' Hill within a week or two. Put him alongside Aquila and Priscilla at the bench, and he will make tents and talk to them in such a good wise that they will become Christians. Stand him before his judge, and the latter will

cry, "Almost thou persuadest me to be a Christian!" Let him go to Rome, tied to a Roman sentry, and he will speak to these men, one after another, in such a fashion that the whole Pretorian camp will be infused with the love of God. HIS PASSION WAS TO SAVE MEN. I do not believe that if he were here today, he would be in a street-car, or a railway car, or on board a steamer without buttonholing some man and speaking to him about his soul and his Saviour.—*Fishin' Tackle*

* * *

WHAT WE HAVE IN CHRIST

- A Life that can never be forfeited
- A Relation that can never be abrogated
- A Righteousness that can never be tarnished
- An Acceptance that can never be questioned
- A Judgment that can never be repeated
- A Title that can never be clouded
- A Position that can never be invalidated
- A Standing that can never be disputed
- A Justification that can never be reversed
- A Seal that can never be violated
- An Inheritance that can never be alienated
- A Wealth that can never be depleted
- A Resource that can never be diminished
- A Bank that can never be closed
- A Possession that never be measured
- A Portion that can never be denied
- A Peace that can never be destroyed
- A Joy that can never be suppressed
- A Love that can never be abated
- A Grace that can never be arrested
- A Strength that can never be vitiated
- A Power that can never be exhausted
- A Salvation that can never be annulled
- A Forgiveness that can never be rescinded
- A Deliverance that can never be thwarted
- An Assurance that can never be disappointed
- A Nature that can never be changed
- An Access that can never be discontinued
- An Attraction that can never be superseded
- A Comfort that can never be lessened

- A Service that can never be unrequited
 - An Intercessor that can never be disqualified
 - A Revelation that can never be destroyed
 - A Victor who can never be vanquished
 - A Resurrection that can never be hindered
 - A Hope that can never be disappointed
 - A Glory that can never be dimmed
- The Voice*

* * *

G. Campbell Morgan says: "My father came into my house soon after I was married, and looked into every room, and then he said to me: 'Yes, it is very nice, but nobody will know, walking through here whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every corner should tell that we serve the King." —*The Secret of a Happy Wedded Life*

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3

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GRACE AND TRUTH

BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON



SOME NEW THINGS SET IN ORDER

- A Christian is a **New Creature**
II Cor. 5:17
- Resting on a **New Testament**
Matt. 26:28
- Approaching God by a **New Way**
Heb. 10:20
- Daily enjoying **New Mercies**
Lam. 3:23
- Singing a **New Song**
Ps. 40:3
- Keeping a **New Commandment**
John 13:34
- Marching to a **New Heaven**
II Pet. 3:13
- A member of the great **New Man**
Eph. 2:15
- To be known eternally by a **New Name**
Rev. 2:17

—T. B.

"NEW" FROM FIRST TO LAST

- A **new birth** means John 3:3
- A **new creature** in Christ Jesus,
by Gal. 6:15
- A **new and living way**; so
that Heb. 10:20
- As **new-born babes** we seek new
food; in fact I Pet. 2:2
- All **things** are become **new now**,
and II Cor. 5:17
- A **new song** is sung by-and-by
in Rev. 5:9
- The **new heavens** and **new earth**,
when God shall make
..... II Pet. 3:13
- All **things new**, and **GRACE** will
do it all Rev. 21:5

—Hy P.

"MY PRESENCE SHALL GO WITH THEE" (Exodus 33:14)

- I. Salvation
- A. Silent in His Presence
Zech. 1:7
- B. Trembling in His Presence
Ps. 114:7
- C. Saved in His Presence
Isa. 63:9
- II. Position
- A. Standing in His Presence
II Chron. 20:9
- B. Hiding in His Presence
Ps. 32:7

- C. Dwelling in His Presence
Ps. 140:13
- III. Condition
- A. Thankful in His Presence
Ps. 95:2
- B. Singing in His Presence
I Chron. 16:33
- C. Joyful in His Presence
Ps. 16:11

Yet, sure, if in Thy Presence,
My soul still constant were,
Mine eyes would, more familiar,
Its brighter glories bear.

—J. M. H.

OLD, YET EVER NEW (I Pet. 1)

- I. Born-again ones
How? By the Word of God
Verse 23
- II. Redeemed ones
With the precious blood of
Christ
Verse 19
- III. Kept ones
By the power of God
Verse 5
- IV. Tried ones
Manifold temptations
Verse 7
- V. Rejoicing ones
Waiting for a salvation ready to
be revealed

Verses 6 and 8

- VI. Loving ones
Loving Christ and all who be-
long to Him
Verse 8
- VII. Purified ones
In obeying the truth
Verse 9

J. W. W.

PICKED UP HERE AND THERE

Man cannot be saved by perfect obedience because he cannot render it; he cannot be saved by imperfect obedience because God will not accept it.

Nothing so effectually kills the fear of man as abundance of the fear of God.

A sin which is not too great to be forsaken, is not too great to be forgiven.

Believe with your whole heart, and you shall soon be rejoicing with your whole heart.

Sinners on earth are always punished less, and in hell never more, than their iniquities deserve.

There is more power in Christ's blood to save, than in your sin to destroy.

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 6. Place and Work of the Holy Spirit.
 7. Preparation for a Revival.
 8. The Preaching That Counts.
 9. Wisdom Required in Winning Souls.
 10. The Well Instructed Church.
 11. The Art of Making Contact.
 12. Confidence and Courage in Conflict.
 13. Methods in Altar Calls.
 14. Personal Evangelism.
 15. Salvation By the Household.
 16. Child Evangelism.
 17. A Divine Crescendo.
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 19. Methods of Personal Work.
 20. Soul Winner's Reward.



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ECHOES

DELINQUENCY

Every three and one-half minutes in the United States, night and day, a check is forged; every twenty-two seconds a major crime is committed. There are nearly five million in the army of the lawless; and out of every six marriages in our country, one ends in divorce courts.

—*Children's Crusader*

DOORS OPENING UP

From Afghanistan comes news which suggests the dawning of a great hope. The Government there is now asking for European and American teachers. The Presbyterian Church of the U. S. A. is reported to be planning for work there. Thus the prayers of long years are being answered. Doors fast closed for centuries against the Gospel are about to open.

—*Revival*

COUNTER ATTACK NEEDED

Merely defensive tactics will no more suffice in our missionary warfare than in the military warfare now raging across the world . . . To continue to try to parry the enemy's blows wherever he chooses to strike will never win the war. Nothing is clearer than that our missionary work is up against a new and powerful offensive by "the world-rulers of this darkness," aimed at its overthrow. The enemy has struck blow after blow at us, and for the time being we have, so to speak, been forced to take up defensive positions and grimly hold our ground. *But we believe God is calling us to dare to take the offensive, and relying upon His almighty-power, to challenge the adversary by a vigorous counter-attack that will issue in new advance, fresh victories, and rich spoil in the form of a multitude of souls won for Christ.*

This will need a faith, a holy boldness, an all-out consecration that only the Spirit of God can effect on us.

—*The Reaper*

THE WAR'S SIN-TREND

We were told by the President to pray for the shortcomings of our nation. Here they are: God has been

put in the rumble seat instead of the driver's seat of national affairs. Men have been running after false cults and isms that evade the issue of sin and judgment to come. We have turned from God worship to idol worship—yes, idols of the movies, radio, magazines, and human personalities. Some people think more of Charlie McCarthy than Jesus Christ — and all Charlie McCarthy is a piece of wood. Children idolize Superman, and all he is is INK. Some of these wild fantastic radio stories and so-called comic magazines dealing in the realm of the impossible are the chief factors in causing juvenile delinquency.

—*Evangelist Joe Morone in the "Voice."*

SOBER RUSSIA

Here is an item of significance we picked up the other day in an exchange: "In Russia, if a woman offers a soldier liquor, she has to serve six months in prison; if she gives it to him, she is shot. There can be no drinking while war is on, for men must be strong, healthy, and fully possessed of every whit of their strength and ability." How true it is we have no means of knowing, but it is quite in line with the policies of Stalin who is a realist in everything and lets nothing stand in the way of winning the war. One of the worst features of the present struggle, so far as the Anglo-Saxon peoples are concerned, is the dreadful laxity that prevails with regard to liquor. The bitter harvest will be seen after the war, when thousands of our young men find themselves in the grip of an enemy more powerful than all the armies of Hitler, and which will make a wreck and ruin of their lives.

—*Evangelical Christian*

MORE ABOUT DELINQUENCY

Last year seventeen per cent more teen-age boys were arrested than the year before on charges of assault, twenty-six per cent more for disorderly conduct. For girls, the figures are even more startling; thirty-nine per cent more arrests for drunkenness, sixty-four per cent more for prostitution, 124 per cent more for vagrancy. Today, age sev-

enteen predominates in the number of male arrests, and age eighteen for girls.

Sixty-five million Americans never attended a church service during the year 1943. Forty-eight million people in our nation engaged in some form of gambling last year.

—*Children's Crusader*

BLACKOUT OF RELIGIOUS LIBERTY IN SOUTH AMERICA

The Catholic Church has always been the sworn enemy of Communism.

Leading Catholic clergymen, including several Bishops, were among the first to discover and decry certain Communistic trends in the national bureaucracy.

When the politicians saw the Catholics turning a cold shoulder on the New Deal, they decided to make special overtures to them, in the form of the extension of special privileges with respect to a religious monopoly in South America.

—*Dan Gilbert in the Brethren Missionary Herald*

MISSION-MINDEDNESS

Mission-mindedness is not normalcy plus for any believer. No, it is simply the normal condition of a Christian. As a daily vitamin pellet is not a substitute for obeying the rules of health, so there is no substitute for obedience to our exalted Head. To remain normal requires that one exercise constant care. Multitudes of churches and individual believers are abnormal for want of obedience to the Great Commission.

—*Rev. J. W. Limkemann in the Central American Bulletin*

SPIRITUAL CONDITIONS IN BRITAIN

There can be no doubt that, in recent times, in this land of ours there has been a widespread departure from the faith of our forefathers. Some may think this change a sign of progress, others of retrogression. But, for good or bad, the change is there.

In considering this change it is sometimes difficult to distinguish between cause and effect. Is it due to a growing materialism in our outlook, or is that the result? Has the increase in knowledge and education detached us from our simple faith in God and the unseen realities, or has the weakening of that faith exposed us to the dangers of the hollow and shallow speculations in which we are apt to indulge? However we answer these questions, there is no doubt that the following characteristics are largely found today in our outlook and attitude to the things of God.

GRACE AND TRUTH

- (1) A dulling of conscience.
- (2) But little sense of need of God.
- (3) Self-satisfaction and glorification of man.
- (4) Determination to live only in the present.
- (5) No certainty about the things of the spiritual realm. It is all vague and shifting.
- (6) Unbelievable ignorance of God and His revelation to man.

—Lt. Gen. Sir William Dobbie

It will be seen that the spiritual conditions in Britain, as analyzed by this godly general, are much the same as here in America. Thus far, the war instead of bringing us to God has driven us farther away from Him.—Ed.

THE UNKNOWN CHRIST

The tragedy of our church life is the Unknown Christ. He is unknown to thousands of members who have joined the church but do not know Christ, and now they are the most difficult of all people to reach because they hide in the church. Hundreds of people could be led to Christ if only they were not church members.

—Vance Havner in
the King's Business

WHY MODERNISM THRIVES

The reason why Modernism and Higher Criticism is so popular is not because it is scientific and accurate, but because, by many, anything that will get rid of the Bible is hailed with delight. For the Bible condemns man as a sinner, and presents the Lord Jesus Christ, the Saviour, as his only hope. This does not suit man's pride, hence the delight of getting rid of such unpalatable truths.

—A. J. Pollock in
Bible League Quarterly

MODERNISM IS BOLSHEVISM

Modernism is Bolshevism in religious life, just as Communism is Bolshevism in private life . . . The Modernist movement is doomed to fail because it has assailed the rational basis of Christianity, which is impregnable . . . Modernism is too dishonest to win candid minds. Its scholarship is shallow, its philosophy false, historically it is inaccurate, and scientifically it is unsound. In religion it is anti-Christ.

—Jones I. J. Corrigan in
Bible League Quarterly

GRANDMOTHER WANTED ANOTHER DRINK

One of the saddest spectacles of this age is the increasing number of

drunken mothers. As a pastor, I was recently called to a home where the mother was so intoxicated that she could not care for her six-months' babe, which, at the time, was in the care of a neighbor. The mother was in such despair that she was threatening to leap from the window of her apartment to end her life on the pavement several stories below.

Only a few weeks ago, we were in a taxi where an intoxicated mother was going to see her daughter, and two grandchildren whom she was to see for the first time. This grandmother pled with the taxi driver to stop that she might get another drink before she reached her daughter's home.

Alas, it is high time that the people arise and smite with a vengeance the terrible evil of alcohol, which is blighting the lives of multitudes of mothers.

—*Pentecostal Herald*

TESTIMONY OF ALLIED GENERALS

The late Field Marshal Sir Douglas Haig: "The Gospel of Christ is the only hope of the world."

General MacArthur: "I give thanks for God's guidance which has brought to us this success in our great crusade — His the honor, the power, and the glory forever."

General Sir Arthur Smith: "Christ meets every need of soldier and civilian."

General Wavell: "What the men want is a quiet place to read their Bibles and turn thoughts to God."

General Montgomery: "I read my Bible every day, and I recommend you do the same."

General Dobbie: "Christ has saved and satisfied me for forty-seven years."

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

—*Tabernacle Tidings*

THE NEW JERUSALEM

Continued from page 12

There will be an abundance of living water (22:1).

The problem of sanitation will be solved (21:27).

There will be no criminal element there (21:8).

There will be no graveyards (21:4).

The redeemed shall have happy and holy surroundings (21:4).

8. God Almighty and the Lamb will be the temple of the city (21:22). God will be all in all.

THE BLESSINGS OF ETERNITY

The happy condition of the redeemed of all ages is seen in the two closing chapters of the Bible. Through Christ, redeemed man regains all that he lost in the fall, and more. Man lost the garden but he gains the city.

1. He shall ever have happy and holy surroundings (21:4).
2. He shall ever enjoy the full light of shekinah glory (21:22-23).
3. He shall ever taste the bliss of divine solace (21:3-4).
4. He shall ever know the fulness of divine satisfaction (21:6; 22:1-2).
5. He shall ever know the perfection of divine security (21:25).
6. He shall ever engage in untiring service (22:3).
7. He shall through endless ages of eternity be the Saviour's companion and joint heir of His glory (22:4-5).

The description of the eternal state is given in eight divisions.

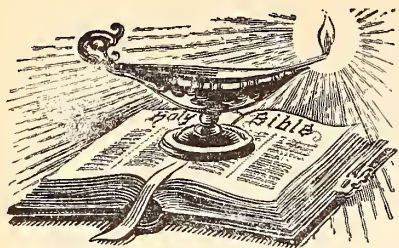
1. Perfect sinlessness (22:3)
2. Perfect government (22:3)
3. Perfect service (22:3)
4. Perfect communion (22:4)
5. Perfect resemblance (22:4)
6. Perfect strength (22:5)
7. Perfect revelation (22:5)
8. Perfect glory (22:5)

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LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

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JESUS' CONCERN FOR ALL

First Quarter, Lesson 5, February 4

Lesson: Matthew 8-9

Lesson Text: Matthew 9:1, 9-13, 18-26

Devotional Reading: John 15:15-21

Golden Text: "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

LESSON EXPOSITION

That Jesus is concerned about all is most clearly brought out in this lesson. In unmistakable terms He tells the Pharisees that He came not to call the righteous but sinners. In no less unmistakable terms the Word says, "All have sinned and come short of the glory of God." Jesus is concerned about all.

I. THE PLACE OF THE EVENTS Matthew 9:1

"And He entered into a ship, and passed over, and came into His own city." Before we discuss the city into which Jesus came, let us consider the place from which He came. The place where He was when He entered into a ship was somewhere in the eastern side of the Sea of Galilee in the country of the Gergesenes (8:28). There Jesus had healed two demoniacs, and a herd of swine had perished as the demons which were exorcised from the men entered the swine and caused them to run violently down into the sea. Then the people of the city came out to Jesus and begged Him to depart from their coasts. Whether it was apprehension about losing the swine, fear of the miraculous things Jesus did, or just the carnal dislike for righteousness and the minister of righteousness that caused the people to implore Jesus to depart, we know not. Whatever may have been the reason, Jesus came into their midst to heal, to release from sin, to bring hope and assurance for the future, to bring every conceivable joy; and the people came out and begged Him to depart. Poor blinded people. Poor miserable people. Jesus departed. He will not compel anyone to receive His grace and mercy.

He came into His own city. This

city to which He came, in which He had been residing for some time, was Capernaum (Matt. 5:13). This city was the scene of some notable miracles. Here great numbers of people heard the Word, and many joyously received it. Many did not, for our Lord a little later said: "And thou, Capernaum, which art exalted unto Heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day" (Matt. 11:23).

II. THE CALL OF MATTHEW AND HIS FEAST Matthew 9:9-13

At Capernaum Jesus selected one of His faithful disciples, Matthew, the writer of the Gospel which we are studying. In Mark (2:14) and Luke (5:27-28) this disciple is referred to as Levi.

This man, when he was called, was sitting at the receipt of custom—he was a publican. That is, he was, indirectly, an employee of the Roman government as a tax gatherer. "The Romans farmed out the privilege of collecting taxes, as is now done in some oriental countries. The right to collect a particular kind or kinds of revenue in a particular province was sold at Rome to some individual or joint stock-company of the better class of citizens, who were hence called 'publicans,' or collectors of the public revenue. These parties sent out agents who employed as subordinate either Roman citizens of the lower class, or natives of the province . . . The tax-gatherers we meet in the Gospel history are doubtless all of the subordinate class . . . Tax-collectors are in all countries apt to be unpopular and these men were especially so among the Jews. They constantly reminded the people of their subjugation to the Romans, and a proud people, whose history told of David and Solomon and the Maccabees, could never think of this without mortification. They often practiced extortion (Luke 3:13; 19:8) . . . No native would take such an office if he cared much for public opinion, and those who did were usually renegades, or very lax as to observance of the law . . . In all the provinces

these subordinates were hated and shunned, and particularly in Palestine. The Jews classed them with heathen and harlot" (Broadus). No doubt Matthew was a better character than most of them, but from his occupation we know where he was classed by the rest of the Jews.

Regardless of what Matthew had been, he rose and followed Jesus. Though the Scripture does not so indicate, it is quite likely that he had heard Jesus previously. In either case, when the call came Matthew left off his old duties and followed after Jesus.

Following his conversion, Matthew gave a great feast (Luke 5:29) and invited Jesus and many publicans and sinners. We can think of no logical reason for this display of hospitality other than that these people might be brought into contact with the One Who had done so much for Matthew. And what a glorious motive and noble gesture this was! We are indeed sorry we cannot tell the result of this gathering as far as these publicans and sinners were concerned. We'll have to wait until we get to glory to find out that. We might have known more of the actual benefits which we believe Matthew anticipated had not a crowd of Jesus' perennial enemies flocked in.

The occasion for the presence of these Pharisees, who most assuredly would not have come to dine with publicans, is not certain. Most likely the feast was somewhat of a public nature, or the Pharisees would not have crowded in. Whatever may have been the subterfuge, though, they were there, and they were there to oppose.

They opened hostilities by asking Jesus' disciples, "Why eateth your Master with publicans and sinners?" To a Pharisee, who would not even touch a publican, this seemed like a severe indictment.

The disciples did not get a chance to answer this question, for Jesus overheard and said, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." This answer Jesus gave involved: (1) a logical analogy; (2) a scriptural argu-

ment; (3) a definite declaration of His purpose.

The logical analogy Jesus set forth between the physician's work and His own needs no discussion. A physician is of benefit to those who are sick; likewise the spiritual minister benefits those who are sinners. None could gainsay this.

Jesus' second appeal was very forceful. The passage quoted, "For I desired mercy and not sacrifice" (Hos. 6:1) was very familiar to this group. We must not take this passage literally that God desired not sacrifice, but that He greatly preferred mercy to sacrifice. Again these Pharisees were utterly silenced, for they were positively zealous about the fine points of the law — separation from sinners; but the weightier matters of the law — judgment, mercy, and faith (23:22) — they entirely overlooked.

The definite statement of His mission likewise must have produced quite a dilemma for these Pharisees: "I am not come to call the righteous, but sinners to repentance." Since these Pharisees were positively righteous, in their own eyes, the mission of Jesus could have nothing in them. To agree or disagree with this purpose alike presented difficulties. Poor deluded sinners. Had they been righteous, they would have gladly helped Jesus in His ministry.

III. RESTORATION OF JAIRUS' DAUGHTER AND HEALING THE WOMAN WITH THE ISSUE OF BLOOD

Matthew 9:18-26

These two instances of physical healing show Jesus' concern in this realm. However, we must not in our thinking let the emphasis fall on the physical need above the spiritual, for we are certain that Jesus does not. Jesus healed all who sought His healing touch and even some who did not. But back of this healing and over and above this healing was the primary intent to reach lost sinners with His saving grace.

Physical healing we know to be of special significance in connection with the Kingdom. When Christ returns and reigns over an earth from which the curse has been removed, "Then," says the prophet Isaiah, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:5-6).

John the Baptist, Christ's precursor, came on the scene and announced the Kingdom of heaven

(Matt. 3:2), but he did no miracle (John 10:41). He did not heal. But when the announced King arrived on the scene, He began to announce His Kingdom and also to exhibit certain characteristics of that Kingdom by healing the sick and infirm. Likewise He gave this power to others — the twelve (Luke 9:1-2) and the seventy (Luke 10:1, 9) — whom He sent forth to preach the Kingdom. On certain occasions when the people saw some of these healing miracles, evidently their minds went back to the prophecies concerning the Son of David and the character of His Kingdom (See Matt. 12:22-23; Mark 7:37, cf. Isa. 11:1-5; 35:5-6).

The King, however, was rejected by His people; and every offer made to Israel to restore them was on the part of the most of the people rejected. Accordingly the Kingdom has been postponed. With the withdrawal of the Kingdom offer the healing ministry gradually faded out of the picture. This does not mean that God is not now concerned about the physical needs of His people. He is. He is on the throne and He answers prayer. He supplies every need of His people. When it is His will, He restores health. Every Christian should remember that God's will is best.

Certain Bible teachers see in these two miracles prophetic significance. We quote a short excerpt from Dr. A. C. Gaebelein's "Gospel of Matthew":

"Israel is often spoken of in the Old Testament Scriptures as a daughter, the daughter of Zion. In the short book of Lamentations alone we find the word, daughter, as meaning Israel, eighteen times. The daughter who has died is then likewise a type of the people. To bring life to Israel can be accomplished only through the presence of Him, Who is the life. When He came the first time, they would not come to

Him that they might have life. But He is coming again to raise up His people, to touch the daughter of Zion.

"And while our Lord goes forward to fulfill the request of the ruler, another incident comes in by the way. An unclean woman touches Him and is healed. 'And behold a woman who had an issue of blood for twelve years came behind and touched the hem of His garment; for she said within herself, if I should only touch His garment I shall be healed. But Jesus, turning and seeing her, said, Be of good courage, daughter, thy faith hath healed thee. And the woman was healed from that hour' (verses 20-23). She represents the Gentiles and the grace which comes to them by faith, while the resurrection of Israel is still drawing nigh."

THE LESSON ILLUSTRATED

That engineer who took his three boys with him for a ride on the engine, as the train pulled out of the Cincinnati depot might have said to his neighbors, "I love my children," or the neighbors might have inferred his love from the fact of his proposing to give them a ride. But when he saw a train ahead, and knew the deadly collision must come, when he passed the boys one by one to safety, while he stood his post and died — he need not speak about his love then. Silver tongues could add nothing to the declaration of that broken body. So is the love of Christ. God might write, "God is love" all over the world, might use every star to spell it over and over across the heavens, might make every voice in nature speak those words and no others; it would not be such a proof of it as the bent shoulders and the marred face of the man of sorrows. So all noble elements, blended and harmonized in Jesus Christ, show us God's love.

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JESUS AND THE TWELVE

First Quarter, Lesson 6, February 11

Lesson: Matthew 10—11

Lesson Text: Matthew 10:1, 5-8; 11:1, 25-30

Devotional Reading: II Tim. 2:1-13

Golden Text: "Ye are My friends, if ye do whatsoever I command you" (John 15:14).

LESSON EXPOSITION

In our lesson for today we find two distinct approaches to the Scripture set forth. In the first part of the lesson we find truth which is of a distinct dispensational or governmental nature. This type of truth particularly pertains to the men whom God singles out for leadership—those whom He will use in an administrative manner. This type of truth is subject to certain changes from age to age. In the last part of our lesson we find truth which is distinctly of an individual nature. This truth applies to every soul who will come to God and receive and learn of Him. This type of truth does not change, regardless of whether spoken to a soul under a Jewish age or in the Church age.

In chapter ten we find the truth which is distinctly of a dispensational nature. In the last part of the eleventh chapter of Matthew, which is assigned for our lesson today, we find our individual truth.

I. THE TWELVE SENT FORTH Matthew 10:1, 5-8

In this section we note the sending forth of the twelve, the power given unto them, the place to which they were sent, the message which they were to proclaim, and the provisions they were to take.

This sending forth of the twelve was the one time prior to Christ's return to glory that this group was sent forth apart from the presence of the Lord Himself. They were sent forth two by two (Mark 6:7). How long this particular ministry lasted we have no way of knowing. Likely it was not very long, for very little is said about the ministry of the twelve.

We note with interest the power given unto these twelve. They were given power over unclean spirits, to cast them out. They were given power to heal all manner of sickness and all manner of disease. They were even given power to raise the dead (vs. 8).

The place where the twelve were directed to go is of special signifi-

cance. Jesus told them both where not to go and where to go: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." They were very definitely commissioned to minister only to the nation Israel.

We further note the very brief, but significant message they were to proclaim: "The kingdom of heaven is at hand."

Last we note the provisions they were to take, or perhaps more accurately we should say, not to take. They were to take no money, neither gold, silver, nor brass; nor were they to take any scrip (provision bag). They were to take only one coat, one pair of shoes, or sandals, and only one staff. We might infer from the Matthew passage that they could take no shoes nor staff. Mark (6:8-9), however, makes it clear that they were permitted a staff and a pair of shoes.

Now we are ready to make a few observations about the ministry of these twelve. We immediately conclude that the instruction Jesus gave to the twelve must not be taken as literal instruction for our present time, though some very definite applications can be made. We are not commanded anywhere in the Pauline epistles, written expressly for us, to go two by two, though some distinct advantages are enjoyed by the itinerant ministers who work in this manner. The power given the twelve to heal all manner of diseases, and to raise the dead is most certainly not given to any servant of the Lord today, though God does hear and answer prayer; and many people can testify that God has graciously restored health as the children of God have prayed. Most assuredly we are not now commanded to go only to the nation of Israel with the Gospel. A very significant application however, should be drawn from Jesus' instructions to the twelve to go only to Israel. God has given the Gospel to

the Jew first—not that He desires the Jew to be saved ahead of the Gentile, but because when a Jew is converted God is especially able to use him. Statistics show, that in proportion to the number saved, three times as many Jews as Gentiles enter Christian service. Hence, rather than neglect Jewish missionary work, as has largely been the church policy, the emphasis should be placed there. In this way the Gentile world would be much more quickly evangelized. The message that the minister of the Lord now carries is different from the message these disciples carried forth. We now have no authority to say that the kingdom of heaven is at hand, for we know not how long it will be before it is set up. Nor is the servant of God in this present time instructed to go forth with neither funds nor provisions, though sometimes God may lead some person out to a work with little or no visible means of support.

It is obvious that the ministry of these twelve was vastly different from the program of the present day. The reason for this is that they were making a special offer of the Kingdom to the nation Israel. The special powers given to them were indicative of this. Healing, as we mentioned in last Sunday's lesson, is always associated with the Kingdom. The special sphere of the ministry of the twelve being centered in the nation of Israel points very definitely to the Kingdom. Israel is to have the prominent place in the Kingdom. Consequently, God's first

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overture to mankind to receive His glorious Kingdom is always to the people who are so definitely involved. Again we state that God is not more greatly concerned about the individual Jew than He is about the individual Gentile. But we are not now considering individual truth. God's plan when He places His Son on the throne of David is to dispense blessing to the world through the nation of Israel (Rom. 11:12). It must be a repentant and restored nation to whom the Kingdom can come. So it was to the nation of Israel that Jesus sent the twelve with the message. And we have already noted that the message was, "The Kingdom of heaven is at hand." It was at hand. The King was there. Had the nation readily accepted the message these twelve carried forth, the blessings of their ministry which benefited only a few, would have become universal.

Thus the ministry of the twelve was for a definite purpose for the time when they were sent out. Since the offer made to Israel at that time and also subsequent offers of the Kingdom were rejected by that nation, the Kingdom did not come. When the Church is raptured from the world, the message of the Kingdom will again go forth. At that time, the tribulational period, the work began by the twelve and others of our Lord's time will be completed. A sealed group known as the Elect Remnant, 144,000 Jews—12,000 from each of the twelve tribes of Israel—will cover the earth with the Gospel of the Kingdom (Matt. 24:14), and then shall the end come. The careful reader of the tenth chapter of Matthew will note that in the chapter a definite transition takes place. In the beginning our Lord is talking to the twelve and giving instructions that pertain only to them. Further over in the chapter, though, we find Him giving instructions that could not possibly pertain to the twelve. Note the twenty-third verse: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come." This time, when Jesus clearly indicates He will return could only refer to the tribulation period, at the close of which He will return. So from this tenth chapter of Matthew we infer that the ministry of the twelve prefigures the ministry of the Elect Remnant in the Great Tribulation.

Now we turn from truth which is of a definite dispensational nature to that which is entirely individual.

II. JESUS' THANKSGIVING AND INVITATION

Matthew 11:25-30

A thanksgiving of Jesus to the

Father, and a gracious invitation by Jesus to all men are contained in this section.

The thanksgiving of Jesus to His Father, the Lord of heaven and earth, was because the Father had hid "these things" from the wise and prudent and had revealed them unto babes.

"These things" we understand to mean all the things Jesus taught, particularly about Himself and the Father. The twenty-seventh verse, we believe, is a further explanation of "these things." "All things are delivered unto Me of My Father." "All power is given unto Me," He told the disciples just before His ascension. All judgment hath been committed unto the Son (John 5:22). As far as humanity is concerned, everything of the Father has been committed into the hands of the Son. "No man knoweth the Son, but the Father." The identity of the Son was known only to those who, willing to receive spiritual truth, had their minds illumined from

above. When Peter made his great confession, "Thou art the Christ, the Son of the living God," Jesus responded, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." The Son was the only one on earth Who had a knowledge of the character of the Father. The Father has been entirely revealed through the Son. When Philip asked Jesus to show unto them the Father, Jesus answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father" (John 14:8-9). The Father is known only through the Son and to whom the Son will reveal Him. The Son, however, will reveal Him to whosoever will know Him.

All these are the things which are hid from the wise and prudent and revealed unto babes, and for which Jesus thanked the Father. It is not that these things could not be under-

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It is not the quantity of faith that shall save thee. A drop of water is as true water as the whole ocean. So little faith is as true faith as the greatest. So it is not the measure

of thy faith that saves thee; it is the blood that it grips to that saves thee.

A man at his wits' end is not at his faith's end.

stood by the wise and prudent, but that these things are not apprehended by the natural mind, upon which the natural man, especially the wise of this world, puts such credence. These things are spiritually discerned as the Spirit of God illumines the mind of the person who is willing to know the truth. The reception of spiritual truth is available to all people in exactly the same manner. If any man will do, he shall know; and whosoever will may come. (See I Corinthians 2:10-14; John 7:17; Revelation 22:17.)

The gracious invitation is found in the last three verses of our lesson. It is an invitation to come unto Him. This implies an act of the will on the part of the person who would comply. Now we know that no man can come to Jesus except the Father draw him (John 6:44). Praise God, though, all men are being drawn to Him through the work of the Holy Spirit (John 12:32; Rev. 22:17).

The invitation is issued to all who labor and are heavy laden. None are excluded. The only requirement is a recognition of the need of a burden-bearer.

The invitation beseeches the heavy laden not only to come to Christ, but also to become yoked to Him and to learn of Him. It is one thing to be in Christ, and another thing to abide in Him. To be in Him means to be saved, but to abide in Him means to find complete rest and joy in Him. To abide in Him, however, does not mean to be without any responsibility. To be this way would mean to grow weak and atrophy. So Jesus bids the one who would have the greatest blessing to take His yoke and learn of Him. And Jesus hastens to add that His yoke is easy and His burden is light. His yoke means to be vitally linked to Him in everything in life, to follow Him, and to bear His reproach.

These truths studied under this last section in Matthew eleven are individual truths. They are for every person who will embrace them in every age. They change not.

THE LESSON ILLUSTRATED

A missionary came among the Kiowa Indians in Oklahoma, and through an interpreter preached to them on "I will give you rest." There was an Indian woman whose heart was strangely stirred as she heard. The word "rest" kept ringing in her ears and sounding in her heart; and at the close of the service she came up to the missionary and said, "Sir, did you say that this Jesus about Whom you were talking could give rest?" The missionary, encouraged in heart, said, "Yes, He can give rest." "Do you think He

can give me rest?" And then the poor woman told of the sorrows of her life, how the messenger of death had come into her tepee and taken away first one child and then another, until she had been left desolate. She showed her hands, from which joints of her fingers had been chopped away as signs of mourning. As she told her tale she lifted up her mutilated hands, and with the tears streaming down her

cheeks, she said: "Do you think he could give me rest?" The missionary told her the story of Jesus; and the old woman opened her heart to receive it, and she knew the meaning of the word "rest." I have been in her home; I have broken bread at her table; I have taken the communion at the hands of her husband, today a deacon in one of our churches in Oklahoma.—E. E. Chivers, D.D.

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TREASURES OF THE KINGDOM

First Quarter, Lesson 7, February 18

Lesson: Matthew 12—14

Lesson Text: Matthew 13:44-46; 14:13-21

Devotional Reading: Philippians 3:7-14

Golden Text: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning" (James 1:17).

LESSON EXPOSITION

The parables of the kingdom and the miracle of the feeding of the five thousand come before us in this lesson. The seven Kingdom parables were all spoken by the Sea of Galilee, four of them as Jesus sat by the Sea, and the last three of them after Jesus had dismissed the multitudes and had gone into the house. The feeding of the five thousand occurred in a desert place somewhere near the Sea.

I. THE PARABLES OF THE TREASURE AND THE PEARL

Matthew 13:44-46

As is definitely stated in each one of the seven parables, the truths contained in these parables pertain to the Kingdom of heaven. In the first parable which we study, Jesus says, "The Kingdom is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The identity of the treasure should not be difficult. The Psalmist says, "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure" (Ps. 135:4). Likewise see Exodus 19:5. The treasure is Israel.

In the interpretation of another parable our Lord said that the field

is the world (vs. 38). Without any doubt this interpretation holds good in this parable.

Also the Lord revealed the identity of the man in the parables. The Jesus Christ Himself (vs. 37). man is none other than the Lord

The man sold all that he had. He left the glories of heaven to come to this world to seek and to save the lost. "Who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

The man bought the field. The price which He paid for the field was His own precious blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from the vain

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conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19).

Thus we have the complete story. Jesus redeemed the world to obtain a treasure that was in the world. This does not mean that all the world will be saved. Though Jesus is the "propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2), only those who accept Him and the provision He has made will be saved (John 3:18). Nor does it mean that only Israelites will be saved. "For ye are all the children of God by faith in Jesus Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26, 29).

The second parable in our lesson needs no interpretation other than the identity of the pearl. The merchant man who sold all that he had to obtain this pearl must surely be the same man as the one in the previous parables. The identity of the pearl, however, presents somewhat of a problem. Some take the position that the pearl is the Church. Certain analogies may be made, but no Scripture seems to satisfy this interpretation. Some think that the Lord is here referring to Israel, but is in this parable referring only to the elect remnant, as distinguished from the whole nation in the previous parable. We fail to find any reason for this distinction. We do, however, agree with them that the pearl is Israel, but we believe it refers to the nation as a whole. The symbology of the pearl is definitely associated with Israel in the gates of the new Jerusalem. (See Revelation 21:12, 21.)

Concerning the distinction between these two parables we like the suggestion of one teacher that the treasure represents Israel scattered, and the pearl represents Israel regathered.

II. THE MIRACLE OF THE FEEDING OF THE FIVE THOUSAND

Matthew 14:13-21

The miracle of the feeding of the five thousand was truly a great miracle. It was one miracle recorded by all of the Gospel writers. It was the miracle probably witnessed by the greatest number of people—five thousand men beside women and children (vs. 21). Not only did this great number of people witness this miracle, but they also participated. A great miracle by a great Saviour testified to a great crowd when Jesus fed the five thousand.

Jesus performed this miracle, we believe, for two reasons—to meet physical needs and to meet spiritual needs.

We note the physical needs first. Matthew says, "Jesus went forth, and saw a great multitude, and was moved with compassion toward them." Jesus was and is always concerned about every need of His people. First of all He healed their sick. Then the disciples came to Him and urged Him to send the crowd away that they might go and buy themselves food. But Jesus was also aware of this need, and more than this, He was able to meet this need. "They need not depart," said He; "give ye them to eat." The rest of the story is too well known and too obvious to need to be retold here. So we press on to note the spiritual significance of the miracle.

We are told by John, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (6:14). Evidently this great miracle convinced the people, or at least some of them, that this miracle-worker was their Messiah. We might wonder why witnessing this miracle led the people immediately to the conclusion that Jesus was "that Prophet." Not all the Jews identified "that Prophet" with the Messiah, but without doubt these did, for in the next verse we are told that Jesus perceived that the people would come and take Him by force and make Him a king. This miracle must have borne special significance to these people.

Perhaps this incident where Jesus distributed the great crowd over the hillside, seated them on the grass, and fed them with bread conveyed to the minds of the people one of the names in the Old Testament whereby God had revealed Himself to His people—Jehovah-ra-ah, the Lord my Shepherd. This is the name used in the twenty-third Psalm. God has desired always to be a Shepherd to His people. In the one hundred and thirty-second Psalm God tells of His desire to place some one of

David's seed upon the throne of David (vs. 11). Making it clear that this seed of David is none other than the Lord Himself He continues, "For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread."

Whatever may have been the direct significance observed by the people, we are certain that this miracle was intended to convince the people that the One Who performed the miracle was their Messiah and that in Him was a provision for every need, both physical and spiritual.

Some additional lessons may be realized from this incident.

This miracle reveals the contrast between man's ways and God's ways. When the disciples came to the Lord at the first, it was with the suggestion that the people be sent away to provide food for themselves. This is a very human and a very normal, natural attitude. Man's way is always to look to human resources first. But Jesus said, "They need not depart; give ye them to eat." God has resources that are infinitely above our comprehension. He has a provision for every need. When Jesus told the disciples to give them to eat, He certainly expected that should they

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try to comply, they would look to Him to meet the need. The miracle reveals another contrast, the contrast between man's niggardly way and God's generosity. John records that when Jesus, in seeking to prove the disciples asked, "Whence shall we buy bread that they may eat?" Philip answered, "Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little" (John 6:5-7). Man's way invariably is—"that every one of them may take a little." Most men desire a little religion, whereby they ultimately hope to be saved. Many men lay hold upon God's promises of salvation and are therewith satisfied. Some men partake of salvation and then seek God's will for their lives. Very few men accept the challenge flung out to D. L. Moody—"The world has yet to see what God can do with a man fully yielded to His will." Now we note God's way. "And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, then the disciples to them that were set down; and likewise of the fishes as much as they would." God's way is always, "as much as they would." God has purposed that every man who will, may have life, and not not only life, but abundant life. Jesus said. "I am come that they might have life, and that they might have it more abundantly." Every person may receive as much blessing from God as he is willing to take.

Another lesson that we draw from the feeding of the five thousand is that the provision for one is adequate for all. Jesus took the five barley loaves and the two small fishes, the necessary lunch for one small boy, and made it adequate for five thousand. The provision which Jesus made on the cross of Calvary was necessary for one lost person, but is adequate for all. Had there been only one sinner in the world, we are sure that Jesus would have tasted death for that one soul. In the work which Jesus accomplished on the cross, however, He made provision for every person in the world. Jesus tasted death for every man. Every person who lifts up his eyes in hell, must do so in recognition that provision was made for his eternal salvation, had he but accepted it.

THE LESSON ILLUSTRATED

The Christian is like the pearl-diver, who is out of the sunshine for a little, spending his short day amid rocks and weeds and dangers at the bottom of the ocean. Does he desire to spend his life there? No, but his Master wants him to. Is his life there? No, his life is up above. A communication is open to the surface, and the fresh, pure life comes

down to him from God. Is he not wasting time there? He is gathering pearls for his Master's crown. Will he always stay there? When the last pearl is gathered, the "Come up

higher" will beckon him away. Until then he will simply do the Master's will.

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JESUS, THE SON OF GOD

First Quarter, Lesson 8, February 25

Lesson: Matthew 16—17

Lesson Text: Matthew 16:13-17; 17:1-8

Devotional Reading: II Peter 1:12-18

Golden Text: "Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in heaven" (Matt. 10:32).

LESSON EXPOSITION

A lesson on Jesus the Son of God never fails to bless the heart of the child of God. One never tires of the study of the abundant and convincing evidences of the deity of Jesus. In our lesson for today we have the heaven-sent revelation of the deity of Jesus and also a heaven-sent exhibition of the majesty and glory which belong to Him.

The events for our lesson today occurred in the northernmost reaches of our Lord's ministry. The confession of Peter took place at Caesarea Philippi, some twenty-five to thirty miles north of the Sea of Galilee. While no one knows where the transfiguration took place, it is believed by most scholars to have occurred on Mount Hermon, just to the north of Caesarea Philippi.

I. A HEAVEN GIVEN REVELATION OF THE DEITY OF JESUS CHRIST Matthew 16:13-17

This part of our lesson begins as Jesus asked of His disciples a question as they came into the coasts of Caesarea Philippi. The question was, "Whom do men say that I the Son of man am?" The reason for this question we are not certain. Jesus knew all things "and needed not that any should testify of man: for He knew what was in man." The most logical reason we can think of for the question was that He might forcibly impress upon their minds the contrast between the understanding that comes from men's own reasoning, and the understanding that comes when the heart is illumined from above.

We note with interest the answers given: "And they said, Some say that

Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Although we do not think there is any great significance attached to these answers, we pause to make a few comments.

We have no way of knowing whether these answers were the opinions the disciples had heard expressed around Caesarea Philippi, or whether these conclusions were general wherever the group had been. More likely this was the impression around Caesarea Philippi. That Jesus was John the Baptist was the conclusion of Herod the tetrarch, when he heard of the fame of Jesus (Matt. 14:1-2). We see no reason for any intelligent person arriving at this conclusion. That Jesus might have been Elias (Elijah) is a far more reasonable conclusion. We will discuss this a little later. That He might have been Jeremiah was a conclusion based on no scriptural arguments, although based on some Jewish legend and belief. "Jeremiah was in the time of our Lord greatly venerated among the Jews. They had a legend that he appeared in a vision to Judas Maccabeus and encouraged him. Also that when the temple was destroyed, Jeremiah hid the ark and the altar of incense in a cave of Mount Pisgah, and promised that they would one day be restored. A very late Jewish writer says, that Jeremiah would himself appear to

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restore these objects" (Boadus). So we see that most of these opinions as to the identity of Jesus were based on very little honest inquiry.

The scripturally enlightened Jew, as we find from the conversation between John the Baptist and the delegation of priests and Levites sent from Jerusalem, was expecting four different persons to come into the world. He was expecting the Messiah, Elijah, "that prophet"* (Moses), and the "voice of one crying in the wilderness" (John 1:19-23). At the time of our lesson "the voice of one crying in the wilderness," John the Baptist, and the Messiah had already put in their appearance. In the last part of this lesson we will note the appearance of Elijah and Moses.

As far as we are told in the Sacred Record, Jesus made no comment about the answer given to His question. Seemingly He was much more interested in the next question He had to ask. "He saith unto them, But whom say ye that I am?"

Peter's answer seems to be as brief and yet as complete as possible: "Thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven."

We note first the method of this revelation and then the blessedness of it.

"Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." Peter knew something that could not possibly have come to him through the processes of natural reasoning. Evidently the people whom the disciples had overheard expressing their opinions had been reasoning in their own minds, possibly influenced by a little Scripture knowledge. Brilliant scholars have spent a lifetime trying to fathom the mystery of this unique character, only to end up by concluding that He was a perfect man, a great teacher, and a courageous martyr, but only a man. The knowledge that Jesus is the Christ, the Son of the living God, comes to the person who opens his heart to that light from above. This knowledge comes from the Father above as the Spirit of God illumines the heart. The blessed Holy Spirit is in the world to guide into all truth, but first of all the truth that Jesus is the Christ. Jesus said, "All things that the Father hath are Mine: therefore said I, that He (the Holy Spirit) shall take of Mine, and

shall show it unto you" (John 16:15).

How true were the Lord's words to Peter, "Blessed art thou!" Time and space will permit us only to tell of a few of the blessednesses of that revelation. A blessedness of that revelation is being born of God (I John 5:1), to have passed from death unto life and to have entirely escaped condemnation (John 5:24). A blessedness of that revelation is to be a new creature, to have all the old miseries, doubts, and fears passed away (II Cor. 5:17). Infinitely blessed is the person who has received that revelation from God.

II. A HEAVEN GIVEN EXHIBITION OF THE COMING MAJESTY AND GLORY OF THE SON OF GOD

Matthew 17:1-8

The place where the transfiguration occurred, as we have already

noted, is unknown other than that it was on a high mountain. Evidently God did not deem it of importance that we should know.

The persons who witnessed the transfiguration were Peter, James and John. These three comprised the inner circle with Jesus. (See Luke 8: 51 and Mark 14:33.) Doubtless they were the ones who best understood Him and His purposes. As such they would be the logical ones He would prefer to give special experience and training for the labors that would follow His departure.

Of the actual transfiguration we are unable to give many comments. At least some of the glory which Jesus had with the Father before He came into this world was restored. With Jesus in His splendor appeared Moses and Elijah talking with Him. The subject of their conversation, Luke tells us, was the decease which Jesus

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*"That prophet" had a dual reference. It referred to the Messiah (Acts 3:22) as well as the return of Moses.

should accomplish at Jerusalem. Following this, a voice out of a cloud said, "This is My beloved Son in Whom I am well pleased; hear ye Him."

The personal, local message of the transfiguration concerned hearing the Son. The people in general had not been hearing Christ. Believing that God had spoken only through Moses and the prophets they had rejected Christ as an authoritative teacher and had thrown Him in opposition to Moses and the prophets. But this day on the mount, God thundered forth an ultimatum that forever settled the issue as to the authenticity of His Son. Not that Moses and Elijah as exponents of the Law and Prophets were not authentic; they were. They spoke by revelation. But God's Son spoke by the authority vested in Him by the Godhead from the beginning. Thus in the transfiguration God not only established the superiority of His Son to Moses and Elijah, but their appearing with Jesus added their confirmation to Him. The law and the prophets bore witness to Jesus.

The transfiguration not only bore a present message; it also had prophetic significance. Though Jesus charged the disciples, "Tell the vision to no man, until the Son of man be risen from the dead," we find that Peter later revealed that this event was a preview of Christ's coming again in glory (II Peter 1:16-18). The presence of Moses and Elijah at the transfiguration further confirms the prophetic significance. Both of these will again return to the earth before Jesus returns. In the eleventh chapter of Revelation, we have a prophecy of the two witnesses who shall be on the earth witnessing for Jesus in the last part of the Tribulation (11:3). The powers and accomplishments of these two very definitely identify them as Moses and Elijah. This explains why the delegation that went out from Jerusalem into the wilderness to question John the Baptist asked him whether he were Elijah or "that prophet." This also explains the question that the disciples asked Jesus after the transfiguration, "Why then do the scribes say that Elijah must first come?"

Peter's testimony that the transfiguration was a miniature second coming explains the puzzling statement Jesus made just before His transfiguration: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." Peter, James and John were the ones who saw this event.

One thing we have not yet explained in the statement of Peter when he saw the Lord's glory: "Lord,

it is good for us to be here; if Thou wilt, let us make here three tabernacles: one for Thee, and one for Moses, and one for Elijah." We are not sure that we can explain Peter's comments. Perhaps it was another case of Peter's "not knowing what to say, so he said." Peter always talked. It is quite likely that Peter was again falling into the error of urging Jesus to avoid the cross. When Jesus had told the disciples of His coming suffering at Jerusalem immediately after Peter's great confession (Matt. 16:21), Peter began to rebuke Him, saying, "Be it far from Thee, Lord: this shall not be unto Thee" (Matt. 16:22). It is entirely possible that when Peter again heard Jesus speaking with Moses and Elijah of His death on the cross that he wished to avoid this seeming tragedy. The three tabernacles which Peter proposed were booths or shelters formed of branches of trees, such as the people were accustomed to make for the Feasts of Tabernacles at Jerusalem. In this glorious abode, honored by the presence of heavenly visitors, they need not return to the trials and anguish which Jesus had been prophesying. Perhaps we are too severe with Peter, but it seems that the above is a plausible explanation.

The last verse of our lesson tells us that "when they had lifted up their eyes, they saw no man, save Jesus only." Thus one of the important reasons for the transfiguration was accomplished. God wanted them, as He now wants us, to see no man save Jesus only.

THE LESSON ILLUSTRATED

Two infidels once sat in a railway car, discussing Christ's wonderful life. One of them said, "I think an interesting romance could be written about Him." The other replied, "And you are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divineness and paint Him as He was a man among men." The suggestion was acted on, and the romance was written. The man who made the suggestion was Colonel Ingersoll; the author was General Lew Wallace; and the book was "Ben-Hur." In the process of constructing it he found himself facing the unaccountable Man. The more he studied His life and character the more profoundly he was convinced that He was more than a man among men; until at length, like the centurion under the cross, he was constrained to cry, "Verily, this was the Son of God."—D. J. Burrell

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Continued from page 19

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Meetings conducted:

Church	42
Mission	11
Prayer	30
Child Evangelism	85
Boys'	14
Hospital and misc.	16
Young People's	33
Sunday School	15
Total Meetings conducted.....	246

Meetings participated in	592
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Hospital visitation	64
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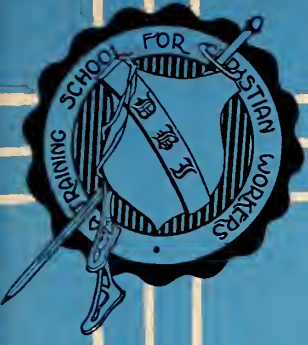
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THE DENVER BIBLE INSTITUTE

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DOCTRINAL STATEMENT

of the Denver Bible Institute

and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALY SPEAKING

The President's Corner

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THE BIBLE --- THERE IT STANDS

Century follows century — there it stands!	Profane, prayerless punsters caricature it — there it stands!
Empires rise and fall and are forgotten — there it stands!	An anvil that has broken a million hammers — there it stands!
Dynasty succeeds dynasty — there it stands!	The flames are kindled about it — there it stands!
Kings are crowned and uncrowned — there it stands!	The arrows of hate are discharged against it — there it stands!
Despised and torn to pieces — there it stands!	Radicalism rants and raves against it — there it stands!
Storms of hate swirl about it — there it stands!	Fogs of sophistry conceal it temporarily — there it stands!
Atheists rail against it — there it stands!	The tooth of time gnaws, but makes no dent in it — there it stands.
Agnostics smile cynically — there it stands!	

—A. Z. Conrad

What blessed privilege is ours to be part of a school that teaches this the times is to hell. Godlessness is to cover!

How eternal is the investment of time, talent, and money in teaching and training young men and women to carry its message to the ends of the earth!

There is no message on earth so important as the Bible message. There is no learning so important as learning from its pages.

It meets every need of the human soul, gives light for every path of life, strength for life's every trial, and hope that reaches beyond earth's death.

Gladstone once said:

"I have known ninety-five great men of the world in my time, and of these, eighty-seven were all followers of the Bible."

We would also add this statement

from Dr. William Lyon Phelps:

"I believe a knowledge of the Bible without a college course, is more valuable than a college course without a knowledge of the Bible."

The work of a BIBLE INSTITUTE or BIBLE COLLEGE is to prepare young men and women to take the BIBLE message to all the earth.

Our curriculum is BIBLE centered. Our text is the BIBLE. Our products are those trained preachers, missionaries, and Christian workers who know this BIBLE and know how to present its message to a needy world.

Those of us in the school are giving our lives through our talents, time, and money to make workmen for God's harvest fields. We invite those who read these columns to share with us through prayer and giving that we may do more for Him and train more of these young people for His wonderful service.

THE TREND OF THE AGE

The trend of the age is downward, ever downward. The trend of the times is to hell. Godlessness is on the increase. The apostasy is deepening. The church is characterized by lukewarmness. Men have heaped to themselves teachers having itching ears. Evil men and seducers are waxing worse and worse, deceiving and being deceived. Scoffers are on every hand. The masses of people are avaricious and sated with worldly pleasures. While our men on the battlefronts are wading in blood, a

modern feast of Belshazzar is going on here at home. Judgment is sure to fall.

The coming Great Tribulation to a large extent determines the course of this present age. The age in which we live is leading up to the awful Great Tribulation, an age of unmeasured iniquity, unbounded sin, and bursting judgments. The unparalleled conditions of the present are only foreshadowings of the tribulation age, in which the climax of sin and defiance of God will be reached. The present dictators foreshadow the

coming super-dictator, Antichrist — the man of sin. Satan knows that his time is short, and before he is chained he is going to put on a big show. We who live in the closing days of this age see the foreshadowings of the Tribulation and the preparations for it.

Those who know God's Word and understand the times, will not be dismayed by conditions, nor will they have any fear concerning the future. We know Who is in the future, and we are in Him. While we live and serve amid ever-increasing difficulties, let us keep poised for our heavenward journey and the meeting in the air.

★ ★

PEACE AND SAFETY

"When they shall say peace and safety, then sudden destruction cometh" (I Thes. 5:3). The Apostle Paul has in chapter four just finished speaking of the rapture of the Church. In chapter five he is speaking of the Day of the Lord, when Christ will return in judgment. Sudden destruction will come at a time when men will be talking of "peace and safety."

Now we have had a lot of "peace and safety" talk ever since before World War I. It began with The Hague peace tribunal. Then, World War I was supposed to be the war to end war, but it consummated only in an armistice, not in a peace. During the present war there has been much talk of a "just and durable peace." In the recent election campaigns both candidates promised "lasting peace," "peace for our children and grandchildren." There never was a day when "peace and safety" were more talked about. It is the forerunner of sudden destruction. There will be no lasting peace until the Prince of Peace comes to set up His kingdom upon earth.

★ ★

THE TREND TOWARD INTERNATIONALISM

The trend toward internationalism is unmistakable. The nations are so tied together economically and politically that isolationism will no longer be known. We hear much about world order. We hear of a "world police force" after the war. Among other things that are advocated by post-war planners, are a world court, world money, and a world bank. World cartels are being formed. Just the other day, we read of the plans for a world labor union. No doubt a world capital will be chosen. We have been made world-conscious. The newspapers, the radio, and the airplane have contribut-

GRACE AND TRUTH

ed to this. "One World" is the title of a popular book by Willkie. We are told that no point in the world is now farther than forty-eight hours away by air. Our point in mentioning all this is to show that we are in the days of preparation for Antichrist and his world kingdom. The dreams of world dreamers and planners will be realized in a confederation of nations headed up by Antichrist, who will promise peace, and will unite society. Just how much the world will be "one world" at that time, is indicated by the prophetic words:

"And all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? and who is able to make war with him?" (Rev. 13: 3-4).

★ ★

PERILOUS TIMES

"In the last days perilous times shall come" (II Tim. 3:1). By the "last days" is meant the concluding days of the present Church age, before Christ comes in the air to rapture His Church. These days are characterized as "perilous," meaning "dangerous," "precarious," or "terrifying."

The days in which we are living are perilous. Even in peace-time our life was perilous. Missionaries have stated that life was safer in the jungles than in our great cities. But consider the terrible plight of whole nations today: France, Greece, Netherlands, Denmark, Norway, Belgium, and China. Think of the plight of the Jewish people in Germany, Czecho-Slovakia, and Poland. Think of the concentration and extermination camps, and the incinerators wherein human bodies are cast to the flames. And what shall be the end of the war? Men are talking of world social revolution. They are also talking about the next war. Ask the robot victims of London whether these are perilous times. The thousands who have had their homes destroyed will assert that the times are most perilous. And there are not only the physical perils of these days, but economic perils, and most of all spiritual perils are lurking about. God's prophecies are being fulfilled rapidly. The perilous times are the sure signs of a fast closing age.

★ ★

THE BLASPHEMY OF THIS AGE

"Men shall be . . . blasphemers" (II Tim. 3:2). Blasphemers have become common in late years. Men blaspheme God and things sacred and think nothing of it.

A few years ago in the city of Denver, a man by the name of Joshua Sykes made supernatural claims

for himself, took upon himself the name "Jehovah," and claimed that he slid down out of heaven on a rainbow. He gathered to himself a following, and all those who joined up with him added "Jehovah" to their names.

A negro allows his followers to say that he is "God," without rebuke, and has the unmitigated effrontery to hang in his office a famous painting of the Lord's supper, with his own head superimposed above that of the Saviour.

Herr Rosenberg, whom Hitler put in charge of the whole education and culture of youth throughout Germany, in terms of awful blasphemy describes Jehovah as "the desert demon of the Jews."

The blasphemies of Communism provoke God to judgment. A blasphemous cartoon appeared in "The Godless," anti-religious weekly, caricaturing the Lord's supper. It pictured fiendish-looking people devouring Christ's flesh and drinking His blood. Under it appeared the caption, "Take, Eat, This Is My Body." In Russia a large airplane was built, which was named "Antichrist." Typesetters in that country are ordered to spell "Jesus" and "Christ," "God" and "Jehovah," with small letters.

The denials of modernism are nothing short of blasphemy. The God of the Old Testament is called a "tribal" God. Says a modernistic doctor of divinity: "I would rather live in a godless universe than in one worshipping the kind of an ogre set up in some minds. We must rid ourselves of a Nero god, who fiddles in Paradise while hell burns." What a caricature, and what a mean fling at the God of the Bible!

A few years ago Boston Presbytery removed from the denomination the First Presbyterian Church of Brookline, Massachusetts, and also its pastor, Edwin Curtis. One of the many charges against the pastor was that he baptized a dog. It was also charged that he said grace frivolously.

The Theatrical Division of the WPA Arts project produces under Atheistic and Communistic sponsorship, many plays which are blasphemous in character. The title of one: "Christ Jesus, Beat It," serves to prove our contention.

Blasphemy is on every hand today. It is heard over the radio. It is commonly on the lips of both men and women. Young people, and even boys and girls, blaspheme God's name, and do not seem to care. The spirit of Antichrist is in the air, and it is not a far step to Antichrist who shall introduce the crowning blasphemy in the astounding transgression.

LAST DAY SCOFFERS

"Knowing this first, that there shall appear in the last days SCOFFERS, walking after their own lusts, and saying, where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Pet. 3:3-4).

There have always been scoffers, but never have the scoffers been so prevalent as in recent years. No sacred truth of God has escaped the denial and scoff of the atheists, Communists, and modern apostates. It is especially true that the message of coming judgment finds many scoffers. It was true in Noah's day, and it is true today.

The scoffers sneer at any mention of the signs of the times, the trend of the age, and the appearing of Christ the second time. With high sounding expressions, mixed with sarcasm, they seek to confuse and bewilder those who wait for the Lord. The prophecies were only "thought-forms" mistakenly adopted by the early Christians, we are told.

The scoffing may be found even in Sunday school literature. Commenting on the rapture of the Church, a writer in a well-known lesson quarterly says:

"Indeed, we think that it is not out of the way to say that all flights of men are to be carefully scrutinized. Not seldom in the course of centuries have there been would-be Elijahs who waited for God's whirlwind to catch them up into heaven. They have waited in vain, and the lessons of these failures is that translations cannot be accomplished by appointment.

... If every clodhopper among us all were to fall to thinking that he could take such flights heavenward, great would be the peril and ruin of it. Darius Green would multiply himself in a thousand experiences, and that famous hero's fall would become a common experience. It is given to most of us to keep our feet on the solid earth."

This is a typical scoff of modernists and church higher-ups. God's Word is being fulfilled by them. The very fact that men are loudly scoffing is an evidence that the coming of our Lord draws near.

Last Day scoffing has recently found expression in the shocking words, "As slow as the second coming of Jesus." This has become a common expression of worldly-minded, unbelieving people. It is more than a slang expression. It is the ridicule of a precious truth. It is next to blasphemy. The day of the Lord will come upon such scoffers as a thief in the night.

The most significant thing about

the statement of the inspired Apostle, is that the scoffers were to put in their appearance in the last days. Surely those days are upon us!

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THE GROWING APOSTASY

"That day shall not come except there come a falling away first" (II Thess. 2:2).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

About fifteen years ago George Herbert Betts, Professor of Religious Education in Northwestern University, sent out questionnaires to 1,500 Protestant ministers, chosen at random from twenty denominations. Replies from 700 were received. Among the 700 the seminary students numbered 200. The result was published in a volume, "The Beliefs of 700 Ministers." Among the pastors, 13 per cent did not believe in the omnipotence of God, and 36 per cent of the students either were uncertain, or said "no." As to the Genesis account of creation, the unbelieving ministers numbered 53 per cent and the would-be preachers 95 per cent. Forty per cent of the ministers registered their disbelief of a personal devil, and on this doctrine the seminary students were 91 per cent against. On the virgin birth of Christ, 29 per cent of the ministers and 75 per cent of the students said either "uncertain," or "no." Thirty per cent of the ministers, and 71 per cent of the students either denied or were unsettled about Christ's atonement. Thirty-four per cent of the pastors and 82 per cent of the students did not believe in the New Testament to be the final revelation of the will of God to men.

One cannot help noticing the change in the figures from pastors to students. It indicates fast growing unbelief. What would a new questionnaire today reveal? One thing is evident, a great "falling away" from the faith is here. The apostasy is on! If this continues, America will go the way of Germany.

There is also a departure in the realm of Christian standards and practices. We know of a church (?) in the Denver area that keeps its finances going on bingo parties. Churches that once stood for separation from the world now have within them theatricals, bridge parties, smokers, raffling and gambling, and all sorts of questionable practices. It was recently stated that the Methodist denomination could not exist any longer without square dancing. A church (?) in Los Angeles has

what is called "A College of Life." The last we heard, over 1400 students were enrolled. Among the courses offered are contract bridge, modern rhythmic, ball room dancing, make-up, relaxation, poise, and expression. Many churches (?) no longer have any right to the name "church." They are only clubs. A prominent editor declares that many a modern church is but a "glorified Rotary club." Many churches (?) are not in the business of saving souls, but of making money by questionable practices — commercializing which invites our Lord to attend church, not for worship, but for cleansing, in the same zeal that drove the money-changers out of the temple. Many a godly minister will testify to the fact that it is a constant fight to keep worldly things out of the church, in order that the church may please her Lord and be held in high esteem among men. What is the trouble? Multitudes of people who name Christ's name have lost their first-love for Christ. The prophesied apostasy is on!

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SOME OTHER SIGNS

Many other last day signs are delineated in the third chapter of Second Timothy. We may take this passage and read it alongside the daily newspaper or current magazine, and see a marked similarity between prophecy and fulfilment.

"Men shall be lovers of their own selves, covetous, boasters, proud." Self-centeredness is a mark of the last days. Selfish gain, self-convenience, covetousness, love of money, avarice — these unmistakable signs are all about us. Self-aggrandizement does not belong to the dictators alone; it is part of this age. Many people are heard to say that they hope the war will continue because they are making big money.

"Disobedient to parents, unthankful, unholy, without natural affection, ~~lovers of men~~. This hardly needs comment. Delinquency, parent delinquency

and juvenile delinquency; unthankful parents who disregard their responsibility openly; unholiness of government, politics, literature, amusements, speech; trampling under foot God's holy day; unwanted babies, deserted children, homes with dogs instead of children in them — these are the fulfillments.

"Truce-breakers, false accusers, incontinent, fierce." Certainly we have examples, in that truces and treaties are cast aside as mere scraps of paper. The Versailles Treaty was cast aside. The Balfour Treaty, by which the Jewish people were promised a homeland, has been disregarded. Now, it appears that the Atlantic Charter has been thrown away. **False accusers** — this finds illustration in the propaganda departments of the different nations. **Incontinent** — this is lack of self-control. From childhood and up self-expression is the rage today. **Fierce** — under this heading comes the torture and trunk murders which have happened by the score in America. And forget not the photographs of extermination camps and incinerators in which human beings have been burned by the thousands.

"Despisers of those that are good." Never before in history have men and nations been so defiant against righteousness and goodness.

"Lovers of pleasure more than lovers of God." Witness the sparse congregations and the packed theaters. Witness the churches that are dark on Sunday nights throughout our land. We have not only given Saturday night to the world, the flesh, and the devil, but we have thrown in Sunday night for good measure.

"Having a form of godliness, but denying the power thereof." There is a form of godliness — church-going, prayers that are read, formality. Often there are omissions or denials of truth from the pulpit. Where is the power? Where is the evangelistic zeal, missionary fervor, and revival power of former days?

A young lady was at her piano playing a most beautiful series of Chopin's Nocturnes. When she had finished, she turned and said, "How I do love them, for they move along in the minor key and suddenly finish in the major. None but a great master could move from a minor theme to a major conclusion."

For almost six thousand years of human history everything has been moving along in the minor key. Creation is in the minor key. "Groaning and travailing" is the description of Scripture. But there is to be a finish in the major key. It will require a great Master to do the work. The Lord of Creation will do it. This whole discordant creation will find its major key in Him.

GRACE AND TRUTH

Some Special Features of This Age

BY RICHARD S. BEAL

As a rule people are interested in special features. They watch for them in the daily newspapers, and they study the specials which are displayed in the advertisements or announced over the radio. The special features of a musical program will attract attention, and so will special things which are put on display in various places. I am presenting to you in this message certain special features which characterize a time which is designated in the New Testament as "the age."

The Bible teaches there are epochs of time called ages. Some of the ages are historical in character and some are prophetic — that is, they are still future. Ephesians 2:7 reads, "That in the ages to come He might show the exceeding riches of His grace," and Ephesians 3:5, "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." In these two passages we note reference to ages that will come and ages that are past. In I Corinthians 10:11 are these words, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world (ages) are come." Again the Word speaks of ages, and since "ends" are mentioned in connection with them it is apparent that they must have well-defined events which mark them off from other periods.

God divides the history of man into certain periods of time. It is said that the ages were framed by the Word of God. He Himself designed them and is working out His own purposes through them. All of these periods center around the Lord Jesus Christ and may be regarded as Christo-centric. The epochs in the Word do not conform to the ages of earth's history as conceived by man. Secular historians and inspired writers do not agree as to the turning points in the history of mankind.

The Bible lays particular stress upon a period called "this age." "And be not conformed to this world (age)" (Rom. 12:2). "Who gave Himself for our sins, that He might deliver us from this present evil world (age)" (Gal. 1:4). "For Demas hath

forsaken me, having loved this present world (age)" (II Tim. 4:10). "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world (age)" (Titus 2:12). "This age" is a very interesting age and claims our special attention because it is the age or dispensation of time in which we live. It is exceedingly close to us, as it were, and every phase of it is related to our spiritual experience. While there are certain features that are common to all ages of time, yet there are certain things that are peculiar to this age and stand out prominently because they are not seen in other ages as they are in this.

Sometimes we call "this age" the Gospel age, the church age, the body age, the grace age, the Spirit's age, and some speak of it as the Pauline age, because Paul bears witness to the fact that a dispensation had been committed unto him. Irrespective of how we may designate this age we are to recognize it as being a parenthesis so far as Old Testament revelation is concerned. Provision was made for it, but no revelation was given concerning its special features.

In dealing with this subject, I am fully aware that I am treading on controversial ground. We shall do our best to stay close to the Book and back every proposition with a "thus saith the Lord." We all need to have an intelligent understanding of God's program for every age, and especially this one. Knowing what His program is and what His purposes are, we may spare ourselves from many foolish and useless actions which are regarded by some as worthy, but which are in the end a waste of time to perform. Let us go forth into fields white unto harvest with an understanding of what is needed.

The first special feature to which I wish to call your attention is that this is the age of

An Absent Christ

We all know Jesus is not present in bodily form. Forty days after His

resurrection He left the scenes of earth and ascended to heaven. While He abides within the heart of each believer because the Scripture says, "Christ in you the hope of glory," yet He is not here but in heaven.

We have preached a great deal about our Lord's descent, but have been strangely silent about His ascent. This feature of His life and ministry has been overlooked. The ascension of the Saviour is one of the most remarkable events that have ever happened. The Spirit of God mentions it in a number of ways. "He was received up into heaven" (Mark 16:19). "He was parted from them, and carried up into heaven" (Luke 24:51). "While they beheld, he was taken up" (Acts 1:9). I have often tried to picture the scene there at Bethany and to sense the feeling that must have been in the hearts of His disciples as He began to rise and to leave them. He lifted His hands, and as He was pronouncing a benediction upon them He began to rise, much to the utter surprise of them all.

Our attention has been called to the fact that His benediction was the one unfinished thing that the Master began on earth and never completed. The first thing that He may do when He descends is to finish the blessing when the saints begin to rise to meet Him, as when the High Priest came out of the tabernacle and pronounced the familiar benediction upon the waiting multitude as he came from the presence of God.

It is interesting to note the attitude of our Lord's disciples upon His departure. They were not filled with woe, but "returned to Jerusalem with great joy." The Holy Spirit, which He had breathed upon them, gave them understanding of the purposes of God, and in His ascension they began to realize how those purposes were being carried out.

When Jesus went up at this significant moment, He did not go alone; for Paul reminds us, "When he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4:8). He carried with Him all the occupants of Paradise who had been held in the heart of the earth. With this ascension, Par-

CHRIST'S COMING

Those of us who have traveled in mountain countries know how one range of hills rises behind another, one ever seeming the highest till yet a higher appears behind it. But there is one range of lofty summits which conveys a sense of awe and sublimity — the line of eternal snow. High above all the rest we see the white peaks standing out in the blue sky, catching the first rays of the rising sun. So with Christ's coming time of peace, it towers into heaven itself, and is white with the snows of eternity.

—Dean Stanley

adise and its inhabitants were transferred to the "third heaven."

Some ask the question, What is Jesus doing now? Time and again we read in the New Testament that He is seated at God's right hand. As we turn the eye of faith heavenward it is to learn that He is the seated Christ. There is an immense amount of satisfaction in this, for it reveals that His work of redemption was finished. The priest in the old tabernacle could never sit down, for his ministry was a continuous one. It was never sufficient to cleanse the heart once for all. It had to be repeated. But Christ's work was so glorious as to sanctify once and forever those who trusted Him, and He could sit down to rest and rejoice in the accomplishment of the completed work of Calvary.

Jesus is performing a wonderful ministry at God's right hand, for He is there as our Advocate, our High Priest, our Mediator, our Intercessor, our Representative. Not always will Jesus be the absent Christ. For this One who has ascended into the heavens is coming out of the heavens: "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." While we look on the fields that are white unto harvest, let us look to Him to meet the need, and let us look for Him to come and receive us unto Himself.

This is the age of the Presence of the Holy Spirit

This does not mean that the Holy Spirit did not have anything to do with other ages, for He did; but in a peculiar and blessed sense, this present age is His age. John 16:7 reads, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Times without number I have heard people say how they wished Jesus had remained upon the earth and that they could have seen Him

and been with Him as was the case with the disciples. They envy the privileges of those who looked upon Him and who heard His gentle voice. They feel it would have been so much easier for them to have trusted Him then.

Jesus reminds His disciples of the expediency of His departure. It would be for their gain for Him to leave. His absence was needful. He drove this home by saying, "I tell you the truth." Had the Saviour continued upon the earth, His ministry would have been localized, and also we would have been without an intercessor at God's right hand.

The Holy Spirit is here to take the place of the absent Christ. His presence widens, as it were, the ministry of our Lord. Working in and through His followers, the Holy Spirit carries the message of our Christ to the "utmost parts of the world." The reproving of the world is done by the Spirit working through Christian testimony.

It struck me forcibly in the preparation of this message that the fact of the Spirit's presence in the world now is a striking testimony of the world's guilt. Christ was here, but the world would have none of Him and so crucified Him and buried Him and set a guard before His tomb. The Spirit is present because Christ's presence was rejected. Now the Holy Spirit convicts the world "of righteousness, because I go to my Father, and ye see me no more." Such were the astonishing words of Jesus. Let us thank God we were not left comfortless, but that the Comforter has come in the absence of the Saviour to stand alongside of us and to take the place of Jesus Himself. "Verily, verily, I say unto you, He that believeth on Me, the works that I shall do shall he do also; and greater works than these shall he do; because I go unto My Father."

Another striking feature about this dispensation is that it is the age of the

I could not bring you face to face with a more vital truth than this. Though multitudes of Christians are ignorant of it, yet this is God's supreme work for today. Some never seem to get out of the Gospels, and they are not to be blamed for loving the story of Jesus, and for feasting upon the revelation of His earthly ministry. But we must not forget that the same Spirit who gave us the Gospels also said, "Though we have known Christ after the flesh, yet now henceforth know we him no more" (II Cor. 5:16). I have no patience with those who belittle the four Gospels and leave the impression they are not for us to bother about; yet I must remind all that Christ is risen, that He is at God's right hand, and that mighty purposes in the divine plan are under way, and we must not neglect them nor be ignorant of them.

Who among us cannot see the unfolding of God's plan for this age in the book of Ephesians? Here Paul is reminding us that truths are being given through him that have been hid in God all through the Old Testament and even the Gospels, and only now are being made known. A careful reading of the third chapter of this epistle will bring out these things. This truth is "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel." The body is His mystical Body, of which all believers of this age are members. This is the Church in the largest and most glorious sense.

This is not the age of an ingathering but the period of an outgathering by which the Holy Spirit is forming the organism, the Body of Christ, of which Christ, according to Colossians, is the Head. The method of entrance into this Body is clearly stated in I Corinthians 12:13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The baptismal work of the Holy Spirit began historically on the day of Pentecost; hence that is the birthday of the mystical Body of our Lord. Speaking of these matters, Peter said in connection with his interesting experiences in the home of Cornelius, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:15-16). Here Peter calls this mighty coming of the Spirit "the beginning." To say that the Church, which is spoken of by Paul and known as the mystery,

began before Acts is to nullify the words of Peter; and to say that it did not begin until after Acts comes to a close is to be equally in error. I refuse to be drawn into either mistake. The formation of the Body of Christ is the outstanding feature of this age. So many talk about the kingdom and its advancement as though it were the essential thing today. The kingdom is in abeyance and is not in view at all. God is visiting the Gentiles and taking out from among them a people for His Name, here one and there one, and by the operation of His Holy Spirit He is making them bone of His bone and flesh of His flesh to become one in His glorious but unseen Body, which is His Church. We must remember the word "church" is used also in the local sense, but the emphasis of the epistles of Paul is upon the organism rather than upon the organization.

The fourth feature of this period is that it is the age of

Satan's Enthronement

This is indeed a striking and astonishing statement. What is Satan doing in a position like this, and how did he capture it? In John 14:30 Jesus said, "Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me." The same truth is brought out in John 12:31. To think of Satan as being a prince is out of keeping with our idea of this terrible creature, yet it is the language of our Lord who knew more about the devil than anyone else.

If we go back into the history of Satan it is to discover that he was the divinely appointed prince of this world at one time, but in his pride he lost this lofty position. Then he appeared in the Garden of Eden and by deception wrested the dominion from Adam, and thus he rules by usurpation. This is why Jesus speaks of him in this way.

But Satan is more than this. In II Corinthians 4:3-4 we read, "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world (age) hath blinded the minds of them which believe not." Not only is this wicked being a ruler, but he is set forth as a god. He seeks to dominate the religious life of people and rob them of the true Gospel. He is the active enemy of every purpose of God and the supreme hater of the Lord Jesus Christ. With Satan as its ruler and god how can the world be getting better, and how can we expect anything else but war and trouble until he is bound and cast out into the bottomless pit?

Another special feature of this age is that it is one of
Religious Confusion

This statement is not a pessimistic wail but the sober declaration of what has been revealed upon the pages of God's Word. This age is the age of doctrinal confusion. "Now the Spirit speaketh expressly, that in the latter times (of this age), some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); speaking lies in hypocrisy" (I Tim. 4:1-2).

And again, "This know also, that in the last days (of this age) perilous times shall come." And after enumerating some of the perils of "the last days," Paul said there will be those who will have "a form of godliness, but (will be) denying the power thereof" (II Tim. 3:1, 5). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1).

Doctrinal difficulties prevail the world around, and this is the judgment of God upon the closing days of this dispensation. Christendom is hopelessly divided and will remain so until the end of the age.

In view of these things, what is the responsibility of every Bible-honoring child of God? The answer is simple and direct. It is found in Titus 2:12, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (age)." Ours is not to reform the world, but to separate ourselves from it, and then go into it with the Gospel of redeeming love to make Christ known to all men everywhere. We are to witness to the fact that He "gave himself for our sins, that He might deliver us from this present evil world (age), according to the will of God and our Father" (Gal. 1:4). Let us go forward with a great message, witnessing, fighting the good fight of faith, and building to His glory.

OUR HOPE

A shout!
A trumpet note!
A Glorious Presence in the sky!
A gasp,
A thrill of joy,
And we'll be with Him in the twinkling of an eye!

A glance,
An upward look,
Caught up to be with Christ forevermore!
The dead alive!
The living glorified!
Fulfilled are all His promises that came before!

His face!
His joy supreme!
Our souls find rapture only at His feet!
Blameless!
Without a spot!
We enter into heaven's joy complete!

—Anne Catherine White

"Rich is that man who pities many and, in imitation of God, bestows what he hath."

—Gregory

* * *

Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving is o'er.
Give as you would to the Master
If you met His loving look.
Give as you would of your substance
If His hand the offering took.

—Anonymous

* * *

"God helping me, I shall so conserve all my powers of body and soul, and so dedicate my life to purposes high and noble, that I may render the maximum of service to my fellowmen and be content to draw from society a reward that is in keeping with the service I may render."

—William Jennings Bryan, to his Bible Class at a New Year's Day Service.

What Is the Next Event of Prophecy?

The very next event in God's calendar of prophecy, as revealed in His Word, is the coming of our Lord Jesus Christ for His Church. Signs are multiplying on every hand which indicate that we should be expecting His coming momentarily.

I. THE ORDER OF PROPHETIC EVENTS

In order to evaluate properly, and to interpret correctly, the signs of the times, however, it is essential that we be familiar with the order of events, which, according to the prophetic Scriptures, were to transpire subsequent to the earthly life, death, resurrection, and ascension of our Saviour.

Briefly summarizing, the order is as follows:

1. The Apostasy of the Last Days (II Tim. 4:1-3; II Tim. 3:1-7)
2. The Beginning of Sorrows (Matt. 24:4-7)
3. The Rapture of the Church (I Cor. 15:51-56; I Thess. 4:13-18)
4. The Great Tribulation (Matt. 24:21)
5. The Revelation of Christ (Rev. 19:11-19)
6. The Judgment of our Lord's Enemies (II Thess. 1:7-10)
7. The Establishment of the Kingdom (Rev. 20:1-4)

You will notice that in this list there is no mention of the 1900 years and more which have already run their course during this age. The reason for this is that this age is not revealed in the prophetic Scriptures. On the contrary, in a number of Scriptures both the age and the Church which is its chief characteristic are shown to be a mystery, "hid from ages and from generations" (See Eph. 3:1-9; cf. Col. 1:24-26).

With the order of prophetic events in mind, as outlined above, let us now briefly consider the evidence that our Lord's coming for His Church may be very near at hand.

II. THE EAR-MARKS OF THE LAST DAYS

While the prophetic Word does not have much to say about events during this age, it does say some pretty definite and pointed things concerning the characteristics of the last days of the age.

The first characteristic of the last days is **apostasy**. In I Timothy 4:1-3 we read:

BY HAROLD A. WILSON

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Even a cursory examination of the multitude of "isms" which we see on every hand will reveal that all the things mentioned herein are to be found in **current** false religions. And the more carefully one studies these things, the more strong becomes his conviction that the things described characterize the very days in which we live. Again, what could better describe the attitude of the majority of professing Christians today than an apostasy? II Timothy 4:3-4 says:

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables."

We know no better word to describe the second characteristic of the last days than **insanity**! Listen to the testimony of II Timothy 3:1-7:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof; from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

"Ever learning, and never able

to come to the knowledge of the truth."

The picture here is of a world gone mad without God, and without Christ. Are not these things exactly those which are troubling the world today? To be convinced that they **are**, one needs only to read the front page of any daily newspaper, and compare what he finds there with the things described in this Scripture.

One reason, therefore, why Christians should be looking momentarily for our Lord's coming for His Church is that we are living in the midst of conditions which the Scriptures foretell should characterize the last days.

III. THE BEGINNING OF SORROWS

In the twenty-fourth chapter of Matthew we read that the disciples asked our Lord Jesus Christ, "What shall be the sign of Thy coming, and of the end of the world" (literally age)? In answer to this question our Lord said,

"Take heed that no man deceive you.

"For many shall come in My name, saying, 'I am Christ,' and shall deceive many.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

"All these are the beginning of sorrows" (Matt. 24:4-7).

Clearly the remaining part of the twenty-fourth chapter of Matthew describes the Great Tribulation. In view of this fact, it is self-evident that the things mentioned in the verses which we have quoted are the beginning of the sorrows of **that time of Tribulation**.

The Church is to be caught away before the man of sin is revealed, and before the coming fearful storm of earth's greatest tribulation breaks (Matt. 24:21). This the Scriptures plainly teach (See II Thess. 2:1-3). But the Scriptures do **not** say that we may not witness the "beginning of sorrows."

We certainly do not wish to be dogmatic in saying that we are in this "beginning of sorrows," but our hearts are tremendously impressed with the startlingly close resem-

GRACE AND TRUTH

blance between the Saviour's description of the beginning of sorrows and the conditions which are so prevalent in the world today. We cannot help believing that we are, indeed, living in the "beginning of sorrows." If this be true (and please note that we said "if"!), the Tribulation cannot be far off, and our Lord's coming for His Church must be even nearer.

To sum up what we have seen thus far, let us say simply that there is not one iota of prophecy left to be fulfilled before the Rapture of the Church. At any moment our Lord may come and summon us into the heavens!

IV. OUR LORD'S COMING FOR HIS CHURCH

Now let us consider just what is this next event in the calendar of prophecy. We find it described in I Thessalonians 4:14-17:

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

This is the event which the Bible students commonly call the Rapture of the Church.

This is the event which shall bring the present age to its close.

This is the event which is held before us in the prophetic Scriptures as the hope of the Church.

This is the event which we should be momentarily expecting:

"For the grace of God, which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ" (Titus 2:11-13).

Another Scripture which describes this event is I Cor. 15:51-56:

"Behold, I show you a mystery! We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory!'"

What a wonderful hope is ours!

It is a hope of our Lord's personal appearing — "The Lord Himself shall descend."

It is the hope of the glorious resurrection of the dead in Christ — "The dead in Christ shall rise first."

It is the hope of a deathless translation — "We shall not all sleep, but

we shall all be changed . . . We which are alive and remain shall be caught up!"

It is the hope of a joyous re-union with loved ones who have gone before — "together with them."

It is the hope of eternal deliverance from all the cares, the perplexities, and distresses of life — "This mortal must put on immortality."

It is the hope of seeing our Saviour face to face — "To meet the Lord in the air."

It is the hope of sharing His heavenly home; and

It is the hope of an eternal, unclouded fellowship with Him — "And so shall we ever be with the Lord."

This blessed hope is the next event in the calendar of prophecy. This blissful prospect will be realized in the end of the age.

SOME FINANCIAL ASPECTS OF THE LORD'S COMING

"How much will corner lots in New York or Boston be worth the day after He comes? What will be the value on Exchange of stocks and bonds for Christians after their rapture?

"How near must the return of Christ be to make it safe to touch our capital, as well as our annual interest, for His sake?"

—Dr. Samuel W. Zweimer

Prophecy is God's great clock. He wound it with His own hand. It will strike the very hour for which it is set. God is always on time.

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The Four Great Powers of the End Time

BY ALVA J. MCCLAIN

According to Biblical prophecy, four great world powers will exist contemporaneously at the end-time, and will somehow be drawn into the final series of military conflicts. First in importance there will be a great Mediterranean power, the Revived Roman Empire. Second, there will be a northern power with vast resources which is called simply "the king of the north." Third, in an opposite direction another power appears which is named "the king of the south." And finally we discover a fourth political and military aggregation which the Book of Revelation designates by the suggestive title, "the kings of the east." Daniel 11:36-45 names the first three of these powers unmistakably, and possibly the fourth by implication. Because of its high importance, the passage should be read carefully before the reader proceeds with the following discussion.

The Wilful King of verse thirty-six is undoubtedly the head of the Roman Empire in its final revived form. He is the "little horn" of chapter seven who comes up out of the fourth beast-empire. He is also the "king of fierce countenance" of chapter eight (vs. 23), and the "prince that shall come," mentioned briefly in chapter nine (vs. 6). In fact, his identity is so well known in the prophecies of Daniel that when we come to chapter eleven, he is referred to simply as "the king" who does "according to his will" (vs. 36). Now doubtless it would be misspent labor to attempt any

Present-Day Identification

of this predicted ruler, but we can, I think, identify his kingdom. It is perfectly clear from chapters seven and nine that the realm over which he will hold domain is the Roman Empire in its last revived stage.

The second of the four great powers is named in Daniel 11:40 as "the king of the north." Not much else is said in the passage by way of description except that this particular power enters the final conflict with "chariots, and with horsemen, and with many ships." However, more than a few careful students of the prophetic Word have seen the same great power pictured in chapters thirty-eight and thirty-nine of Ezekiel, for the vast military hordes of this Scripture passage originate in the north (38:6), and move down upon Palestine "in the latter years" (38:8).

Now in the attempted identification of this northern power several things should be kept in mind. First,

the term "north" in Daniel's prophecy invariably means north in relation to the land of Palestine. Second, we should recall that the historical "kings of the north," whose conflicts are traced in Daniel 11:5-35, ruled over a vast Syrian Empire which included not only the present Syria, but also much of the territory of modern Turkey in Asia Minor, and stretched up far to the north into

The Russian Caucasus

Third, while it is not yet possible to fix with absolute certainty the precise geographical locations of all those peoples which are associated with the northern power in Ezekiel's prophecy in chapter thirty-eight (Gog, Magog, Meshech, Tubal, Gomer, Togarmah, and Rosh; cf. R. V.) yet we can say with assurance that these names point to peoples stretching north from Palestine through Asia Minor, the Caucasus, and far into the present territory of modern Russia. Fourth, it should be noted that the prophecy of Ezekiel declares that the gigantic military forces of this predicted northern end-time power will come in large part from the "uttermost parts of the north" (38:6, R. V.) All this description points unmistakably to Russia, for there is no other power in the north which is even remotely comparable to the great Soviet colossus.

The third of the end-time powers mentioned by Daniel is "the king of the south" (11:40). Here again it is necessary to start with the historical key of fulfilled prophecy. There is no question at all about the kings "of the south," whose conflicts are accurately described in the earlier part of Daniel eleven. They are the Ptolemies who established their rule over that part of Alexander's empire that we call Egypt. Whatever the identity of the power, therefore, which qualifies as the final prophetic "king of the south," it must in some way exercise control over the land of the Nile. Now theoretically Egypt is today an autonomous government, but, as all informed observers know, it is England who has the last word in her affairs. Moreover, to say nothing of the vast English possessions south of Egypt, it is fairly certain that the British government, in order to safeguard the life-line of her empire to the east through the Suez Canal, will never voluntarily yield her supremacy south of the Holy Land.

Thus, even apart from other corroborating Biblical evidence, England seems to fit the prophetic mosaic of the end-time.

The fourth great power is named in Revelation 16:12 as the "kings of the east," and may be referred to in Daniel 11:44, where we are told that "tidings out of the east and out of the north" will trouble the Wilful King of the final Roman Empire. Whether or not this latter identification can be established, there can be little doubt but that in the former passage the reference is to some great Oriental power. And the amazing rise of Japan as one of the primary world powers within recent years, coupled with her bold imperialistic aims in China, and her ingenious method of breaking up the Chinese Republic into puppet states subservient to the Japanese government, all points strongly to the emergence of the last of the great end-time powers.

Whether Japan Wins or Loses

in the end, the argument remains—the millions of the Orient are at least awake, and there will be no going back. Regardless of the ultimate hegemony in this part of the world, the western powers must henceforth reckon with "the kings of the east."

Now when we compare these four great modern world powers, and at the same time consider certain co-existing conditions which are significant, some rather striking characteristics appear which tend to confirm the identification of these powers with the four end-time powers set forth in the prophetic picture.

In the first place, for the first time in history, four great world powers are appearing contemporaneously in the precise quarters of the world as specified by prophecy with the Jew back in his own land, where he must be during the great military conflicts at the close of our present age. This is a fact of tremendous importance.

Second, the reader doubtless has noticed already the rather curious fact that, taking Palestine as the center, each of these existing world powers holds political supremacy over territory which lies in a different one of the four directions of the compass. To the north is Russia; on the east is Japan; south is British control; and west on the Mediterranean Sea is Italy.

Third, one of the most remarkable aspects of the present situation is that in these four great pow-

(Continued on page 68)

GRACE AND TRUTH

The Time of Jacob's Trouble

BY MAX WERTHEIMER

THE Trend of this age is toward the Great Tribulation. Even now, the tribulational events are casting their shadows so that we see those events almost in clear outline. The author of this article, now with the Lord, was a converted Jewish Rabbi, and was a Bible conference speaker of note a few years ago.

We shall here touch upon a theme which is utterly abhorred and so ignored and unpreached by Jews, Gentiles, and so-called modernistic Christians. However, in Jeremiah 30:7 the Holy Spirit prophetically anticipates such a time. "Alas! for that Day is great, so that none is like it: it is even—the time of Jacob's trouble." Why is it called Jacob's trouble? Why just Jacob's?

The Original Jacob's Trouble

We are at once carried back to a particular night of Jacob's trouble in Genesis 32:3-12, when, after many years of exile, he was about to return to his own land and had reached its borders. There he heard of Esau's preparations to come and meet him at the head of four hundred armed men. When the unexpected news reached him, the Word of God records, "Jacob was greatly afraid and distressed" (Gen. 32:7), and he cried to God in his agony and, for the first time in his life, he pleaded "the mercies of God" and petitioned deliverance from the hands of Esau "lest he come and smite the mother with the children." That was the crisis of Jacob's life. Suppose Esau had come and attacked his camp, and had smitten the mother with the children—what then? Well, that would have been the end of the future nation of Israel. Here, then, is the kernel, the pith and marrow, of Jacob's trouble. This incident in the life of the perplexed patriarch was an individual occurrence, but the Holy Spirit utilizes it as a solemn fore-shadowing of

A Future Jacob's Trouble— National in Scope

This coming future crisis of Jacob's descendants will mark the superlative climax of intensest suffering—physical, mental, and spiritual — and is named in the Holy Scriptures by various appellations. The testimony of the Prophets is unanimous. With indescribable heartpang they portray that specified time. Ezekiel 22:17-22 calls it "the fiery furnace of God's wrath." Daniel 12:1 calls it "a time of tribulation such as there never was since there was a nation to that same time." The Holy Spirit, breathing through Malachi, says, "I will send you Elijah, the prophet, before the great and terrible day of Jehovah" (Mal. 4:5). Isaiah 2:6-21 describes the characteristics of that period. Zechariah 14:2 calls attention to the Satanic lawlessness and entirely unrestrained gratification of fiendish lusts that will prevail in Jacob's trouble. The Lord Jesus Christ, speaking of this very catastrophe in store for His nation, revealing unto His Jewish disciples the political upheavals, the storm and stress of future disasters, predicted: "For then shall be great tribulation such as was not since the beginning of the world to this time, nor ever shall be" (Matt. 24:21). Yea, our Lord intimated at the very start of His earthly official ministry in the Synagogue of Nazareth, when He left off reading at Isaiah 61:2, that "that Day of Vengeance" was still future and associated with His Second Coming (Luke 4:16-21). Yea,

the very Prophet Jeremiah, who mentions this Jacob's trouble, describes it (in the closing verses of that chapter) as future, and to happen "in the latter days." "Behold, the whirlwind of the Lord goeth forth with fury, a cutting whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until He has done it, and until He has performed the intents of His heart; in the latter days ye shall consider it" (Jer. 30:23-24; also 23:16-20). Wherever this approaching tribulation is mentioned in the Old Testament it is always in connection with Israel. The scene of its ordeal is Palestine and Judea in particular; Jeremiah 16:10-17 and 30:3 prove that absolutely.

The Tribulations versus the Great Tribulation

The Jew has gone through awful sufferings and persecutions, deserved and undeserved. He had tribulation in Egypt and Babylon, Assyria and Persia, Syria and Palestine, Jerusalem and Rome — yea, in almost all the ancient and modern capitals of Europe — but all those tribulations pale into insignificance before the Great Tribulation, or Jacob's national trouble. It is, as it were, the Nation's voice of "trembling and fear" in which "all faces will be turned into paleness" (Jer. 30:5-7). But that calamity cannot arrive until the Nation of Israel is representatively dwelling in the land of the Promise, after centuries of exile (Hosea 3:4-5), and dwelling in a

prosperous condition, under a supposed Messiah and a mock millennium. That has not yet come to pass; therefore the crisis is still future. Zionism is only a beginning, and the War but another means toward the predicted End, which will be

Brief but Intense

In wrath God will remember mercy. The period will last but three and one-half years, or (as the Bible says) 1290 days (Dan. 12:8-12; Isa. 10:12, 25, 23, 20). But every hour will mean heart-rending suspense and anguish for the poor but self-willed descendants of Jacob. Then, when the collapse of the nation is imminent and all hope seems gone, and a greater than Esau — a super-human monster — is plotting Israel's doom, suddenly at that psychological moment the Almighty God, the Holy One of Israel will Himself descend from the heavens to save again His people, and the Word of God predicts that those Jews "whose names are found written in The Book shall be delivered" (Ezek. 9:2-6; Dan. 12:1-4; Rev. 20:15; Zech. 9:16).

The Two Classes of Jews During That Tribulation

Two distinct classes of Jews are Scripturally alluded to and described. First there will be the faithful remnant of orthodox Jews, who defying royal edicts, persecution and starvation, will call upon the Lord for help, reminding Him of His covenant mercies, and these will be answered at last (Ps. 50:3-6; Isa. 66:5, 15; Jer. 15:11; Joel 2:32).

Second, there will be the great sad mass of infidel, skeptical, and rationalistic Jews who, instead of calling upon the Lord, will disbelieve and blaspheme Him (Jer. 17:15-16; Ezek. 11:2-3; 12:21-28; Isa. 5:18-30; II Peter 3:3-10; Rev. 16:8-11).

As no such deliverance and salvation for Israel has ever yet occurred, neither under Nebuchadnezzar nor under Titus, nor within the last long dispersion, it must be future; for at the destruction of Jerusalem they were all "scattered" and "enslaved" and "persecuted" instead of being "saved" and "delivered."

God's Personal Controversy With the Nations

This soul-stirring event of Jacob's trouble will overlap the borders of Palestine and spread and thus affect the entire Gentile world (Isa. 26:21; 28:14-22). It is God's governmental controversy with Christless civilization and nations. However, in the midst of that spiritual chaos the Lord God will place his own faithful shepherds and leaders. Elijah will be personally present to prepare the faithful. The two witnesses of Revelation eleven will also be on the

scene, and the 144,000 elect Jewish preachers will do a great deal of sensational preaching, that will result in multitudinous conversions of Gentiles; while a number of 'Hamas-kilim,' ("wise men") who will understand the time, will encourage other faint-hearted Jews to keep on trusting in the Jehovah-Jesus in spite of the anti-Christian despotism prevalent. God will have anointed messengers and representatives who will bravely face fire, axe, and all infernal devices. The devil will counterfeit God's miracles (Matt. 24:21-31), but his time is limited. The thirteen Maskil Psalms bring before us the Spirit-indicted prayers and cries of the faithful Remnant during that universal apostasy, when in sky and earth—men, angels, demons, and all the satanic forces of the pit will be at war.

Why This Line of Truth Is Not Preached

Fallen human nature shrinks from God's judgments, and calls the preaching of it pessimism, or unkind, uncharitable. But human nature is also strongly averse to unpleasant controversies, or oppositions, or enmity in any violent form, and will usually avoid such things as far as possible.

Consequently, because the vast majority of Jews (in every generation and nation since the year 33 A. D.) have been very actively opposed enemies of Christ Jesus of Nazareth and His Gospel and faithfully witnessing servants — it is also a sadder fact that for many generations past the vast majority of professing Christians have been unwilling to go to any Jewish persons to warn them of what their own Scriptures say is coming on their nation in the increasingly near future. Either thru dislike of offending the Jews, or fear of stirring up their active animosity, most Christians have found it easier to forget how terribly they offend their Saviour and Lord, when they fail to witness for Him as He commands. And yet to shirk this God-given duty is not only NOT optimistic charity, but downright cowardice, and the sure mark of all false prophets and un-

faithful shepherds, according to the Word of the Lord. For the Bible, though full of comfort and help for all those who sincerely seek to know and do the will of God, is yet never guilty of glossing over any fact that is for man's best interests to know. May its all-wise and merciful Author save us from following the example of any one whom He condemns as false or unfaithful.

And Now, Reader, What Will You Do With It?

Will you not bring before Jews as well as before Gentiles this message, with its danger signals? Tell them that their only choice is either the Lord Jesus Christ, or the Great Tribulation! It is either the love of God or the wrath of God. It is either the Grace of God or the Vengeance of God. It is either the Gospel of Grace and Glory, or the Judgments, with their awful seals, trumpets, vials and woes.

Witness, Warn, and Lead!

May we have the compassion of God in our hearts to warn both Jews and Gentiles what is ahead of them! If they reject Jesus Christ of Nazareth, who is the only Door of Escape (John 10:7, 9, 27-30), the only refuge from the storm, the only shelter from the plagues, the only protection from the floods of ungodliness yet to come — then let them beware, and tell them why. Inform them that before Jeremiah thirty-one can be fulfilled, the prophecies of Jeremiah thirty must come to pass.

Before there can be the promised millennial bliss and refreshing from the presence of the Lord, there must first be the predicted pangs of the Great Tribulation. Before there can be Israel's greatest elevation, there must first be Jacob's most terrible humiliation. Before there can be the second coming of the true Messiah as the Great Deliverer of Israel and all the earth, there must first come the luring false Messiah — the cruel Antichrist.

May our heavenly Father so fit and control us that we shall have the ability as well as grace to preach the truth. Amen.

"Come — Thou Morning Star, the Root and offspring of David, Thou only One of the Father, and first begotten from the dead — Come, and be the desire of all nations — remove every abomination, redress every grievance, right every wrong — dry the tears and hush the groans of Thy creatures: fulfill the aspirations of Thy people; take thy lawful place and reign supreme. Come that we may appear with Thee in glory; and that Israel may say: 'Lo, this is our God; we have waited for Him, and He will save us'."

—Russell Elliott

Signs in the Sun

Astronomers are telling us that the sun will be greatly disturbed during the next two years, and that these disturbances will be accompanied by great electrical storms and other phenomena upon the earth. This article of Dr. Weston's, written several years ago, interprets such phenomena in the light of prophecy. These disturbances will reach their height in the coming Tribulation Age.

(Used by Permission of the American Prophetic League)

When we look into the heavens, the most conspicuous object before our eyes is the sun. Not only is this so, but it is also the object most vitally related to this earth. Other bodies of the sky might disappear and we should suffer no loss, but to remove the sun would mean our instant destruction.

RELATION TO THE EARTH

The sun is the source of our light and heat. Other heavenly orbs give us some light, but very little as compared to the sun. From the sun, stream immense and immeasurable torrents of light, age after age. It is the sustainer of all animal and vegetable life. We are told that in a single second there rushes from the sun as much heat as would be produced by the burning of 16,000 billion tons of coal. I am somewhat skeptical of such statements, but we know that the sun's heat is marvelous in its volume and wonderful in its effects.

The ancient Egyptians worshiped the sun, as did also the Phoenicians and other nations, and even today its worship has not entirely ceased. This is not surprising in view of its marvelous power.

The sun rules the earth.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:16).

It is the regulator of earth's motions, and the controller of its currents in sea and air.

The sun is the source of that tide of vitalizing light and heat which extends through all the arteries of the physical system. Vegetable life is generated under the sun's influence. Without it not a seed would germinate nor a blade of grass grow. It alone dyes the fields with their verdure, and paints the forests in their beauty. It is the par-

BY FRANK S. WESTON

ent of spring's joyfulness and the source of autumn's glory.

Thus the sun is earth's ruler and the beneficent fount of her supply. We read further:

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for days, and years" (Gen. 1:14).

Here we are told that the sun is for a SIGN. A sign is a token by which God points to something not yet before our eyes. When God made the heavenly bodies signs, He meant that they would be used for something beyond and additional to what they express in their natural office. It is obvious that seasons, days, and years are regulated by the sun and other heavenly bodies. As signs they indicate God's supernatural working.

PREMONITIONS OF COMING EVENTS

In the sun are exhibited extraordinary phenomena which are to be regarded as premonitions of coming events. At the close of this age the signs in the sun are to be noted: Joel says:

"The earth shall quake before them, the heavens shall tremble: the sun and moon shall be dark, and the stars shall withdraw their shining" (2:10 and 3:15).

Our Lord said:

"And there shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25).

In Revelation we read:

"The sun became as sackcloth of hair" (Rev. 6:12).

"The third part of the sun was smitten" (Rev. 8:12).

"The sun shall be turned into darkness" (Acts 2:20).

This darkness will not be without a precedent, for at the crucifixion of our Lord, we read that from "about the sixth hour there was darkness in all the land" (Luke 23:44).

The great difference between all previous supernatural darkness and that of the last days will be that the previous darkness was over all the land; that to come will be over all the earth.

These signs will show that God is

not chained by His own laws, but is still Master of the universe.

Scientific laws scorn these prophecies of solar disturbances, affirming that "All things continue as they were from the beginning of creation." This affirmation is not true. Men forget there is a living God. Therefore God seeks to remind them:

"For the Lord shall rise up as in Mount Perazim; He shall be wroth as in the valley of Gibeon, that He may do His work: and bring to pass His act, His strange act" (Isaiah 28:21).

These words imply physical events out of the usual order! The word strange means "unheard of"; "His strange act" means "not natural—exciting wonder!"

The object of God in these signs is to vindicate His sovereignty over the world of matter, and to awaken men to the sense of their condition and danger.

INCREASE OF MYSTERIOUS SUN SPOTS

This great luminary has for the last forty years been acting strangely. Evidently it is being affected by, to us, some unknown cause. At times its face has assumed a wild and menacing aspect, being covered in places with tortuous, irregular, and mysterious spots, which as the years go by, increase in number, size and violence.

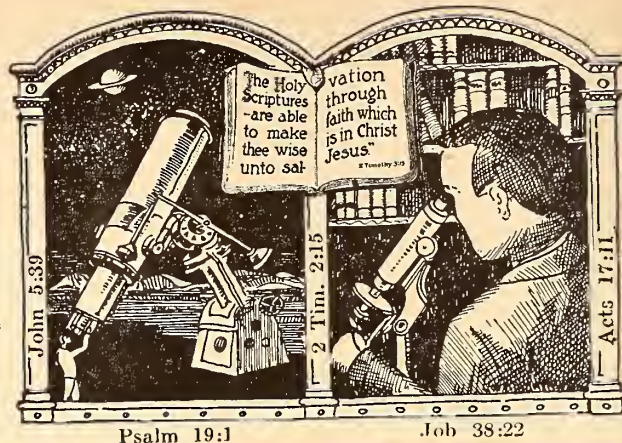
Once these spots appeared only on the sun's equatorial region; now they are extending over the whole area. What they are, along with their causes, is unknown. Under their action, or from other cause, the sun is changing. The discovery of this fact is causing alarm. The "New York World" asserted that scientists "have been thoroughly startled by the report made by Dr. G. G. Abbott, that the heat of the sun has lessened by 3 or 4 per cent in a few months." The report concludes with these words: "All acknowledge the world is facing a strange and unusual situation." A French astronomer says, "There is something very unusual happening in the sun."

In all the nineteenth century no scientist expressed alarm for the sun's fixity or safety, but today it is different.

These new features began about 1860, and have grown as the years

Continued on page 54

SERIAL BIBLE COURSES



Truth in Type

BY AARON SCHLESSMAN

ADAM, A TYPE OF CHRIST

"Who is the figure of Him who was to come" (Rom. 5:14).

From this Scripture, we are left in no doubt as to the significance of what God has recorded concerning the first man, Adam. He is a type of "Him who was to come." He is a type both by contrast and comparison.

God set aside the first, the natural man, Adam, and established the second, the spiritual man, Christ (Heb. 10:9).

Again, Adam was the transmitter of human life; Christ was the transmitter of spiritual. "The first man, Adam, became a living soul. The last Adam became a life-giving spirit" (I Cor. 15:45).

Likewise, Adam was of the earth. Christ was of heaven. "The first man is of the earth, earthy: the second man is the Lord from heaven" (I Cor. 15:47). And "He that cometh from above is above all: he that is of the earth is earthly, and of the earth he speaketh: He that cometh from heaven is above all" (John 3:31).

Adam, too, was the one to yield to Satan's tests. Christ, though meeting with the same threefold test that conquered Adam and Eve in the garden — the lust of the flesh, the lust of the eyes, and the vain-glory of life — did not yield to the power of Satan. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). But "Jesus was led up of the Spirit into the wilderness . . . and the tempter came and said unto Him, if thou art the Son of God, command that these stones become bread . . ." Again, "If thou art the Son of God, cast thyself down . . ." And again, "All these things will I give thee, if thou wilt fall down and worship me . . ." (Matt. 4:1-11), but Satan was repelled by the sublime reply, "It is written."

Finally, Adam brought death to

BY CONTRAST

ADAM

The natural man
I Cor. 15:46
A living soul
I Cor. 15:45
Of the earth
I Cor. 15:47
John 3:31
Yields to Satan's tests
Gen. 3:6
Brought death to the race
Rom. 5:12

CHRIST

The spiritual Man
I Cor. 15:46
A life-giving Spirit
I Cor. 15:45
Of heaven
I Cor. 15:47
John 3:31
Does not yield to Satan's tests
Matt. 4:1-11
Brought life to the believer
Rom. 5:15, 21

BY COMPARISON

ADAM

The object of God's love
Gen. 1:28
The first Adam
I Cor. 15:45
The head of the natural race
Gen. 3:20
Rom. 5:12
The ruler over all creatures of the earth
Gen. 1:26

CHRIST

God's beloved Son
Matt. 17:5
John 17:24
The second Adam
I Cor. 15:45
The head of the spiritual race
Rom. 5:19
To be ruler over all the earth during the millennium
Rev. 20:6
Isa. 66:23

By Contrast

Adam is the natural man. "Howbeit that is not first which is spirit-

ual, but that which is natural; then that which is spiritual" (I Cor. 15:46). Christ is the spiritual man. He is the one who came after the natural.

the race. Christ Jesus brought life to the believer. "As through one man sin entered into the world, and death through sin; and so death passed unto all men" (Rom. 5:12). "But not as the trespass, so also is the free gift. For if by the trespass of the one many died, much more did the grace of God, and the gift by the grace of one man, Jesus Christ, abound unto many. That, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ, our Lord" (Rom. 5:15, 21).

By Comparison

Adam was the object of God's love. Christ is God's beloved Son. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). And the

voice from heaven said, "This is my beloved Son in whom I am well pleased" (Matt. 17:5). And Christ speaks of God's attitude toward Himself: "Thou lovedst Me before the foundation of the world" (John 17:24).

Again we see the first Adam placed beside the second Adam. The first man Adam became a living soul. The last Adam became a life-giving spirit. "The first man is of the earth, earthy; the second Man is of heaven" (I Cor. 15:45, 47).

Adam is also the head of the natural race. Christ is the head of the spiritual race. "And Adam called his wife's name Eve; because she was the mother of all living" (Gen. 3:20). Adam is the head of the old creation. "As through one man sin entered the world, and death through sin; and so death passed

unto all men" (Rom. 5:12). Christ is the head of the new creation. "Even so through the obedience of One shall many be made righteous" (Rom. 5:19).

Finally, Adam was the ruler over all the creatures of the earth. "And God said, let us make man in our image . . . and let them have domain over the fish of the sea, and over the fowls of the air, and over the cattle and over all the earth" (Gen. 1:26). Christ will be the ruler over all the earth during the millennium. "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6). And "All flesh shall come to worship before Me, saith the Lord" (Isa. 66:23).

It has been said that Paul knew only two dates in his calendar. They were "today" and "that Day." "Today" to be passed and packed full of blessed service and worship; and "that day," the appointed time for giving account.

—from Dr. Northcote Deck

God's King must be here soon. All the signs of the times show the event to be approaching. "When ye see all these things, know ye that He is at the doors." If we close our eyes to what is happening among the nations in connection with the fulfilment of divine prophecy, we shall be grievously affected when He comes.

Ecclesiastes and Ephesians

Chapter Twelve

THE UNITY OUR LORD HAS SOUGHT

I . . . beseech you to walk worthily . . .

Paragraph 9 in part; Chapter 4: 1-10

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all, and through all, and in all. But unto each one of us was the grace given according to the

measure of the gift of Christ. Wherefore He saith, When He ascended on high, He led captivity captive, and gave gifts unto men. (Now this, He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things.)"

I therefore, the prisoner of the Lord . . .

In the Revised Version this is the first "therefore" (oun) in Ephesians. This is significant: the first three chapters state doctrine; the last three draw conclusions and give exhortations based on the doctrine presented. In our first three topics we have tried to crystallize the doctrine of Ephesians in progressive and cumulative form — The Hole from Which We Were Digged, The Height

to Which We Are Brought, and The Purpose for Which We Are Wrought. The conclusion is, since God has done so much already and proposes such wonderful things for the future — and that all of grace — we ought to gladly live lives worthy of such high position. Our position in Christ, when understood, ought to influence a higher standard of living. When Paul would "beseech" on the ground of such high position, it is quite significant where he begins.

Keep the unity of the Spirit in the bond of peace . . .

Yes, "giving diligence to keep the unity of the Spirit in the bond of peace" is the place where the Holy Spirit caused Paul to begin. It is the sweetest perfume to God and the greatest evangelizer of men known

in all the church of God. Let us begin on the mountain top and with the dew of Hermon (Psalm 133): "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirt of his garments; like the dew of Hermon, that cometh down upon the mountains of Zion: for there Jehovah commanded the blessing, even life for evermore." As an evangelizer take the words of the Master under the shadow of the cross: "Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me." Unity is the badge of discipleship (John 13:35). When the early church was "of one heart and soul," "with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:32-35). Disharmony is the boil on the body which the Lord hates (Prov. 6:16-19; I Cor. 1:10-13).

There is one body . . .

There is given a sevenfold unity in these verses which it seems that we should conclude since it is an important part of "the unity of the Spirit." These are fundamentals and not to be lightly tossed about. We are not told to **attain** to the unity of the Spirit, but to **keep** the unity of the Spirit — at the least give **diligence** to do so. In I Peter 2:5 "the Church, which is His Body" (Eph. 1:22-23) is called a "spiritual house," and we must conclude that the "one body" is also a "spiritual body." The saved are incorporated into this Body by the baptism in one Spirit, which is the Holy Spirit (I Cor. 12:12). The Lord adds the saved to the Church (Acts 2:47). Disrupting, tearing apart, and destroying the body of Christ is beyond the power of man. "The firm foundation of God standeth, having this seal, The Lord knoweth them that are His" (II Tim. 2:19). Man can disrupt the fellowship and harmony of the saints, and much of that is done, which doubtless grieves the Holy Spirit (Eph. 4:30-32). "There is one Body"—not "there **was** one Body." There is one Body, there has been one Body, there will be one Body till the Lord comes to claim His Bride; and that Bride will be "the Church, which is His Body." This Body was formed on the first Pentecost after Christ's resurrection, and has been in the world since, and will be till the Lord returns. There is no denomination, sect or group that is true enough and large enough and old enough to be "the Body of

Christ." The Church of God which the Lord purchased with His own blood is the **one body** (Acts 20:28), but that Church is measured in its boundaries by the Lord and not man. It is not impossible to find groups of good people who claim to be the real Simon Pure Church and who look upon all others as being forgeries. When the Lord returns for His own He will find them in many little pens of man's making, and will disregard the claims of contending parties, and carry away His own.

He led captivity captive . . .

I am not certain, but I think that I perceive a link between verse one and verse eight in our paragraph. Paul is a "prisoner" while he writes this letter. The word means "a bound captive." Doubtless he was bound with a chain and was in a cold, damp cell. As he writes this letter his spirit soars, and he anticipates the time when the Body will be complete and the Lord will loose all captives and change them and leave their shackles behind. As he thinks of these things he remembers a prophecy which had already been fulfilled, which is but a small sample of a larger, more glorious time to come. The first fruits of them that sleep doubtless included those saints raised with or after Christ's resurrection (Matt. 27:50-53). Jesus has the keys of death and of Hades (Rev. 1:18); He went to Hades when He died (Acts 2:27) and wrested the power of death from the devil and his wicked hordes (Heb. 2:14-15; Col. 2:14-15); in our present text Paul sees the happy release of these bound captives and how they were taken to heaven when Christ ascended. The root Hebrew word from which we have the words "captivity" and "captive," especially the word "captive," is interesting. It means the sparkle or flames of light as from a gem: the streamers and banners carried and waved by an army carrying away captives from the enemy. This is but a feeble picture of what must have occurred when these souls, clothed in their new bodies, were carried away from Hades and into heaven. Ah! that was a bright picture for the bound captive Paul to see from that dark prison as he wrote to the saints at Ephesus that day.

And gave gifts unto men . . .

Paragraph 9 in part; Chapter 4: 11-16

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering unto the building up of the Body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into Him, Who is the Head, even Christ; from Whom the whole Body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the Body unto the building up of itself in love."

And he gave some to be apostles . . .

The quotation, Psalm 68:18, applied in the following verses, is most informing in its original setting. "The chariots of God are twenty thousand, even thousands upon thousands: The Lord is among them, as in Sinai, in the sanctuary. Thou hast ascended on high, thou hast led away captives; Thou hast received gifts among men, Yea, among the rebellious also, that Jehovah God might dwell with them." According to the context, and the word "sanctuary" in connection with Sinai, the Lord's fire-cloud chariot must be pictured by David (Exod. 13:21-22; 19:16-20; Acts 7:53); read the King James Version also. The "cloud" which received Christ at His ascension and in which He will return must have been of this kind (Acts 1:9-11; Matt. 26:64 with Eph. 4:8). The prophecy, Psalm 68:18, says, "Thou hast received gifts among men," while Paul says, "and gave gifts unto men." This, which seems a contradiction, sets forth the truth of Paul's argument most aptly. From the standpoint of Christ as personal and as ascended into heaven He is the **Giver** of the gifts; from the standpoint of Christ the corporate body, which is in view here, Christ is the **Receiver** of the gifts. Christ, as a corporate body, is seen in I Corinthians 12:12; this is because in the next verse Christ as Head and Christ as Body are made **one** in the Holy Spirit. In our present passage

Theodore Roosevelt gave utterance to this prediction shortly before his death: "**OUR PRESENT CIVILIZATION WILL END IN A CATAclysm.**"

the **growth** and **increase** of the Body is seen; in the next chapter the union of Head and Body takes place (Eph. 5:25-32). The gifts which Christ as ascended Head receives from the Father He gives to Himself among men for the purpose of completing the Body. Also the prophecy indicates that the saints are "the salt of the earth" because God dwells among rebellious men on the ground of His presence on earth in His Body, which is His Church. Examine the last part of Psalm 68:18 on this point.

For the perfecting of the saints . . .

The little Greek preposition "eis" occurs well nigh two thousand times in the New Testament. It denotes **motion**, and is translated commonly by **into** or **unto**. It occurs just seven times in our present paragraph (4:12-16), and in the Revised Version is translated "unto" six times and "into" one time. For uniformity we are giving it "unto" each time in the enumeration given here:

1. Unto the work of ministering
2. Unto the building up of the Body of Christ
3. Unto the unity of the faith
4. Unto a fullgrown man
5. Unto the measure of the stature of the fulness of Christ
6. Unto (into) Him, Who is the Head, even Christ
7. Unto the building up of the Body in love

The seventh item leaves the Body of Christ resting in "the building up of itself in love"; this is the **unity** with which the chapter begins.

The unity of the faith . . .

The unity of the Spirit, which we are exhorted to **keep**, is mentioned in verse three; and the "unto the unity of the faith" does not occur until the thirteenth verse. You note that it is also said, "the building up of the Body of Christ: till we all attain unto the unity of the faith." The unity of the Spirit is a **gift**, and the unity of the faith is an **attainment**. The unity of the Spirit is to be retained in the element of the divinely given love as indicated in the "be of the same mind, having the same love, being of one accord, of one mind" in Philippians 2:2. The unity of the Spirit is in the **energy** of the Holy Spirit and in the **element** of love (John 13:35; Rom. 5:5; I Cor. 13; Gal. 5:22-26; cf. Eph. 4:30-32). The reason for so much disunity is that the saints are not filled with the Spirit (Eph. 5:18), and that the church has lost its "first love" (Rev. 2:4).

All the churches of Christ salute you . . .

We must ever distinguish between

the "Church of God," and the "churches of God." The Church of God is **more** than the aggregation of the churches of God. The Church which Christ said He would build is "the Church of God which He purchased with His own blood" (Matt. 16:18; Acts 20:28). The term "the church of God" occurs nine times in the New Testament. There are other terms equal to that in meaning, such as Acts 2:47; I Corinthians 12:28; Hebrews 2:12; 12:23. Also, the church of God is clearly identified as "the Body of Christ" in such passages as the following: "And gave Him to be Head over all things to the Church, which is His Body"; and, "He is the Head of the Body, the Church" (Eph. 1:22-23; Col. 1:18).

The term "the churches of God" occurs three times in the New Testament and "the churches of Christ," one time. Then we have, "the churches of Asia," "the churches of the Gentiles," and other terms meaning local assemblies of Christians. The Christians in a given place, collectively, constitute a **church**. Very often the term "the church" as relating to a locality means just the assembly of Christian professors in that place, and one of the many churches. The Greek word "ecclesia" occurs 114 times in the New Testament and is translated by the word "church," or "churches," all but three times; in Acts nineteen,

where it refers to a group of citizens, it is translated "assembly"; in Acts 7:38 the word is translated "church," but refers to Israel in the wilderness. In this sense it might be permissible to speak of Christ's immediate followers, during His personal ministry and before the cross, as a "church"; the use of the term in Matthew 18:17 may mean no more than that. But when we examine the meaning of "the church, which is His Body" we arrive at some features which confirm the saying that the "Church of God" is more than an aggregation of "the churches of God."

The church, which is his body . . .

The Church of God is the Body of Christ; a church of God is never called "the body of Christ" in any Scripture. The Church of God exists throughout this entire dispensation and "unto all generations for ever and ever"; this could not be said of any local church of God. The Church of God consists of only born-again persons whose names are enrolled in heaven; the churches of God contain some who are only professors. The Church of God is a spiritual body embracing all Christians; the churches of God are local assemblies of living Christians. The church in any given locality — a church of God — may in many ways approximate the Church of God, but

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it can never be a duplication of it. The Church of God exists, in any given generation, within the churches of God but is separate and distinct from them. Take the example from the seven churches in Asia. There the Church of God was made up of the remnant (Rev. 2:24; 3:4, 9, 10). There was a church of God in Ephesus which had bishops who were over the local flock, and who were admonished to "feed the Church of the Lord which He purchased with His own blood," but the church of God at Ephesus, and the Church which He purchased with His own blood were not equal to the same — one passed out of existence and the other will abide for ever and ever (Acts 20:17-28; Eph. 3:21-22).

In Ephesians we have an unusual thing. The word "church" is used nine times and in every place it refers to "the Church of God" — not a local assembly. There it is "the Church, which is His Body." In fact, Ephesians is "the Body of Christ" book of the New Testament and our present chapter (four) is "the Body of Christ" chapter. The Church as the Body is mentioned nine times; in all the rest of the New Testament the Body of Christ is mentioned only ten times. The local churches, when properly set in order have a plurality of bishops and deacons (Phil. 1:1; I Tim. 3:1-13; Tit. 1:5-9). They have deaconesses also (Rom. 16:1 margin), and pastors and teachers and evangelists (Eph. 4:11).

For we are members one of another . . .

Paragraph 11; Chapter 4:25-32

"Wherefore, putting away falsehood, speak ye the truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

Neither give place to the devil . . .

All the exhortations in this section are personal. Such things do affect congregational practices, but Paul speaks of them as they affect

the Body—"for we are members one of another." The practice of verse thirty-two and kindred verses seals up tightly any open spaces for the devil to get a place. So it was in the early church. At that time it was possible for Luke to report, "So the church throughout all Judea and Galilee and Samaria had peace being edified; and walking in the fear of the Lord and in comfort of the Holy Spirit, was multiplied" (Acts 9:31). But the devil did get a place and parted the brethren farther and farther apart until now at this day we have over 200 denominations. Many of these are contending parties and have no fellowship with each other. Some try to arrogate to themselves the place of "the body of Christ." Denominationalism, without any doubt, breaks the unity for which Christ prayed, the unity which once existed when the church was young (John 17:20-21; I Cor. 1:10-13; Acts 4:32-35). But in spite of all this—"There is one body."

Be ye therefore imitators of God . . .

Paragraph 12; Chapter 5:1-2

"Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell."

As beloved children; and walk in love . . .

Notice these phrases—"forbearing one another in love" (4:2); "and walk in love" (5:2). We are back to the ground of unity where we start-

ed this chapter, and this gives emphasis to our title "The Unity Which Our Lord Has Sought." This unity must be maintained in the fullness of the Holy Spirit and exercised in the atmosphere of love. There is no substitute for these fundamentals of Christian unity. Efforts made without these result in cold formalism or dry ritualism with a semblance of union but not the unity for which Christ prayed. The government of a church is congregational. Under God, it should attend to its own affairs. Extra-congregational authority was a thing unknown in the New Testament, except as administered by the apostles. With these simple facts in mind there is no reason why a group of Christians, wishing to be entirely free from ecclesiasticism, could not assemble together and be just a simple New Testament kind of church. As such it would be "a church of God" in that particular place. A group of Christians may assemble for worship and do work of God without "bishops and deacons" (Acts 14:23), but a church when "set in order" has a plurality of both (Tit. 1:5-9). If such churches should multiply, the condition described in Acts 9:31 might prevail. But no one of these, or all of them together could ever be said to be "the Church which is His Body." If there cannot be had a big circle of faithful congregations, let it be small and simple. A church may consist of but two or three gathered together in the name of Christ (Matt. 18:20). That would be a church of God. New Testament Christianity need not be large, but it must be sincere.

"Every mother's son is trying to meet the passion of the worst world we have ever known."—Dr. C. E. MacCartney, Ex-moderator of the Presbyterian General Assembly, U. S. A.

NATIONAL JEWISH MISSIONS

IT HAS BEEN USED BY GOD for the salvation of Jewish souls in Europe and on this continent. During this time of war our witness is continuing among Europe's Jews through national workers. Pray for funds that we may hasten to the aid of distressed Jews in Europe as soon as possible with material relief and the Gospel. Pray with us for more missionaries for North America and Europe. As we reach the Jews today, we find an extraordinary need and opportunity among them; now is the time for every child of God to give, and work, and pray for the salvation of Jewish souls.

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The Number Eight in Scripture

BY THE EDITOR

In Hebrew the number eight is "sh'moneh," which means "to make fat," or "to super-abound." As a numeral it is the super-abundant number in the Hebrew. We saw the number seven to be the number of completion. Eight goes beyond that: it is the beginning of an entirely new series.

SEVEN AND EIGHT IN COMBINATION

Eight covenants were made with Abraham as follows:

1. Sovereignty (Gen. 12:1-3)
2. His seed (Gen. 12:7)
3. Renewal of the covenant (Gen. 13:14-17)
4. The limits of the land (Gen. 15:13-21)
5. Invincible grace (Gen. 17:1-22)
6. Unaltered by human failure and imperfection (Gen. 18:9-15)
7. Spiritual blessing headed up in the seed (Gen. 21:12)
8. Resurrection blessing (Gen. 22:15-18)

It will be seen that eight stands connected with the resurrection.

Joseph's communications with his brethren were eight in number. Seven of these communications were before Jacob's death; the eighth came after the death of Jacob.

1. The dream of the sheaves of wheat (Gen. 37:6)
2. The dream of the sun, moon, and stars (Gen. 37:9)
3. A message of love from his father (Gen. 37:12-17)
4. The brethren go to Joseph (Gen. 42)
5. They go to Joseph the second time (Gen. 43)
6. A third time they go (Gen. 44)
7. Israel is brought (Gen. 46). The history is spiritually complete, but there remains another communication.
8. Israel has passed away, and the brethren are face to face with Joseph, a type of Christ in resurrection glory (Gen. 50:18-19).

It is seen that in both these instances the number eight carries with it the significance of resurrection and resurrection glory.

EIGHT THROUGHOUT SCRIPTURE

Using the law of the context and searching our Bibles, we find that many other Scriptures associate the number eight with resurrection.

When the whole earth was covered with a flood, eight persons were saved from destruction. They came out of the ark into a new and resurrected world (I Pet. 3:20).

Abraham had eight sons. Seven of them were born after the flesh; the eighth was by promise.

It is significant that the Bible speaks of eight individual resurrections other than that of our Lord. Three of these are recorded in the Old Testament, three in the Gospels, and two in the book of Acts.

It is most interesting and fascinating to notice that the three resurrections in the Old Testament correspond to the three people whom our Lord raised up.

1. The sons of widows
Widow of Zarepta (I Kings 17:17-25)
Widow of Nain (Luke 7:11-18)
2. The children of rich persons
Son of the woman of Shunem (II Kings 4:32-37)
Daughter of Jairus (Mark 5:35; Luke 8:49)
3. Full grown men, after burial
In Elisha's tomb (II Kings 13:20)
Lazarus (John 11)

Our Lord arose on the first day of the week, which was of necessity the eighth day.

The rite of circumcision was performed on the eighth day (Gen. 17:12). This rite was a type of the true circumcision of the heart, which is the risen life (Col. 2:11).

The priests wore eight garments altogether (Exod. 28).

1. A breastplate (15-28)
2. An ephod (6-14)
3. A robe (36-38)

4. A broidered coat (40-43)
5. A mitre (4, 39)
6. A girdle (6-14)
7. A turban (40)
8. Linen breeches (42)

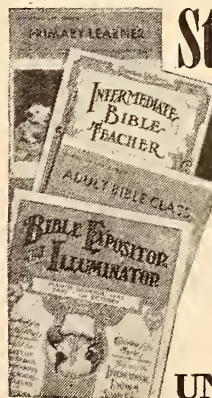
These were holy garments and they were made of gold, blue, purple, scarlet, and fine linen. The gold signifies that which is kingly. The blue speaks of the heavenly character of Christ. The purple bears the significance of royalty. Scarlet speaks of sacrifice, and fine linen is symbolical of righteousness. It all speaks of resurrection glory. Aaron stood before God in behalf of the people as their mediator, and he is a type of Christ in His present resurrection life and mediatorial office.

Elijah performed eight miracles as follows:

1. The shutting up of heaven (I Kings 17:1)
2. The widow's meal (I Kings 17:14-16)
3. Raising of the widow's son (I Kings 17:17-23)
4. Fire from heaven (I Kings 18:37-38)
5. Rain from heaven (I Kings 18:41-45)
6. Fire from heaven (II Kings 1:10)
7. Fire from heaven (II Kings 1:12)
8. The dividing of the Jordan (II Kings 2:8)

The eighth miracle, which was the dividing of the Jordan, is a type of the resurrection. Jordan was divided, and Elijah went across. On the other side he was translated to glory.

How marvelous is the significance of the numbers! Once the significance is given to a numeral, it holds the same meaning all through the Word. How marvelous is the unity of the Word of God!



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CONDUCTED BY CHARLES R. JOHNSON

THE WORK OF GOD'S SERVANTS

Eph. 4:11-12

I. Winning souls

The work of the evangelist
Prov. 11:30
II Tim. 4:5

II. Watching for souls

The work of the pastor
Heb. 13:17
I Pet. 5:2

III. Warning souls

The work of the teacher
Acts 20:31
II Cor. 9:11

—T. B.

OUR RESPONSIBILITY TO OTHERS

Romans 15

I. To help others. Vs. 1

II. To please others. Vs. 2

III. To receive others. Vs. 7

IV. To admonish others. Vs. 14

V. To minister to others. Vs. 27

VI. To pray for others. Vs. 30

J. K. M. E.

DEVELOPMENTS OF DARKNESS

I. Great darkness

Matt. 6:23

II. Outer darkness

Matt. 8:12

III. Works of darkness

Eph. 5:11

IV. Power of darkness

Luke 22:53

V. Rulers of darkness

Eph. 6:12

VI. Mist of darkness

II Pet. 2:17

VII. Blackness of darkness

Jude 13

—T. B.

THE PROGRESS OF BLIND BARTIMAEUS

Mark 10:46-52

I. He heard of Jesus. Mark 10:47

Somebody started him on the right track

II. He cried unto Jesus. Mark 10:48

Some tried to turn him aside and discourage him.

III. He came to Jesus. Mark 10:49, 50

Jesus stops when anyone calls to Him.

IV. He saw Jesus. Mark 10:51, 52

Believing is seeing.

V. He followed Jesus. Mark 10:52

The normal result of a Christian.

—R. S. L.

THE BELIEVER'S RELATIONSHIP

I. He is a child of God.

Luke 6:35
II Cor. 6:17, 18
Heb. 2:13

II. He is a citizen of Heaven.

Eph. 2:19
Phil. 3:20 R. V.

III. He is a stranger, pilgrim, and ambassador to the earth.

Heb. 11:8-10
Jer. 49:14
Eph. 6:20
II Cor. 5:20

—R. S. L.



PICKED UP HERE AND THERE

If there had been no God in the beginning of Genesis, there had been no creation; if there had been no God in the beginning of John, there had been no salvation.

Be prepared to enter eternity, for it is a condition from which you will be unable to return.

Christian, if an unbeliever doubts that you are saved, he will never believe that Christ can save him.

Some nations of the world desire peace only to prepare for war; others desire war only to prepare for peace. Thus it will be until the Prince of Peace returns.

One divine idea from God's Word is worth a thousand human ideas supported by God's Word.

Unhappiness is the hunger to get. True happiness is the hunger to give.

The church had never such influence over the world as in those days when she had nothing to do with the world.

"The good steward finds all his work a work of love, for he knows and glories in the gracious character of his Lord and realizes that whatever comes to him is grist for his mill."

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GRACE AND TRUTH

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

New York City has a population of seven million. Its 1,074 churches have a membership of 554,000. Thus, only 7 per cent. of the inhabitants are Protestant church people. Of this number it is estimated that only 40 per cent actually attend services. In other words, about 2 per cent. of New York's total population will be found at church on an average Sunday. America's largest metropolis has gone pagan!

He was the **Light**; yet He hung in darkness on the Cross.

He was the **Life**; yet He poured out His soul unto death.

He was the **Rock of Ages**; yet His feet sank in deep waters.

He was the Son of God; yet He died a felon's death.

He was **holy, undefiled, separate from sinners**, and knew no sin; yet He was "made sin" when He took the guilty culprit's place and suffered in his stead.

He bade the weary to come to Him for rest; yet not on earth could He find rest until He said, "It is finished," and gave up His life to God.

He was the **lion of the tribe of Judah**; yet He was led as a lamb to the slaughter.

He was the **root and offspring of David**; yet He grew as "a root out of dry ground."

He was the **chiefest among ten thousand, and the altogether lovely**; yet it is written, "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him."

He was the **ancient of days**; yet He was "cut off in the midst" of His days.

He was the **father of eternity**; yet He became the Babe in the manger at Bethlehem.

He was the **mighty God**; yet He became a Man, and "was crucified through weakness."

He **upholds all things by the word of His power**; yet in Gethsemane an angel came to strengthen Him.

He was the **image of the invisible God**; yet His visage was "marred more than any man."

All the fulness of the Godhead dwells **bodily in Him**; yet He took the form of a servant and was made in the likeness of men.

"He spake and it was done; He **commanded** and it stood fast"; yet He humbled Himself and became obedient—obedient unto death.

He was the **desire of all nations**; yet He was despised and rejected of men.

TWO WAYS TO DESTROY THE CHURCH

"I must be about my Father's business" (Luke 2:49). America is very largely an unchurched nation. Less than half of our people ever darken the doors of our churches. We condemn Hitler for his opposition to the churches, and we view with alarm the Communists' destruction of the churches; but a someone has said, "There are two ways of stopping a clock: you can smash it, or you can let it run down; and there are two ways of doing away with churches: you can destroy them, or you can ignore them." If we are going to fight for the liberty of worship, we ought to make some use of that liberty.

—"Sunday School Times"

ROBERT E. LEE'S NAME

At the close of the Civil War, stockholders of the Louisiana Lottery approached General Robert E. Lee and tendered him the presidency of the company. Lee was without position, property, or income, but he regarded this offer as the gain of oppression, and on the ground that he did not understand the business and did not care to learn it, he modestly declined the proposition. The organization's representatives then said, "No experience is needed. We know how to run the business. We want you as president for the influence of your name. Remember, the salary is twenty-five thousand dollars a year."

Lee arose and buttoned his old gray coat over his breast and replied, "Gentlemen, my home is gone; I am a poor man, and my people are in need. My name and influence are all I have left, and they are not for sale at any price."

—O. A. Newlin

TWELVE SYMPTOMS OF A DECLINING STATE

To be read and pondered over on the knees alone with God

I.—WHEN you grow bolder with sin, or with temptations to sin than you were in your more watchful state—then be sure something is wrong.

II.—WHEN you make a small matter of those sins and iniquities which once seemed grievous to you and almost intolerable.

III.—WHEN you settle down to a course of religion that gives you but little labor, and leave out the hard and costly part.

IV.—WHEN your God and Saviour grows a little strange to you, and your religion consists in conversing with **men and their books** and not with **God and His Book**.

V.—WHEN you delight more in hearing and talking than in secret prayer and the Word.

VI.—WHEN you use the means of grace more as a matter of duty, than as food in which your soul delights.

VII.—WHEN you regard too much the eye of man, and too little the eye of God.

VIII.—WHEN you grow hot and angry about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.

IX.—WHEN you grow harsh and bitter towards those who differ from you, instead of feeling tenderly towards all who love Christ.

X.—WHEN you make light of preparing for the Lord's Day, and the Lord's Table, and think more of outward ordinances than you do of heart work.

XI.—WHEN the hopes of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.

XII.—WHEN the world grows sweeter to you and death and eternity are distasteful subjects.

ALL THESE ARE SURE SYMPTOMS OF A DECLINING STATE

—Reprinted from Bishop Oxenden's "Pathways of Safety"

WHEN IS A MAN RICH ENOUGH?

When I was a lad an old gentleman took the trouble to teach me some little knowledge of the world. With this view I remember he asked me one day, "When is a man rich enough?"

I replied, "When he has ten thousand dollars."

He said, "No."

"Twenty thousand?"

"No."

"A hundred thousand?"

"No."

"Five hundred thousand?" which I thought would settle the business, but he continued to say "no."

I gave it up and confessed I could not tell, but begged he would inform me.

He gravely said, "When he has a little more than he has, and that is never."

—"Youth's Companion"

An American business man and his wife were visiting in London. As they entered Westminster Abbey the wife asked the verger, who was guiding them, this question:

"What tomb here is most asked for, after that of the Unknown Soldier?"

"The tomb of David Livingstone," was the verger's reply.

Verily the last shall be first. The man who sought to bury himself in Africa is the most sought now among the great dead of Britain's famous men.

—The "Moody Monthly"

In the day of prosperity we have many refuges to resort to; in the day of adversity only one.

—H. Bonar

NO ADMITTANCE

Here is a story that seems worth telling, worth even repeating:

With faltering tread he made his way laboriously up the steps leading to the church's entrance.

Glittering limousines discharged their richly clad occupants. They strode pompously across the sidewalk. From among those gathered there to observe wealth and nobility entering the building, a small decrepit man emerged.

None but the attendant seemed to notice the gray-haired, kindly, shabby-garbed man. Leaving his post, he gently touched the arm of the old fellow, saying:

"I am sorry, but you can't enter here."

"But, sir," replied the intruder, "I have come to worship and to seek comfort in God. Where do I enter?"

The attendant, not wishing to embarrass him, replied, "Never in all the years of my service here have I seen any other than those of noble families attend the services here. However, were I you, I would return home and ask God if I could come here to worship."

So the poor fellow, appearing bewildered, turned and made his way down the steps.

Again it was a day of worship. The huge doors of the church swung open. The attendant, with chagrin written upon his face, walked forward to meet the little old man

who was wending his way up the steps.

"So you have come again?" spoke the attendant in a stern voice.

"Yes."

"Have you asked God as I suggested; if you could come here?"

"Yes."

"And, pray, what did God say?"

"Well," replied the old fellow, "He said: 'Be not dismayed; I too hold hopes of entering some day.'"

—"Christian Readers Digest"

SIGNS IN THE SUN

(Continued from page 45)

have rolled on. Since 1901 the number of spots on the sun has greatly increased. The presence of these spots indicates that the solar atmosphere is in great turmoil. Why these remarkable and new features? No explanation has been given. The most learned are as ignorant of the cause as ourselves. I believe they are God's signs of the coming day of the Lord! Do men in general so view them? Alas, no. Men heed not the warning. When the end comes the world will be taken by surprise.

THE SUN AND THE FUTURE

Passing on into the future, when the Lord has come to reign, we read,

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold" (Isa. 30:26).

This will doubtless not only promote the growth of the vegetable kingdom, but will be one of the agents to increase the vital force in man and prolong his life; for we are told that light is a great healer. At first glance, this striking increase in

HOW MANY WOULD BE "HIT"?

A Chicago judge fined a man one hundred dollars and costs and sentenced him to jail for ninety days for impersonating a doctor—and practicing medicine without a license. I wonder how many professing Christians—ministers and laymen—would be "hit" by a law fining those who pretend to be Christians and are not.

—Reprint from "Earnest Worker"

solar light, and consequent heat, might be regarded as a curse rather than a blessing. But the physical ills which otherwise might ensue are mitigated by a cloud canopy which will spread over the earth.

In Isaiah 49:6-20 we read that when He who is the light of the nations will revisit the earth,

"Neither the heat nor the sun shall smite them, for He that hath mercy on them shall lead them, even by the springs of water shall He guide them."

But the effulgence of the sun will pale before that of the Lord when He comes to reign over the earth.

We read:

"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. 24:23).

"Praise Him, sun and moon—praise Him, all ye stars of light" (Psalm 148:3).

Then will the orbs of heaven honor and exalt the Creator and Redeemer.

THE ALL-RUSSIAN EVANGELICAL CHRISTIAN UNION

WAS FOUNDED and directed by the late Rev. I. S. Prokhanoff and his associates in Russia in 1909, and in North America in 1925.

*The headquarters of the A.R.E.C.U. of North America was originally located at 156-5th Avenue, New York City. From the time of Mr. Prokhanoff's death, until October, 1944, the Union has been faithfully directed by Rev. Norman Smith and his Committee in New York City.

Change of Headquarters

On November 1, 1944 the headquarters of the Union moved to 64 W. Randolph Street, Chicago 1, Ill. Rev. John K. Huk is the Director, Rev. Peter Deyneka, the Executive Secretary, and the Executive Committee of the Russian Gospel Association is serving as the Executive Committee of the All-Russian Evangelical Christian Union of North America.

Money received for this work will go direct to the Soviet Union. Please make your checks payable to the ALL-RUSSIAN EVANGELICAL CHRISTIAN UNION, 64 W. Randolph Street, Chicago 1, Ill., Dept GT.

(Write for free literature and information about this work.)

D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

The Layman's Bible Course is being conducted at the Omaha Bible Institute, January 22 to February 9. Rev. Ivan E. Olson ('36) and Rev. J. Darrell Handel (former student), Back to the Bible Broadcast Evangelist are two of the teachers. This Bible Course is short and intensive, but is an opportunity for busy laymen to study God's Word in a systematic way.

A letter has been received from Miss Alice Ostrander ('41), Nigeria, British West Africa. She praises the Lord for the safe trip to the field and for a reasonable use of the language. She is looking forward to beginning the actual work in the school around the first of February. Miss Ostrander asks Christian friends to pray for her that the Lord will give her wisdom and patience with the natives that she may be a channel through which they may come to the Saviour.

Glen T. Francis (former student) has accepted the position of interim pastor at the Main Street Gospel Hall, Fort Wayne, Indiana.

Miss Louise Jackson ('41) has recently begun her studies at the Child Evangelism Institute in Dallas, Texas.

Rev. Gene Ferrin (former student) has recently accepted a call to become pastor of the First Baptist Church of Lakewood, Colorado.

Rev. Sam Bradford, president of the Institute, is recovering quite nicely from a thyroid operation. Let us pray that the Lord will grant a complete recovery.

Mr. and Mrs. T. McKee are the fond parents of a daughter, Bonnie Joyce, born January 14. May God bless you as you seek to raise this little one for Him.

We have received word that Miss Doris Van Wingerden has arrived on her field of labor for the Lord, San Salvador. She bade her sister farewell in Denver and took the train to Dallas, Texas. On January 3 she boarded the plane and flew to San Salvador, arriving about the fifth of January. She says the mission people are lovely, the natives are interesting, the food, good, but expensive. She has not been there long enough to know about the spiritual

needs, but we know that they are great. Let us not forget to pray for Miss Van Wingerden as she is becoming accustomed to her new surroundings, and may God pour out His blessings upon her service.

Mr. and Mrs. U. B. Newton spent their Christmas vacation with her parents, Mr. and Mrs. J. E. Johnson in Three Rivers, Michigan. Mr. Newton and Mrs. Newton are members of the staff of the Institute. Mrs. Newton was graduated with the class of 1939.

Mrs. John Neal (formerly Fern Houston and of the class of '42) has been serving as church missionary in the First Baptist Church in Jamestown, North Dakota, for one year, and rejoices in the Lord's blessings.

Miss Adelle Cruikshank has been serving as church caller in the Edgemont Bible Church of East St. Louis, Illinois, of which J. G. Wright ('28) is the pastor. The Lord is using her in a rich way. Miss Cruikshank is a graduate of the class of '43.

Donald Ramsey, former student, tells us of his work in a recent letter from him. "We are in Riverdale, Arkansas, under the World Wide Grace Testimony. We came here the first of October. We are in a community of about 500 children. There is an enrollment of about 125 in Sunday school, but the attendance is only about forty-five at present. The young peoples' work is picking up. There were twenty-two out Friday. The Lord has been gracious to us. Had a girl thirteen years old give her heart to Christ. We would appreciate all of you praying with us and for us in regard to our work, a car and a place to live."

Mrs. Hannah A. Roach ('30) is planning to return to her work in Peru, South America, very soon. Let us pray for her as she makes preparations to go, and as she sails.

Miss Doris Van Wingerden and Miss Verna Van Wingerden both of the class of '42 were visitors at the Institute during Christmas vacation. We were glad to see them and were thankful for the times of fellowship with them.

Rev. and Mrs. Claude Fondaw

were welcome visitors of the school. Mr. and Mrs. Fondaw have been working in the Navajo Bible School and Mission at Window Rock, Arizona. They are both graduates with the class of 1942.

Two other visitors were Rev. and Mrs. Albert Jansen who are home on furlough from the Belgian Congo. Mrs. Jansen and Claude Fondaw are sister and brother and both were home for Christmas with their father near Golden, Colorado. The Jansens called on friends in Denver during their brief stay. Our hearts were blessed with their testimony of the Lord's care for them on the field, and with their eagerness to return to the field, although they have only barely started their furlough. Mr. Jansen finished with the class of '35. Mrs. Jansen is a former student.

The Berean Fundamental Church of North Platte, Nebraska, held its annual Missionary Conference November 26 to December 3. A number of missionaries participated in the conference; some, returned from their fields; and others, candidates, who will go out as soon as the way is opened. One of the candidate missionaries was Miss Dolores Teander ('44) who plans to go to South America. Her support has been pledged by this church. Rev. Ivan Olsen ('36) is the pastor.

—:o:—
"Our actions are our own; their consequences belong to heaven."
—St. Francis

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ABRAHAM'S VINEYARD

Barter 400,000 Jews for Non-Military Supplies

London, July 27, 1944.—The report that the Nazis had authorized a prominent Hungarian Jew to proceed to a city in the Middle East to negotiate with the Allies for the release of the remaining 400,000 Jews in Hungary in return for Allied shipment of non-military supplies to Germany is viewed here in official government circles not only as a monstrous blackmail effort, but a brazen Nazi scheme to present the Allies with the issue of accepting responsibility for the fate of hundreds of thousands of Jews.

"Proposal" Accompanied by Warning

The offer to barter 400,000 Jewish lives for so-called "non-military" supplies was reported to have been made last month to British and American officials in Istanbul. The "proposition" was brought to Istanbul by two men, one of them a prominent Hungarian Jew whose family had been held as hostages to secure his return to Hungary. These men contacted several of the outstanding relief and rescue organizations in Turkey and submitted their proposals which, they said, were being made with the knowledge, consent, and approval of Nazi officials. The "proposition" was accompanied by a warning that if the German offer was not accepted the Nazis would accelerate the liquidation of the remaining 400,000 Jews in Hungary. After the rescue organizations communicated the offer to high-ranking Allied officials in Turkey, Allied diplomatic authorities held a conference on the subject in Cairo. The conference was attended by representatives of the United States War Refugee Board, the Jewish Agency for Palestine and American Jewish relief organizations. At the conclusion of the conference a detailed report on the matter was sent to the British Foreign Office and the American Department of State.

While there never existed any possibility that the Allies would accept the offer, Allied officials felt that the implications of the "blackmail threat" were so great that the matter deserved consultation with Jewish leaders. It was this incident that has recently prompted the American and British Governments to repeatedly warn Hungary against the mass-extermination of its Jews.

The Manchester Guardian carried an editorial pointing out that this "blackmail scheme is one of the deadliest things of the war, indicating the satanic wickedness of

BY FRED KENDAL

Germany's ingenuity." This, the editorial stresses, should stimulate the Allies "for more concerted effort and utmost pressure on Hungary to save the remnants of the Jews."

Some 750 Jews in Hungary who were doomed to deportation and death were saved by the Zionist organization in Budapest, which put up a king's ransom for them. They are now either on their way to Palestine or actually there.

—"The Sentinel"

EUROPE "JUDENREIN"

The newspapers in Germany tell unblushingly of a survey showing that nearly all of Nazi-occupied Europe is "Judenrein," as the Nazis call it. They boast of having killed off five million innocent Jewish men, women, and children. The same story adds that only a half million Hungarian Jews need to be "eliminated," and then the Nazis will have made good their promise to murder every Jew in Nazi-occupied Europe.

—"Chicago Jewish Chronicle"

PALESTINE OFFERS PLAN TO FEED LIBERATED EUROPE

Jerusalem—A proposal for feeding liberated Europe by hydroponics—agriculture without soil—has been laid before the UNRRA (United Nations Relief and Rehabilitation Administration) at Washington by Dr. S. E. Soskin, leading Palestinian land expert. Dr. Soskin, who has successfully experimented with the soil-less method, has suggested that UNRRA immediately send a technical mission to Palestine to study the introduction of large scale hydroponic cultivation here to provide foodstuff for Europe. He claims that 500 tons of chemicals shipped from the United States could produce 10,000 tons of potatoes.

Palestine is particularly well adapted to the chemical method of agriculture since it has on the average 320 days of sunshine yearly, he pointed out. Food production by this method would be of particular advantage to Palestine, as it requires less water than soil farming.

He expressed his belief that soil-less agriculture could be carried on in many areas of Palestine with from 25 to 85 per cent less water than is now used, and visualized a time when Palestine cities would be able to grow part of their own food requirements in tanks on their rooftops, on balconies, or in backyards, through most of the year.

—"The New Palestine"

"VICTORY MAY COME TOO LATE"

New York, Aug. 31, 1944—Warning that "Victory may come too late for one group of Hitler's victims"—the Jews—Senator Robert F. Wagner, Democrat, of New York, called for the admission of refugees to Palestine and charged that the White Paper barred rescue. He urged that Regent Horthy's offer to release the Jews of Hungary be "grasped eagerly" and not "be frustrated by technicalities and formalities." He spoke under the auspices of the Keren Hayesod, Palestine Foundation Fund.

"In dealing with the problem of Jewish rescue," he continued, "citizens of the free-world have been drawn to an irresistible conclusion—that Palestine is the key to the solution."

Palestine Prepared to Welcome Jews

"If the nations of the world were prepared to relax their immigration laws to the extent of taking in millions of Jewish refugees, then the problem and its solution might wear a different aspect. But we know that they are not prepared to do so. We know, too, that Jewish Palestine is prepared and able to welcome into its midst millions of homeless Jews."

Senator Wagner recalled that "It was precisely because the Jews were yesterday, as they are today, subject to the whims and prejudices of a fickle world, that the League of Nations in 1922 reconstituted Palestine as the Jewish National Home." **Refugees Are Dying Because of It**

"The fact is that the White Paper remains today, not just a curious relic of another age, but a law—an unenforced law—and refugees are dying because of it . . . It is a cruel thing that so discredited a document as the White Paper should prevent the Jews of Palestine from throwing out a lifeline to their suffering brethren in Europe. It is our duty to convince the Colonial Office of Britain that its restrictive White Paper policy must not be allowed to stand in the way of opening Palestine as a haven for these persecuted people—the only haven, as I see it, which holds real promise of permanent achievement."

In conclusion, the Senator said: "President Roosevelt has already expressed America's disapproval of the White Paper; both major parties have included planks in their platforms calling for unrestricted Jewish immigration into Palestine. It is up to the rest of us to see that these fighting words take effect."

Senator Wagner was introduced

GRACE AND TRUTH

by Bernard A. Rosenblatt, President of the Palestine Foundation Fund, who stated that his organization had remitted over \$28,000,000 to Pales-

tine, in a period covering two decades, for the upbuilding of the Jewish National Home.
—“The Sentinel”

★ ★

Abraham and the Repudiation of Faith

By FRED KENDAL

Good morning, Friends. Sunday finds most of us slipping into a change in the routine of a work-a-day life and having a few spare moments to muse and go over the events of the past week. Others take time to scan wider horizons and ponder the problems that face our fellow citizens. These long to see a better world framed in the tomorrows. Among us there are even nobler spirits whose interests reach beyond our shores, and whose sympathies embrace the sufferers who have been ground under the heel of tyranny on enemy soil. Yes, all of humanity is united by one groan in the brotherhood of suffering. Men with statesmanlike souls, whether at the bench or on the throne, are wondering, wondering, how can we end this thing? How can we tear the hate out of the human breast? How can we make people live together as brothers? How can we put a “want to” inside them that will give them a desire to understand those who are different, to tolerate the unlovely and to compromise opinions where necessary? The cry that arises from thinking minds is, How can we unite? How can we adjust? How can we safeguard the citadels of democracy?

Unity among men is a beautiful ideal, but in order for it to be effected, there must be a basis on which people can unite; there must be a motive strong enough to warrant the sacrifices that must necessarily be made before it can be realized. The motive must be lofty enough to raise us above the downward pull of our own selfish interests. There is only one motive known to the human heart that is strong enough to banish the fog that encircles our prodigal world. The source of that motive power is faith. The story of Abraham in the Bible tells us how faith comes and how it works. The father of the faithful, he stands as the exemplar of the faith way of living, both to Jew and Gentile. The world has lost faith in God and faith in the power of God through man, and resultantly it has slumped into the bitterness of disillusionment and the agony of despair. To find a basis of unity among the peoples who have inherited such deep racial antagonisms we must retrace our steps; we must go back to Abraham; we must walk in his steps; we must look to his

God; we must rediscover the secret of his faith.

In Genesis 12:1 we read, “Now the Lord had said unto Abraham, Get thee out of thy country and from thy kindred, and from thy father’s house, unto a land that I will shew thee.” Faith is God’s love-gift to foundling humanity, but the only ones who reap its benefits are those who receive it. A mental acquiescence to the fact of God cannot be called faith. An intelligent adherence to the doctrines of a particular denomination does not indicate the presence of faith. The performance of certain rituals or ceremonies cannot substitute for the possession of this priceless gift. Faith is experienced only when it is acted upon. Faith will settle only in the heart that accepts its consequences. Faith is moving out of the self-world into the God-world; it is stepping out of race and into Grace. It is an enlarging of the sympathies until they embrace all peoples in the outward sweep of God’s compassion. To Abraham faith meant repudiation, “Get thee out of thy country.” Faith in God costs something. It meant the

severing of national ties, “and from thy kindred.” It meant the rending of racial ties, “and from thy father’s house.” It included the rupture of domestic bonds. Faith’s command indicated that there was something higher than national existence, nobler than racial or clannish loyalties; something even closer than family cords; and that is, fellowship with God. It is only as we reach this happy plane that we come to a place where differences are sunk, hatreds obliterated, and a new family discovered — the family of the living God, where there is neither Jew nor Gentile, male nor female, bond nor free. It is only as God’s love fills our hearts that we can be knit together with members of a hopelessly divided world. God’s promise to Abraham was that if he should obey His command and demonstrate his faith by his repudiation, he would become a channel through which all the families of the earth would find happiness. The exact words of the record are. “In thee shall all families of the earth be blessed.” Abraham kept his part of the contract; he believed. He plunged over the precipice of separation; he left his world behind him and stepped into the great unknown. He began a new life of dependence on his Maker, a friendship with God, a sole reliance upon his heavenly Father. Has God kept His part of the contract? Has He blessed all families of the world through

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Abraham? Yes, I am sure that with due deliberation we must acknowledge that He has. The line of faith coursed down through Abraham's descendants until it burst out in full bloom in the person of Messiah Jesus, Who was called "the Seed of Abraham," "the Seed of David." It was Jesus who extended faith beyond the confines of nationalism and carried it back to the days of Abraham. In order for Israel to rediscover the simplicity of Abraham's faith she had to be carried back to Abraham's days when there was no law to raise a fence between Jew and Gentile. It was Jesus who boldly showed the leaders that the law was not an end in itself, but only a means to the end — that it was only "a schoolmaster" to bring humanity to maturity. Jesus showed that the time had come when God's love could no longer be confined to any one people; it had now burst the bounds and enveloped a world. The pages of history, both ancient and modern, are replete with the stories of those who have been blessed through Jesus, the Seed of Abraham. Cannibal islands like the New Hebrides became communities regulated by God's Word, the Bible, and dominated by God's Spirit, love. Dark Africa, jungle trails, mountain retreats — all add their tale to the story of the countless numbers who have found life and happiness through walking with Jesus in the faith of Abraham. Heroes of Gentile origin have been captivated by faith of sacred Hebrew memory and impelled to endure a lifetime of hardship so that they could share with the bondmen and underprivileged of heathen lands the story of God's love. The service men of America who have gone to the Solomons and other Pacific shores have discovered that the story of Jesus has gone before them and His love has transformed heathen lives so that they found brothers instead of enemies where they landed.

It is only the law of love written in the heart that can make us just, that can make us considerate, that can make us loving. Jesus revealed God's love in His every contact with the oppressed and downtrodden. He expressed God's love when He died for a lost world, and He gives God's love to everyone who receives Him into their heart. Jesus said, "Abraham saw My day and was glad." Jeremiah the Prophet realized that a day was coming when man would need more than a legal commandment. He must have the inner urge to do right, and that can come only through personal contact with his Maker. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I

made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel after those days, saith the Lord. I will put My law in their inward parts and write it in their hearts, and will be their God and they shall be My people."

Jesus made the faith of Abraham available for a world. Today it takes courage such as Abraham had to say goodbye to a nation, to a race, to a family, and follow Abraham's son Jesus, to embrace a world sunk with sin. The Gentile must repudiate his misconceived racial pride, admit his spiritual poverty,

and accept at the hands of Jesus the Jew the healing and love that will make him every whit whole. In the thankfulness of a renewed spirit, prejudice will be changed to genuine love. The Jew, like father Abraham, will see the folly of following in the footsteps of loved ones who have missed God's way and spurned their own brother-deliverer, for it is only in the person of Messiah Jesus that men of all origins, all temperaments, all classes and stations of life will find a basis of unity, a love that is greater than death, and a fellowship that will never die.

—:o:—

"The 17th chapter of John is often called the Great High Priest's prayer. Read it again, and observe that it is a Steward's prayer."

—Selected

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ECHOES

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SCIENCE FAILS

A remarkable confession of the impotence of Science without Revelation is given by the president of the University of Chicago, R. M. Hutchins. He says: "The Sciences at best may help attain our ends if we knew what those ends were; but we do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger and more oppressive prison house. They have failed us. Many have long since cast off God, and now appeal to the undiluted animalism and emotionalism of demagogues, in Hitler's scream, 'We think with our blood.'" —"Science," 1943

ERRORS OF MODERNISM

The cardinal errors of modernism are as follows:

1. A mutilated Bible
2. A minimized sin
3. A defied man
4. A humanized Christ

—E. Myers Harrison in the "Christian Witness"

WHY DOES GOD ALLOW THIS WAR?

Christianity has not failed, but the lack of Christianity has brought about the present state of things, and men are slow to perceive it.

Why does God allow a man who drinks prussic acid to be poisoned? The man is aware of what he is doing. No one thinks of blaming God in this matter. The nature of prussic acid is well known. The man is blamed for his folly, and he rightly deserves the consequences of his act.

Why does God allow tares to grow instead of wheat, when the farmer deliberately sows tares? No one is so foolish as to ask such a puerile question. The nations have been sowing the wind, and are reaping the whirlwind.

The lesson is a stiff one

But it is needed, and by it God is chastening and warning the nations, lest a more dreaded thing happen to them.

— A. J. Pollock in the "Christian Witness"

INDESTRUCTIBLE JEW

"And I will make of thee a great

nation — and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3; Jer. 31:1-3).

1. The King of Egypt could not diminish him (Exod. 1:9-12).
2. The waters of the Red Sea could not drown him (Exod. 14:13-31).
3. The gallows of Haman could not hang him (Esther 5:14; 8:1-2).
4. The great fish could not digest him (Jonah 1:17; 2:10).
5. The fiery furnace could not devour him (Dan. 3:16-28)
7. Balaam could not curse him (Num. 23:8).
8. The nations could not assimilate him (Esther 3:8; Num. 23:9).
9. The dictators cannot annihilate him (Isa. 14:1-2; I Chron. 17:21-22).

Because the Lord saith: "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11).

—H. M. Mael in "Jewish Life"

POLITICAL PREJUDICE

Manuel Scoane, editor of Chile's most popular magazine, published a book after he returned from a visit to the United States. In it he wrote that he had noticed that the influence of the United States Government was producing a return of Protestant missionaries from South America and encouraging the sending of Roman Catholic missionaries to South America.

We resent that an inquisitorial office established in any foreign office should decide whom we are to entertain as our guests and who should enter our countries."

—"Missionary Digest"

IMPROVING ON NATURE

American women use enough lip rouge in one year to paint 40,000 barns.

—Ripley

SELF-SATISFACTION

What reality is there in your Christianity if you look at men struggling in darkness and you are content to congratulate yourselves that you are in the light?

—F. W. Robertson

THE BAR ROOM AS A BANK

You deposit your money—you lose it;

Your time—and you lose it;

Your character—and you lose it;

Your health—and you lose it;

Your independence—and you lose it;

Your self-control—and you lose it;

Your home comfort—and you lose it;

Your wife's happiness—and you lose it;

Your children's happiness—and you lose it;

Your own soul—and you lose it.

—"Religious Digest"

CHURCHES WITH NO MESSAGE

A church periodical, commenting on the growth of new sects and isms, says: "The answer is not far to seek. We find it in two tendencies in the denominations to be highbrow and liberal. Weak theology and highfalutin' ways have alienated plain people who want real food put down low enough for the average to reach it."

Recently I made my way in a city on Sunday night past church after church costing thousands upon thousands of dollars, every one of them dark and empty, while thousands of soldiers walked the streets, to say nothing of the other multitudes without Christ. We have not only given the devil Saturday night but Sunday night for good measure! These churches are empty because they no longer sound the trumpet of a definite and positive message. Theirs is an uncertain sound and no one prepares for battle.

—Vance Havner in

"Moody Monthly"

HIGH PRICE FOR WINNING THE WAR

America is going to pay a high price in winning the war. The price will be that of pouring poison into the nation's blood-stream in the form of alcohol and venereal infection. No nation can survive such self-poisoning. France could not; neither can America.

—J. Ramond Schmidt in "Zion's Herald"

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TESTIMONY OF GENERAL DOBBIE

"In God's great mercy to me I was enabled to build upon the foundation described in His Book, namely, the Lord Jesus Christ. This was the turning point in my life, and, although it occurred while I was still a schoolboy, from that day to this I have never been able to doubt the reality of that transaction when I first accepted Jesus Christ as my Saviour and put my trust in Him as my Deliverer from the penalty and power of sin . . .

"In the years that have elapsed since then, and all through my army service I have disproved time and time again the widespread theory that Christianity is impractical when applied to everyday life. I have found that the help Christ gives is so real and practical that I could not contemplate facing life without Him.

"Moreover, His companionship and friendship are too wonderful to describe. They produce in one a deep, unruffled peace and contentment which nothing else can give and nothing can disturb. I would like gratefully to acknowledge that during my two years in Malta, this was undoubtedly my experience. Reliance on God meant everything to me, and I believe to many of the people of Malta too."

How we wish our own Army and Navy leaders, as well as our governmental leaders, would read and inwardly digest this great appeal from Gen. Dobbie:

"Our nation has been through a hard school, and our people everywhere desire and seek to be led back to the old paths and the simplicity of the Gospel of Christ. But we, as individuals, shall never be able to help our nation unless we ourselves are firmly grounded. We can only tell others what we know ourselves. Unless Christ means something definite and real to us, we can never get others to trust in Him. But if, in this matter, we are on firm ground, we should speak by life and lip—clearly, definitely, and without hesitation—about what Christ offers us and seeks from us. It is not a question of religion. It is a question of a Person, and that Person is the Son of God, who loved us and gave Himself for us."

—"Daily Sketch" (London)

83 A MINUTE

W. W. Martin tells of putting these words over the clock in a certain mission church: "83 a minute." At last a deputation came to him and said, "Will you kindly take that down—it haunts us." They knew that it meant that eighty-three souls a minute were passing into eternity—into the dark. Most of them had

never heard about Jesus Christ. Are you quite happy about it?

—"Missionary Digest"

WHAT'S BEHIND DELINQUENCY?

The curse does not come causeless. These modern youngsters who seem to have abandoned themselves to the flesh and the devil did not get that way all by themselves. They are the product of the generation preceding

them. We dare not wash our hands of them. They are our own moral offspring, and they bear unmistakable, if embarrassing, traces of their paternity.

Bluntly stated, I believe that the alarming outbreak of wickedness among the young today is directly traceable to a previous delinquency among their elders.

—A. W. Tozer in
"Moody Monthly"

With the New Books



THE WESTMINSTER DICTIONARY OF THE BIBLE, by John D. Davis (Revised and rewritten by Henry Snyder Gehman). Price \$3.50. The Westminster Press, Philadelphia 7, Pa.

This is an excellent work in many places where it remains unchanged from the Davis Bible Dictionary. In other places it carries the conclusions of destructive higher criticism and modernist theology, notably on the Pentateuch, and the books of Isaiah, Daniel, and Ezekiel. Also, a statement is found under the heading "Abel" on page 2. It reads: "It was not the kind of offering, but the character of the offerer, that God respected." We cannot agree with this statement. It was not Abel's character which God respected, but Abel's faith (Heb. 11:4). Abel's offering was a blood-offering. God has ever had respect to the faith placed in His redemptive work which is by substitutionary blood. However excellent this work is in many respects, we cannot and we do not recommend it.

THE SANHEDRIN VERDICT, by Irwin H. Linton. Price \$1.00. Loizeaux Bros., 19 West 21st Street, New York 10, N. Y.

A most valuable volume on Christian evidences. It is written in a very illuminating style. Eight marvelous chapters packed full of factual material and unanswerable proofs of the deity of Christ, His virgin birth, and His resurrection. It is the best book on the subject that has appeared since Torrey's "Bible and Its Christ."

WHAT IS THE GOSPEL? by Charles Gallaudet Trumbull. Art stock covers. Price 25 cents. The Harrison Service, 3112 Hennepin Ave., Minneapolis 8, Minn.

The author is well known as the Editor of the "Sunday School Times" for many years. The book was first published twenty-five

years ago, and it well deserves republishing. There is not a clearer definition of the Gospel anywhere. Salvation from start to finish is clearly explained.

THINGS NEW AND OLD, by J. R. S. Wilson. Price 6/— net. Pickering and Inglis Ltd., 29 Bothwell St., Glasgow, Scotland.

The first part of this book is given over to a biography of the late Dr. Wilson of North Leith, whose ministry was evangelistic and has brought the breath of quickening power to all Scotland. Then follows a series of twenty-three sermons and addresses. They are Christ-centered, power-filled, and soul-winning.

EDDIE RICKENBACKER, by Lind Swarthout. Price, cloth, \$1.25. Zondervan Publishing House, 847 Ottawa Ave., Grand Rapids, Mich.

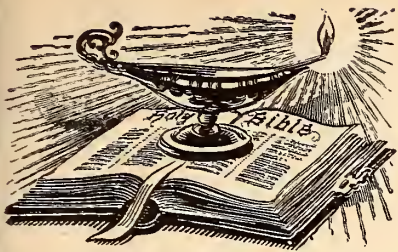
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(Continued on page 68)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

JESUS TEACHES FORGIVENESS

First Quarter, Lesson 9, March 4

Lesson: Matthew 18:20; 22:1-33

Lesson Text: Matthew 18:21-35

Devotional Reading: Ps. 32:1-7

Golden Text: "For if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14).

LESSON EXPOSITION

For our lesson today we have another one of our Lord's parables in Matthew, which set before us some wonderful truths which richly bless our hearts; yet the parable does confront us with some problems which challenge our most prayerful consideration.

The parable spoken was occasioned by a question asked by impetuous, inquisitive, yet earnest and lovable Peter. Just what provoked Peter's question we are not sure, but we do not think it is important. The question Peter raised was, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

Peter evidently thought he was being very generous in his attitude toward forgiving his sinning brother. No doubt he was basing his rather liberal forgiving spirit on the conception of forgiveness taught by the Rabbis. They held that a person was entitled to ask and receive forgiveness three times, but more than that he should not ask, nor should he be forgiven if he did ask.

Jesus' answer to Peter's question revealed a new conception of the idea of forgiveness: "I say not unto thee, Until seven times: but, Until seventy times seven." In other words, there is no limit to the forgiveness which should be extended to the offending brother. While the number our Lord employed was far from an innumerable amount of times, it was adequate for any amount of occasions that might arise. Furthermore, we believe that the number used was employed for a definite purpose. The seventy times seven, the identical figure used in Daniel's prophecy (9: 24-27), seems not to have been coincidental. "Seventy weeks," said Gabriel to Daniel, "are determined upon thy people and upon thy holy

city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." The termination of these seventy weeks determined upon Daniel's people Israel is the second coming of Christ. At this time Israel will be restored and her iniquity done away with. Until that time God is exercising real forgiveness, and longsuffering with this wayward nation, the kind of forgiveness all Christians should practice. Possibly Jesus, in saying seventy times seven, was hinting to Peter that his forgiveness toward his erring brother should be the kind God was exercising toward Israel.

In a more complete answer to Peter's question Jesus spoke another of the parables which so characterized His ministry.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. We note that this parable is associated with the kingdom of heaven. Evidently the passage has particular significance in connection with the events leading up to the time when that messianic kingdom shall be established. We shall, however, confine our discussion to the application of this message that we may rightly make for our present time. Lately we have been giving special attention to the dispensational message found in our lessons. We believe that this is right, for the difficulties of interpretation soon disappear when we rightly divide the Word of truth. Nevertheless, we should not neglect the personal application of truth found in all the Scriptures, applications which may be made by any individual of any age.

The "certain king" to which our Lord was making reference in this parable must be understood to be the Heavenly Father, as is clearly indicated in the last verse of the chapter.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. The servant of the certain king which was brought to him, could, we believe, refer to any person in the world. The debt which this servant owed

the king was one which he could never hope to pay. Ten thousand talents are equivalent to somewhere in the neighborhood of \$12,000,000. Obviously the man could never be able to pay that much. Neither can any person ever hope to pay the debt of sin which has been charged to each of us by the Heavenly Father. It is far too big to be paid by any of us, even if we had anything to pay with. But we have not, for what Paul said to the Corinthians includes all of us: "What hast thou that thou didst not receive?" (I Cor. 4:7). Besides being impoverished, we were all in the same condition that the Ephesian believers once were: "you . . . were dead in trespasses and sins." A dead person cannot pay debts.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. That this king was acting within his rights and that our Lord was not drawing a purely hypothetical case is clearly stated in the law. "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee" (Lev. 25:39-40). According to the law of Moses an insolvent debtor could be sold to his creditor until the debt was paid or until the year of jubilee. The verse following the ones quoted above implies that the man's family came into bondage with him. "For the spiritual significance, this of having nothing to pay, expresses the utter bankruptcy of every child of Adam as he stands in the presence of a holy God, and is tried by the strictness of His holy law (Rom. 3:23; Job 42:5-6). The dreadful command that he shall be sold and all that he has (cf. Psalm 42:12), is the expression of God's right and power altogether to alienate from Himself, reject, and to deliver over into bondage, all those who have come short of His glory (Ps. 42:2); that by a terrible righteous sentence these, unless this sentence be reversed, shall be punished by everlasting destruction from the presence of the Lord and the glory of His power" (R. C. Trench, *Notes on the Parables*).

The servant therefore fell down, and worshipped him, saying, Lord,

have patience with me, and I will pay thee all. From the nature of the entreaty of this deeply indebted person we make a few observations. The fact that Jesus says he fell down and worshipped does not necessarily indicate a right condition of heart. The word here translated worship may mean only to prostrate oneself before another and do homage. But we note even more from what he said to the certain king than from the attitude he assumed: "Lord, have patience with me, and I will pay thee all." The man was either ignorant of the immense amount of his indebtedness, and the hopelessness of his condition, or else he was insincere in his promise to pay. We might well wonder what could encourage a person who had gone behind \$12,000,000 to believe that he could turn around and get ahead the amount he had gone in arrears. So it is with the person who would enter heaven by his own good works. Wherein does the person who has been practicing sin for years expect to find the will and the strength in himself to turn about and to do the good things he thinks necessary to please the Lord? Such a person is entirely ignorant of his utterly impoverished condition, and his lack of any merit to recommend him to God, as well as ignorant of the fact that he is dead in trespasses and sins and unable to perform any good deeds.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. Here we believe Jesus was indicating the cancelation of the debt of sin which was accomplished on the cross of Calvary. There Jesus tasted death for every man (Heb. 2:9). "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). Through the sacrificial and vicarious death of Christ on the cross God recognizes that the debt of sin for the whole world is paid. Freedom from condemnation, however, is given only to those who believe and receive God's gift of eternal life. "He that believeth is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Now there is no indication that this servant exercised any such saving faith. He had only been offering to pay his debt. Seemingly he did not see himself shut up to faith as the only avenue of justification. Nor do we find any expression of worship after being told that the debt was forgiven, at which time the worship should come. Neither do the works which follow indicate that he had been regenerated by the Holy Spirit and his mind enlightened.

But the same servant went out,

and found one of his fellow-servants which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison till he should pay the debt. The debt which was owed this servant by his fellow-servant was a hundred pence, approximately \$17. This debt in proportion to the debt the servant had owed the king was equivalent to about 1 to 1,250,000. Yet this servant who had been the object of such great grace turned to the law to meet out exact justice. Surely that person had never understood God's grace. It seems incredible that one who had been forgiven all and knew that all—an immense debt—had been forgiven could have experienced such hardness of heart. We believe the man was still lost in sin, though the price of his redemption was paid.

So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. As the man had appealed to the law as a means of getting justice, so his lord turned him over to his tormentors until the demands of the law should be met. And we know the man could never hope to pay the debt.

So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Now Jesus makes the application of the parable to the Christian. One who has been forgiven everything and understands it certainly should exercise an unlimited forgiving spirit with his brother. But what will happen to the Christian that does not? Will he be lost? No, we know that the Scriptures clearly teach that salvation is not obtained by doing good, and not lost by refraining from doing good. In fact, salvation is not lost, once it is obtained. We believe that Jesus was teaching that the believers will be delivered over to Satan (the tormentor) for chastisement if they do not judge themselves and walk circumspectly (I Cor. 11:31-32). In I Corinthians five we have an instance of severe chastisement—turned to Satan for the destruction of the flesh (5:5)—meted out to one who persisted in carnality. We

need always to remember the debt of sin forgiven us that we might entertain the forgiving spirit pleasing to God.

THE LESSON ILLUSTRATED

He lost his pardon simply because when he was forgiven he would not forgive. He had no penitence with which to meet pardon, and no godly sorrow with which to respond to proffered mercy.

This is the story as we find it in the "Richmond Register": "A man named Samuel Holmes, in Frankfort jail undergoing punishment for murder, received a visit from his old schoolfellow Lucien Long. The Kentucky Legislature recorded some years ago its appreciation of Young's bravery in rescuing several lives from a wrecked vessel; and when Young, moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon, the governor, remembering his brave action, relented, and signed the pardon for his sake. With the document in his pocket, Young hastened back to the prison to tell the good news to his friend. Before telling him, however, that he had come to make him a free man, Young commenced a conversation, and, after talking awhile upon other subjects, finally said, 'Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?' The convict very quickly responded, 'I would go to Lancaster and kill Judge Owsley and a man who was a witness against me.' Young uttered not a word, but turned mournfully away, went outside the prison walls, took the pardon from his pocket, and tore it into fragments."

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THE COST OF DISCIPLESHIP

First Quarter, Lesson 10, March 11

Lesson: Matthew 19

Lesson Text: Matthew 19:16-26, 29

Devotional Reading: James 2:14-23

Golden Text: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24).

LESSON EXPOSITION

We are happy to have a lesson on salvation. We do enjoy a lesson like this when individual, personal truth, which may be appropriated by every person in the world, is assigned for our study.

We have a wonderful message on God's way of salvation brought to us by the Supreme Teacher, the Son of God Himself.

I. A QUESTION ABOUT ETERNAL LIFE

Matthew 19:16

The question raised by this rich young ruler is the most important question that could be asked: "What good thing shall I do, that I may have eternal life?" Would that every person in this world would sincerely and honestly ask the question: "How can I be saved?"

Though the question was important and we believe the young man is to be commended in asking it, we do not think his manner nor attitude were right in asking. "What good thing shall I do that I may have eternal life?" The perpendicular pronoun is too prominent in the question. Seemingly the young man was putting all the emphasis on himself and the good things he might do to be worthy to obtain eternal life. How hard it is for the natural man to come to the place in his thinking where he understands that he is able to do *no good thing*, not to mention the good things to obtain eternal life.

II. A QUESTION ABOUT GOODNESS

Matthew 19:17

Why callest thou Me good? there is none good but one; that is God. This question, asked by Jesus, with its added comment, contains a two-fold implication. Since there is none good but God, and so God was designated in the Jewish writings, "the Good One of the world," then if Jesus were good He must be God. This conclusion was inescapable and reasonable. The other implication in Jesus' reply was that if there is none good but God then the young man was not good. The young man was

right in calling Jesus good, and Jesus did not rebuke him for it, nor did He suggest that there were any other exceptions.

III. THE REQUIREMENT FOR OBTAINING LIFE ETERNAL

Matthew 19:17

If thou wilt enter into life, keep the commandments. Since the young man came to Jesus with his heart and soul fully saturated with the idea that eternal life must be obtained by self effort, Jesus answered him in such a manner as to show him what he must do to so obtain salvation—"keep the commandments." Jesus did not deceive the young man. God promises life to the person who fully meets the requirements of the Law. "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them" (Rom. 10:5—this passage Paul quoted from Leviticus 18:5). The rest of the Scripture confirms our Lord's promise to the man that if he would keep the commandments, God would give him life on that basis. Paul, however, in Galatians hastens to add, "that no man is justified by the law in the sight of God, it is evident, for The just shall live by faith" (3:11). And so all the Scriptures clearly reveal that no mortal man could ever hope to attain to the righteousness of the law. Only Jesus could do that. Accordingly, Jesus said, "there is none good but one; that is God."

We might wonder why Jesus did not explain to the young man that salvation was a gift from God bestowed on those who place their faith in Jesus Christ as the "Lamb of God Who taketh away the sin of the world" (John 1:29; I Pet. 1:18-20). No doubt these questions come to us, even though we recognize Jesus as the Master Teacher and the One "Who will have all men to be saved, and to come unto the knowledge of the truth." We are convinced, though, that Jesus withheld not the slightest bit of truth the young man was willing to receive.

The first thing the young man needed was to understand that he was a lost sinner and needed God's saving grace. This we are sure Jesus fully demonstrated. Note that Jesus not only so taught the young man that he could not meet the requirements of the law—He demonstrated it to him.

After Jesus told the youth that by keeping the commandments he might enter into life the youth asked, "Which?" We suppose the question natural, though we should hardly think a Jew would consider any of

God's commandments unimportant. Jesus, however, answered him by naming five of the commandments. None of the five directly included the young man's duty toward God, but rather his duty toward his fellow-men. Jesus concluded the list with the summary of the five found in Leviticus 19:18: "Thou shalt love thy neighbour as thyself."

The young man evidently believed as once did Paul — "touching the righteousness which is in the law, blameless" (Phil. 3:6). For he answered, "All these things have I kept from my youth up: what lack I yet?" That the young man was earnest in his adherence to the law none could doubt. He seemingly was sincere in his intent to live up to its righteousness, and Christ did not reprimand him for making a false statement. But that the young man's conception of fulfilling the righteousness of the law was wholly inadequate and far short of God's conception was soon revealed as Christ made one test.

IV. THE TEST OF KEEPING THE LAW

Matthew 19:21

If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven. This passage should never be employed as a condition for obtaining salvation. It should be employed only as Jesus intended it—a test as to whether or not a person really loves his neighbor as himself. Jesus met such a test. Paul said to the Corinthians, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). Many who have been quickened by the Spirit of God, whose lives have been transformed by the power of God, have met such a test, at least to a certain degree. These are the ones who have so loved their sin darkened neighbors in Africa, South America and such places that they have left all hope of worldly gain and have gone to these neighbors to tell them of God's redeeming love. The love that prompts this is not natural love, however. It comes only from God. It is utterly impossible for the natural unregenerate man to love his neighbor as himself.

V. THE YOUNG MAN'S FAILURE

Matthew 19:22

But when the young man heard that saying, he went away sorrowful: for he had great possessions. Had this young man really been living up to the spirit of the law as well as a perfunctorily performed observance of the letter of the law, had he really loved his neighbor as himself, he

would gladly have complied with Christ's request. But he went away sorrowful. He loved neither God, though Jesus said nothing of the first commandments (Matt. 22:37), nor his neighbor. He loved himself and his wealth. Poor blinded man. We are sure that as this youth turned away, he was willingly turning his back on the light of God's truth. Without any doubt Jesus would have revealed further truth had the man been willing to receive it. And, though the young man did not recognize Jesus as the Son of the living God, he must surely have recognized Him as one who could have revealed further truth to him, since He had so convincingly demonstrated that which He had already taught.

VI. AN OBSTACLE to SALVATION Matthew 19:23-26

By these verses Jesus was not teaching that riches are a sin, nor that a person must divest himself of his riches in order to be saved. He was teaching that riches are often a stumblingblock to the possessor and that they frequently keep one from turning to God, in that they are very enticing and they afford a false sense of security. However, Jesus holds out a ray of hope for every class of men: "With God all things are possible." God in His love and grace draws all men to Himself. Though the rich man may love his riches and fail to sense the need he might without them, yet the Holy Spirit still convicts him of sin, and creates in his heart a desire for that which money cannot buy. That which God has for the person who responds to the drawing work of the Holy Spirit is a free gift—eternal life (Rom. 6:23).

Poor blinded people who are putting their trust in uncertain riches. How empty is the heart that finds its satisfaction in life in that which affords the least satisfaction. A young man one time won a contest by submitting this definition for money: "A universal passport to every place but heaven, and a universal provider of everything but happiness."

VII. A FUTURE REWARD Matthew 19:29

Peter, evidently not entirely satisfied with the blessedness of belonging to the Lord and serving Him, asked Jesus what would be received by those who had forsaken all for Him. Jesus answered him that God is no man's debtor.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

The twenty-eighth verse makes it clear that it is in the regeneration, the Kingdom, when a person shall receive an hundredfold for every sacrifice in this life made for God. Yet even now God is no man's debtor. Only the spiritual blessings that come from giving up the things God desires that we should are ample reward, but God frequently restores even greater physical blessing than those forsaken. It pays to serve Jesus. Eternity alone will reveal the full dividends accumulated by those who faithfully serve.

THE LESSON ILLUSTRATED

Years ago, an English judge in India became interested in the native Christians. By and by he heard that a certain rich native, the owner of an indigo farm, had confessed Christ, and was cast out of his home and deprived of all of his possessions.

"Let him come to me," said the judge, "and if he is a true Christian he will not mind working. He shall be attendant-bearer of my little son."

So Norbudur came and humbly took his place as a servant in the household.

Every evening after dinner the judge had the whole household assembled to prayers, and he would read to them in their own language, from the New Testament. One evening he came to the verse: "Every one that hath forsaken houses or brethren — or wife, or children, or lands, for My name's sake, shall receive an hundredfold."

The judge paused and said:

"Now, none of us have left houses and lands and wife and children for Christ's sake — except one. Norbudur," and he looked at the bearer, "will you tell us? Is it true what this verse says?"

Quietly Norbudur rose, took up the Mahratti Testament, and read the verse through.

Then he raised his head and spoke:

"He says he gives a hundred fold; I know he gives a thousand fold."



THE LAW OF LIFE

First Quarter: Lesson 11, March 18

Lesson: Matthew 22:34-46; 23—25

Lesson Text: Matthew 25:31-46

Devotional Reading: James 1:17-27

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39).

LESSON EXPOSITION

For our lesson we have one of the great studies of the Word of God on one of the great judgments of the future—the judgment of the living nations. Rather careless handling of the Word of God on the part of some has left the impression that there is one judgment day coming when everyone shall be judged. This is a misleading view, for there are several judgments yet to come. One of these we are studying for today.

I. THE TIME OF THE JUDGMENT

The time of the judgment of the living nations is clearly stated in the opening verses of our lesson. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him

shall be gathered all nations." It is when Jesus comes in His glory and sits upon the throne of His glory that this event takes place.

The time when these words were spoken was during one of Jesus' adventures to the world. That time, however, was not the time when He came in glory. That time He came in humiliation. He came to suffer for the sins of the world. A crown of thorns was placed on His brow. He was mocked, and jeeringly hailed as "King of the Jews." He was spat upon and smitten on the head. Then He was placed upon the cross and taunted: "Let Christ, the King of Israel, descend now from the cross, that we may see and believe." Yet Jesus endured it all. He came to be despised and rejected—a man of sorrows and acquainted with grief (Isa. 53:3). He is coming again, not in humility, but in glory. The second time He will come from heaven with all His mighty angels and take vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ (II Thess. 1:7-8). He will at that time really be King over Israel and over all the world.

The time of this second coming as to the date, we know not (Matt. 24:36). But as to the place where it fits into the future events we are informed. This event follows the Tribulation, the seven year period which follows the Rapture of the Church.

GRACE AND TRUTH

The bursting forth of the Lord from the glory will be followed immediately by the destruction of the great forces of the Antichrist gathered for the siege against Jerusalem (Rev. 19:11, 19-21). Then will the Lord send forth His angels (Matt. 13:41-42) and gather all nations (Joel 3:2) together for this great judgment.

II. THE PLACE OF JUDGMENT

The place where the judgment will occur probably cannot be, and need not be, more definitely located than somewhere in Palestine. The throne we know will be in Jerusalem, for Christ will reign from the throne of His father David. Joel, however, tells us that the nations will be brought down into the valley of Jehoshaphat. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land." Suffice it to say that the judgment will occur somewhere near Jerusalem.

III. THE PEOPLE INVOLVED IN THE JUDGMENT

All living nations are involved in the judgment. The Church, which will have been raptured seven years previously, has no part in this judgment. Nor do any other resurrected persons participate. It is a judgment on those living in their physical bodies.

All nations are involved in this judgment. Israel as one of the nations will be there and as well as being an issue in the judgment will participate by being judged. So will every other nation existing at the close of the Tribulation then be judged.

Though the people are brought to this place for judgment as nations and the national aspect is strongly emphasized, we must not fail to note the individual characteristics. Nations are made up of individuals. And though the great issue, the treatment of Jesus' brethren, is somewhat a corporate issue, yet in the final analysis every person is responsible for his own decisions. And the two destinies—the kingdom for the sheep and everlasting fire for the goats—are not entered because a person is associated with a certain nation. The one of these places to which each person goes is the result of an individual choice. The individual characteristics of this judgment must not be overlooked. It is a judgment on individuals as well as nations.

IV. THE PURPOSE AND BASIS OF THE JUDGMENT

The purpose of the judgment is obvious, and we may dispense with

it in few words. It is to separate the sheep from the goats, the righteous and blessed from the cursed.

We note carefully the basis on which this separation is made.

The sheep are set on the right hand; they are called "blessed of My Father." Later in the narrative our Lord refers to them as the righteous (vss. 37, 46). They are placed on the right hand and told to inherit the kingdom because of the things done unto the brethren, which treatment He interprets as actually being done unto Himself. The things they did to the brethren—in reality unto Christ—were: fed them when they were hungry, gave them drink when thirsty, showed hospitality to them as strangers, clothed them when naked, visited them when sick and in prison.

The goats are set on the left hand, called cursed, and told to depart into everlasting fire because they did not unto Christ's brethren—in reality unto Christ—the things the righteous did.

Now the question as to the identity of "these My brethren." Since this event immediately follows the Tribulation, we know that these designated as Christ's brethren received their treatment in the Tribulation. Obviously these brethren who stand so definitely in the place of the Lord must be His personal representatives here on earth. They surely must be those carrying forth the Gospel during the tribulational period—the tribulational preachers. These preachers we know as the 144,000, or the Elect Remnant. The Elect Remnant is identified as the brethren in Micah 5:3: "The remnant of His brethren shall return unto the children of Israel." Seemingly this leaves little room for doubt as to the identity of the brethren. They are Christ's brethren in the flesh, His people Israel, and particularly the Remnant.

The tribulational program of this Elect Remnant also indicates that they are the ones who will have been either kindly or unkindly treated by the nations. They will go forth over the whole world. They will really fulfill the great commission: "Go ye therefore and teach all nations." (See also Matthew 24:14.) Having gone into every nation with the Gospel they will put every nation in a position of accountability for its attitude toward this group.

Now the question: What really determines who will be sheep and who will be goats? Unquestionably they are identified by their treatment of the brethren. But a sheep is not a sheep because he acts like one. He acts like a sheep because he is one. The same reasoning goes for the goats. But what causes one to be a sheep and another a goat?

As we have noted, the sheep are designated as the righteous and blessed, and the goats as the cursed. Sheep everywhere in Scripture typify saved people. Goats always symbolize the lost. A person becomes righteous in the sight of God not because of attempting righteous deeds but because of accepting God's righteousness, through faith in Christ (Rom. 3:22; 4:5; Titus 3:5). A person becomes a lost person, cursed, not because of the evil he does but because he is born physically that way. He stays that way because he is unwilling to do anything about it. Should he accept Christ as his Saviour, he would be born a new crea-

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ture spiritually, and become one of God's sheep.

So the sheep are sheep because they are born spiritually into God's family, and in the Tribulation they act as God's children should act. They receive God's messengers and treat them kindly. We must bear in mind too, that many of them, no doubt most of them, become God's children as they hear the message from these tribulational preachers, the Elect Remnant.

And the goats are goats because they reject the message and heed Satan's lies and act accordingly. They shamefully use God's servants.

V. THE DESTINIES OF THOSE JUDGED

Two destinies are held out in the last verse of our text.

And these shall go away into everlasting punishment. The forty-first verse tells us that "these" are the cursed, and it also tells us that the everlasting punishment is that everlasting fire prepared for the devil and his angels. Hell was, as we see from this verse prepared for the devil and his angels. And God (II Peter 3:9) is not willing that any should perish, but to those who stubbornly reject His offer of mercy and grace, there is no alternative. They must go into this place of punishment.

But the righteous into life eternal. We have previously noted where their place of blessedness will be—into the kingdom prepared for them from the foundation of the world. Space forbids that we try to depict the glories and blessings of the Kingdom. However, there is much in the Word that tells us that this time will be one of full realization of joy and happiness.

THE LESSON ILLUSTRATED

A poor old Russian shoemaker lived alone in a dingy apartment. One night after he had read in his great old Bible, he dreamed that Christ would visit him the next day. He arose in the morning with a glad heart, set his room in order, and awaited the coming of his royal Guest. The morning was cold and stormy, the snow fell in great drifts, and as the day wore on the storm raged with great fury; still the old man watched from his little window with anxious heart. Presently he saw a child carrying a large basket struggling against the storm; he hastened out, took the child up in his arms, carried him safely across the great drifts. Again from his window he watched and waited. A tottering old man, thinly clad, shivering in the cold, now engaged the attention of the shoemaker. Again he went out, brought the shivering wanderer into his home, warmed him by the fire,

and started him on his journey with a heavy outer coat to shield him from the bitter winds. Night came, but no royal Guest; with heavy, disappointed heart the old shoemaker read the Word and retired. In

dreamland a voice spoke again. "I came and ye knew Me not. Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—Rev. H. M. Bannen



THE LAST WEEK

First Quarter, Lesson 12, March 25

Lesson: Matthew 21; 26; 27:1-56

Lesson Text: Matthew 21:6-16

Devotional Reading: Psalm 24

Golden Text: "Blessed is He that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9).

LESSON EXPOSITION

Our lesson for today begins with a study of our Lord's last week prior to His resurrected forty-day sojourn. The incidents begin with the Triumphal Entry and take through to the entombment of Christ following His crucifixion on Friday. Though the printed lesson text only covers the Triumphal Entry (Matt. 21:6-16) we believe we shall depart from our usual custom and try to give a few comments about the entire text (Matt. 21; 26; 27:1-56). These great events in the last week prior to the resurrection are too important to omit, and likewise too important to handle in one lesson, but we—expositor and teacher alike—must do our utmost to crowd in all the teaching we can. Though we are unable to devote the space we should like to this lesson, we believe the teacher will find much material available. Possibly some comments may be found in magazines of previous years.

I. THE TRIUMPHAL ENTRY

Matthew 21:6-16

This was the one time when Jesus officially offered Himself to Israel as their King. John the Baptist had announced His coming and had urged the people to repent in preparation for the Kingdom. The twelve and the seventy had preached the Kingdom. Jesus Himself had previously preached the Kingdom, but hitherto, no definite offer had been made. But on this day as Christ rode into Jerusalem He was giving the nation an opportunity to actually make a decision.

The first incident in connection with the Triumphal Entry was the arrangement Christ made with His disciples to procure a colt upon which He might ride into the city. This was done in fulfillment of Zechariah's prophecy (9:9). Thus the people of Israel might, if they were spiritually

minded, note Jesus' claim to be their king and His offer of Himself as such.

The next event we note looks on toward the Kingdom. As the crowd went before Jesus strewing His pathway with garments, and with palm branches they cried, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest." These shouts of praise and petition (Hosanna means save now) were part of the great Hallel sung at the Feast of Tabernacles. And this particular feast definitely points toward the Millennium, as this feast will be kept during the Kingdom (Zech 14:16). Evidently some of the people caught the significance of the event.

Next we find Jesus cleansing the Temple when He arrived there. While we do not wish to detract from the literal, local significance of that cleansing, for the Temple needed it then, we believe there was prophetic, pictorial significance. Our Lord in driving out the mercenaries referred to a prophecy in Isaiah 56:7 which says that God's house shall be called a



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house of prayer for all people. This is very definitely a Kingdom prophecy, for the context of the passage makes it clear that it will be at that time when the Temple shall be so used.

Following the expulsion from the Temple of them that bought and sold our Lord healed the blind and the lame that came in to Him. We repeat again what we have so frequently said that all healing ministry points toward the Kingdom. At that time healing will be universal. Sickness, lameness, blindness, deafness will all vanish away in that glorious age. So we again note another indication of the significance of the day of the Triumphal Entry and the events. Jesus was offering Himself to Israel as their King.

Their attitude seemed to be favorable. But we notice that when He came to the city and the chief priests and the scribes saw how the people were acclaiming Jesus they were sore displeased. It was not many days after this until they had swayed the entire multitude to their way of thinking. Not long after, the multitudes rather than crying "Hosanna," were shouting "Crucify Him! Crucify Him!"

II. JESUS BETRAYED AND DENIED

Matthew 26

The chapter opens with the authorities conniving to put Jesus to death. The only possible explanation for this hatred and cruelty is that it reveals the hatred in the heart of the natural man for God and especially is that hatred intensified when the natural heart is exposed as Jesus exposed the hypocrisy of these Jewish leaders.

Jesus was not ignorant of their machinations, for He again predicted (vs. 2) the death that would result from His betrayal.

A beautiful scene was enacted in Bethany in Simon the leper's house. There Mary of Bethany anointed Jesus' head with very costly ointment. The disciples viewing the matter from the natural standpoint were indignant at what they called a waste. How hard for the natural man to understand the worship and adoration which the spiritual Christian renders unto the Lord and the fellowship he enjoys with his Lord. But Jesus understands and He is greatly pleased. He commended Mary for this act, announced that she had comprehended His thrice repeated announcement of His coming death and had done this for His burial and then Jesus revealed that wherever the Gospel should be preached this act should be told for a memorial of her.

Next we have the perfidy and the treachery of Judas. He went to the chief priests to find out what they

would give to have Jesus betrayed into their hands. What a low price human beings place upon honor and fidelity! The chief priests gladly bargained with him for a price. From then on Judas sought to deliver his part of the bargain in order to gain his filthy lucre. Little did he realize the shame and misery this money would bring!

The time for the Passover arrived and Jesus kept this feast with His disciples. At the feast He apprised the disciples of His betrayal and revealed the identity of the person who should betray Him.

Following the Passover, Jesus instituted the Lord's Supper and announced its memorial significance.

As Jesus had revealed the treachery of Judas in betraying Him, He also revealed the weakness of all the disciples, particularly Peter, in denying Him.

Jesus then went to the Garden of Gethsemane where He met and conquered His adversary, Satan, as He claimed God's promises in prayer. From this conflict in which Jesus emerged a complete Victor He went to deliver Himself over to His enemies for He was then ready to go to the cross.

Jesus was lead first to Caiphas, the high priest. There many false witnesses were suborned, but they could not present any evidence. Finally two came who remembered Jesus' words, "Destroy this temple, and in three days I will raise it up," though they misquoted Him in reporting it to the Sanhedrin (vs. 61). The reminder, however, served the desired purpose. The high priest arose and said, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus had told them in so many ways, He had demonstrated in so many ways, He had proved in so many ways His absolute Deity. But they cared not at all for the evidence. They only wanted to hear Him make the claim to Deity that they might accuse Him of blasphemy. Though on previous occasions Jesus had denied them the evidence they wanted, the time had now come for His death and He boldly uttered the words they were anxious to hear, "Thou hast said." Mark brings out even more clearly than Matthew the definiteness of the claim, "I am" (14:62). Accordingly the Sanhedrin brought forth a unanimous verdict: "He is guilty of death."

The last part of the twenty-sixth chapter records Peter's denial. How well Jesus knew the human heart and the weakness of the flesh.

III. JESUS TRIED AND CRUCIFIED

Matthew 27:1-56

Though Jesus had been tried be-

fore the Sanhedrin and found guilty of death, yet that body had not the power to execute the sentence. The Roman government had removed from the Sanhedrin the power of inflicting capital punishment. Accordingly this group sought the aid of Pilate, the Roman governor.

Before we have the trial of Jesus before Pilate, though, Matthew tells us of Judas' repentance. Judas' repentance, however, was not a repentance unto life. He repented—changed his mind—because he saw that he was condemned. Furthermore, he did not go to the proper person when he repented. He went to the men to whom he had done no wrong. Jesus was the One wronged. Had he been led of the Spirit as a child of God, or led of the Spirit as a lost sinner unto true repentance he would have gone to Jesus, for He alone can forgive sin.

Next we are told of Jesus standing before Pilate. How malevolent and heartless of these Jews to deliver one of their own countrymen over into the hands of their cruel and despised oppressors, the Romans. Another glimpse we have of the depravity of man. Before Pilate many accusations were hurled at Jesus, but evidently not the charge of blasphemy. This would not have borne much weight with the Romans.

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Though Pilate found no cause of death in Jesus, because of the popular clamor he released unto them Barabbas, and condemned Jesus. Soon our Lord was humiliated, mocked and tortured and ere long lifted up on the cross to die.

We cannot without a few comments pass by the taunt hurled at Jesus as He hung on the cross. "If He be the King of Israel, let Him now come down from the cross, and we will believe Him." That reasoning appeals one hundred per cent to the natural mind. But to the person who has his mind enlightened from above the fact that Jesus stayed on the cross is an irrefutable argument that He was the Son of God. He might not, had He been only human have descended from the cross, but He easily could have avoided the cross. But had He done so it would have been defeat and failure for Him and for all of us. He came into the world to die. He came to bear the sins of men. He came to remove the curse of the law by becoming a curse for us. "Elotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." He came to spoil principalities and powers and to make a shew of them openly, triumphing over them in it (Col. 2:14-15). Accordingly Jesus held steadfast to His purpose. He did that which He purposed. Furthermore, He showed Himself too big to be tempted and dissuaded by satanic subtle taunts.

Last of all in this lesson we read of the miraculous darkness and the miraculous rending of the veil in the temple. These signal events demand too much space to be dealt with in this lesson. Suffice it to say that when the centurion and those with him witnessed these events they confessed, "Truly this was the Son of God."

We call attention to the teacher that we have not given the complete account of all the events surrounding Jesus' betrayal, trial, and crucifixion. We have discussed only Matthew's account, and it is necessary to read all the Gospels to get the complete story.

THE LESSON ILLUSTRATED

A good Presbyterian minister in old Scotland, of the staid and orthodox type, had in his congregation a poor old woman who was in the habit of saying, "Praise the Lord," "Amen," when anything particularly helpful was said. This practice greatly disturbed the minister, and one New Year's day he went to see her. "Betty," he said, "I'll make a bargain with you. You call out 'Praise the Lord' just when I get to the best part of my sermon, and it upsets my

thoughts. Now if you will stop doing it all this year, I'll give you a pair of wool blankets." Betty was poor, and the offer of the blankets looked very good. So she did her best to earn them. Sunday after Sunday she kept quiet. But one day a minister of another type came to preach—a man bubbling over with joy. As he preached on the forgiveness of sin and all the blessings that follow, the vision of the blankets began to fade and fade, and the joys of salvation grew brighter and brighter. At last Betty could stand it no longer, and jumping up she cried, "Blankets or no blankets, Hallelujah!"—J. Linton

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WITH THE NEW BOOKS

Continued from page 60

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—:o:—

FOUR GREAT POWERS

Continued from page 42

ers, viewed from an external standpoint, we find four distinct theories of government. To the north in Russia we have Communism. At the opposite pole of thought in Italy there is Fascism. Under English rule, where the king is merely a symbol of unity, we find the stronghold of Democracy. And in Japan there appears still another type of government, a bureaucratic oligarchy based on Emperor-worship, dominated largely by the military caste. Considering the magnitude of the respective powers, and the contrast between their governmental theories, it is fairly certain that history presents no parallel to the present situation.

—:o:—

"God helping me, I shall so converse all my powers of body and soul, and so dedicate my life to purposes high and noble, that I may render the maximum of service to my fellowmen and be content to draw from society a reward that is in keeping with the service I may render."

—William Jennings Bryan, to his Bible Class at a New Year's Day Service.

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The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



Throned Upon the Awful Tree

*Throned upon the awful tree,
King of grief, I watch with Thee;
Darkness veils Thine anguished face,
None its lines of woe can trace,
None can tell what pangs unknown
Hold Thee silent and alone;
Silent through these three dread hours,
Wrestling with the evil powers,
Left alone with human sin,
Gloom around Thee and within,
Till the appointed time is nigh,
Till the Lamb of God may die.*

—John Ellerton



EDITORIALLY SPEAKING

The President's Corner

★ ★ ★ ★

LABOR SHORTAGE

"Then saith He unto His disciples, 'The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest'" (Matt. 9:37-38).

There is an acute labor shortage in the ministry today. War's demand has taken many of our best pastors for chaplains. Many young men whose hearts were set toward the ministry have been called to service in armed forces. Many of these will never return and many will return so broken in body that their purpose of ministry must be laid aside at least for a time.

Soon, mission fields will be opening all over the world and there will not be sufficient men and women ready to go.

Jesus, our Lord and Saviour, commanded, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Two agencies are used of the Lord particularly to send those laborers into His harvest. First, there must be Bible preaching and teaching churches where those to be laborers are converted and led to

consecration. The church nurtures their lives in the Word, builds them in the faith, inspires them to yieldedness to God's call and points their steps to training and service.

Bible-centered schools take up where the church must turn these lives to specialized training for the Lord's harvest field.

Both the church and the school are integral parts of God's program to make laborers ready for His harvest. Both must be supported by prayers and giving of consecrated Christians. Of course, each Christian knows his responsibility to support his church, but many do not realize that support of schools to train ministers and missionaries is just as essential as support of the church if we would be used of God to answer prayer for laborers for His harvest.

Truly, today the laborers are few. Churches are without pastors. Mission boards are pleading for candidates. We must pray, and we must be used of God to answer that prayer by sending our best youth from the churches with dedication to His service and by giving generous and regular support to the schools which He has raised up to train them.

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The central point of time and eternity!

"Done in a day and wondered at forever."

The wonders of the Cross will never cease! The Cross is central to history, to Christianity, to the Gospel message, and to Christian experience. The Cross is the heart of the evangelical position and proclamation.

The Cross is the greatest fact of history! All history leads up to Calvary and is affected by it; and all human destiny is decided by it. The finger posts of the ages point with compelling power to the Lamb of God which taketh away the sin of the world. The Cross was the contemplation of God before history began, and it will continue in all its results after the ages run their course.

The Bible is the Book of the Cross! Its histories, prophecies, types, institutions, sacrifices are all blood-red. The center of gravity in the Gospels, the Epistles, and the entire Word of God, falls upon the Cross of Christ.

GRACE AND TRUTH

THE CENTRALITY OF THE CROSS

O that Cross! It is the center of the universe. It is the architectural plan of the world. When God spun this earth into space, when He formed the seas and the high hills and all the rivers of waters, He built it with the thought of the place called Calvary — Golgotha — the place of a skull. On that rocky hill He would erect the Cross of death and, by the Redeemer's dying, make it the death of death.

The Cross is the center of the emotion of God, the palpitating center of all infinite feeling, sensation, and sentiment. He who touches the Cross touches the very nerve of God because it represents the very best that God can do. The Cross was God dying for man.

The Cross! It tells out all the sorrow of the sinless Son of God. It reveals the perfect sacrifice, the willing substitute, the absolute Saviour. It tells in language which needs no translator's verb, nor grammar — a language which speaks to every ear and makes known to every heart that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Cross! It is the one distinctive feature of Christianity. The Cross makes Christianity. To preach anything less than "Christ crucified," is to preach something that comes short of Christianity. To drop this from our preaching is to drop the evangel. It is impossible to over-emphasize the Cross! The vicarious death of Christ is at the center of the whole Christian system, and any word which contravenes it, or any omission of it is purely satanic.

"A Christless Cross no refuge were
For me —

A crossless Christ My Saviour
Could not be

But, O, Christ crucified, I rest
In Thee!"

★ ★

THE HOUR IS COME

At the beginning of the real Lord's prayer, as found in John, chapter 17, our Lord lifted His eyes toward heaven and cried: "Father, the hour is come." The hour is come! It had been coming from all eternity. Or ever God lifted the mountains, or scooped out the valleys, or flung gold dust athwart the night sky, or ever the ocean waves dashed into foam — that hour was on its way.

We can draw upon our imagination, that somewhere, some time in eternity, God the Father looked upon God the Son, and said, "The hour cometh." There never was a time

when that approaching hour was not in the mind of the Godhead. In a sense, that hour began to come in the Garden of Eden when the first parents sinned. The hour which was eternal commenced in time. We may trace all the types, shadows, ceremonies, and prophecies, and see them pointing to that hour.

And that hour struck upon the earth at Bethlehem, when the melody of heaven's hosts came rippling through the night. Then the hour commenced to have definite existence in a human being. Once when He was talking in the temple, and the people did not like His speech, they became angered unto murder. But He was unmolested and safe, and we read the strange sentence: "His hour was not yet come." Later, some Greeks came, saying, "We would see Jesus." It was a joy to Christ to speak of His lifting up from the earth. He said, "The hour is come that the Son of Man should be glorified." Then, He and the disciples sat down to supper together. It was the supper of the Lord. The next day He would bear the Cross. With holy determination He cried out: "The hour is come!"

★ ★

AN AWFUL HOUR

It was an awful hour. The awfulness we can hardly describe, when God the Father looked down and saw the nation's fury and hate being spent on Him of Whom He had said, "This is my beloved Son in Whom I am well pleased." He looked upon Him and saw the spittle on His face and the crown of thorns on His brow. Yes, it was an awful hour for God the Father. It was an awful hour for Christ the Son. The Son of God was the sanest, strongest soul that ever walked this earth. He had looked hostility and hatred in the face for three years and had never whitened with fear. Yes, it was an awful hour, for hell was turned loose in that hour. There never had been an hour like it before, and there never has been one like it since, for it was in that hour that the devil was allowed to wreak out his spite upon Christ. And if anyone who reads these lines may think lightly of sin, remember, in that hour, sin slew the Son of God.

★ ★

HOW DID HE BEHAVE IN THAT HOUR?

We are interested in that. That is what we want to know as a clue to the way we must behave when testings come to us. We notice that the Son of God could not face that hour without His face lifted up to heaven. And He had just finished saying, "I have overcome the world." We must say that too, and we need to have the uplook. Then He prayed, "Fa-

ther." So here is the threefold anchorage for us when our hour comes:

First: The uplifted face

Second: You can do anything to a man who says, "I have overcome"

Third: The Fatherhood of God

God's children can picnic in the midst of a storm when they have that.

★ ★

WHAT DID HE WANT?

What did He want in that hour? We hear a strange utterance. "Glorify Thy Son." No, there is nothing wrong with the translation. It reads correctly. Now, read verse five, and see what He means by the glory. What glory was that? "The glory I had with Thee before the sun ever shone, or the moon was reflected in the rippling waters — give Me that glory. The glory of the Godhead — the glory of God — give Me that glory." What does it mean? "Let me go to the Cross as God should go to the Cross." Now we are getting at the meaning. "Father, the hour is come, and there are the crossed pieces of timber; glorify Thou Me." But we continue to listen, and He prays: "That I may glorify Thee." Getting down to the heart of it, it means: "Let Me behave Myself in this awful hour in a way that will characterize Thy Son, that He may reflect Thy glory. Yes, that is what He wanted. Great is God's glory as seen in His creation. Great is the glory of the Godhead. But His greatest glory is seen in the Cross of Christ and in the finished work accomplished there. The glory of the Cross transcends all other glories. The transcendent glory of the Cross is seen in the glory of giving up glory, the honor of surrendering honor, the reputation of being of no reputation for the glory, honor, and reputation of others. That is what Christ wanted when He prayed, "Glorify Thy Son." Oh the glory of the sacrifice of the Man of Sorrows!

★ ★

THE APPROACHING HOUR

The hour approaches for you and me. It comes surely, and nothing can delay it. What it will be, we know not. Possibly, it will be some great sacrifice, or a cross to bear, or a great sorrow. Suddenly all our prided strength is laid low, and we are helpless. Or it may be a great surrender. You have made sacrifices; but there is one thing left, and you have said, "Take everything, God, except that." The hour cometh when you will be called upon to make the great surrender.

Utter unselfishness is what we see in this first verse of the real Lord's prayer. If we may seek God's glory as He did, and if we may love God

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What Does the Cross of Christ Mean to You?

TOPICAL STUDIES

Fellow Christian, permit me to ask you a personal question: Just what does the Cross of Christ mean to you?

Perhaps you have never stopped to consider this question seriously, and may be at a loss to answer.

Or perhaps you can answer readily, and yet not realize all that the Cross should mean to you as a Christian.

On the other hand, possibly you have studied and thought this question through to a mature conclusion, and yet, in the press of multiplied responsibilities, you have not permitted it to mean to you all that it should mean.

In any event, it is well worth while for us to spend a few moments in considering together what God's Word reveals the Cross should mean to the Christian. As we consider this matter, please bear in mind that in using those words, "The Cross," we use them to include the Christ of the Cross, and all He did for us upon the Cross.

I. THE CROSS IS THE BELIEVER'S SALVATION

First, then, let us remind ourselves that the Cross of Christ means salvation to all who trust Him as their Saviour.

Many Scriptures plainly teach this. I Peter 2:24 says,

"Who His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by Whose stripes ye are healed."

To this I Peter 3:18 adds,

"Christ has once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

And yet again, we read in Ephesians 1:7:

"In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

These and many more Scriptures unite in their witness that it is by the Cross of Christ that we are saved.

What a thrilling experience was that of the Belgian soldier in the first World War. Lying wounded, helpless, and suffering, one night, in

BY HAROLD A. WILSON

no-man's-land, he became aware that a man had come to him, out of the dark, and stood looking down at him. In a moment he felt strong arms lifting him, and carrying him toward his own lines. His eyes strained through the dark, trying to catch a glimpse of the rescuer's face. Just then a star-shell brilliantly lighted that face, and he could not restrain the cry of wonder — "My King! My King has come to save me!" And so it was, for his rescuer was none other than Albert, King of the Belgians. Just so, my brother, my sister, when Christ died on the Cross, it was our King — the God of the Universe, Who gave Himself, a sacrifice and offering for our salvation.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Consider also that

II. THE CROSS IS THE BELIEVER'S EXAMPLE

There is much talk about Christ as our Example which is not scriptural. Take the following for an illustration:

A man once said to F. B. Meyer, "You are wrong in your teaching that we must be saved by grace. I believe that we are saved by following the example of Christ."

"So," said Dr. Meyer, "and are you ready to be saved by following His example?"

"Certainly," said the other, "that is what I am trying to do."

"Then let us see what God's Word says about it," said Dr. Meyer, turning to I Peter 2:21, and reading: "Even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps." Then he continued, "Am I right in believing you consider that the way to be saved?"

"Exactly!" was the reply.

"And are you ready to take the first step?"

"Of course!" replied the other, slightly nettled, "that is what I just told you!"

"Then here it is, my friend," said Dr. Meyer, reading from verse 22: "Who did no sin". That is the first step. Can you take it?"

The other man flushed, hung his head, and went away without another word, convicted by his own conscience of his utter failure at this point.

No, friend, there is no salvation in following the example of Christ. His perfect, spotless purity of character and holiness of conduct by contrast with ours, pitilessly condemns us, if we see in Him only an example and not a Saviour.

But when we have trusted Him as our Saviour, then, as the verse quoted above indicates, His sufferings for us become an example for us to follow. What this means is best realized by considering the admonition of I John 3:16:

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."

Many a soul has benefitted because faithful Christians, emulating their Saviour's example, have been willing to suffer, even unto death, for the material and spiritual well-being of others.

But again, let us notice that

III. THE CROSS IS THE BELIEVER'S GLORY

Every truly yielded believer can say from the heart, with the apostle Paul,

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

An illustration of what this Scripture means may be seen in the experience of a Christian gentleman who was traveling up the Yangtze River, in China some years ago. He met two Japanese men, who apparently were traveling on business. They could not speak English, and he could not speak Japanese, but recognizing that they were interested in the passing scene, he took pains to point out to them things of special interest, for this was a familiar journey to him. They seemed to appreciate his efforts, and when time came for dinner, they opened a well-filled hamper of food, and by signs invited him to join them, in-

GRACE AND TRUTH

sisting until he accepted their invitation. As they brought out of their basket one delicacy after another, one of them drew out a bottle of wine, and filling three glasses, offered one to him. This he refused, courteously, but firmly. For a few moments they continued to urge him, apparently puzzled by his refusal. Then, after a brief conversation, one of them took out a piece of paper, and upon it made a cross, and held it up before their guest with a question in his eyes. Realizing that they were asking him if he were a Christian, he smiled and bowed his assent. With this they were content, and they ceased to press wine upon him, for apparently they recognized that a genuine Christian could not consistently partake of such refreshments.

This, friend, is what the Cross of Christ should mean to us. When we learn truly to glory in the Cross of Christ, it makes a difference in the way we act. It separates us from the world, and from sinful and ungodly practices, that we may enjoy more full and sweet fellowship with our Lord.

"Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord, almighty" (II Cor. 6:17-18).

But we must carry this thought a step further by recognizing that,

IV. THE CROSS IS THE BELIEVER'S OCCUPATION

Listen to the exhortation of Hebrews 12:1-3:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

"Looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him

endured the Cross, despising the shame, and is set down at the right hand of God.

"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

Here we have clearly revealed the fact that the Cross of Christ, and the Christ of the Cross should be the constant occupation of the believer's heart and mind. That this was his own attitude the apostle Paul plainly testified, when he said,

"I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 2:2).

The sculptor, Dannaker, was an earnest believer in our Lord and Saviour Jesus Christ. He was grieved because he was a man slow of speech, and thus limited in witnessing for the Lord, as he desired to do. The thought occurred to him, however, that by means of his art he might testify as he desired, and so he set himself to carve a statue of Christ which should share with others the vision which was so dear to his own heart. When he had finished his work, he called a little child into his studio, and bidding her look into the face of the One Who stood before her, carved from the marble, he asked her, "Tell me, who is that?"

The little one looked with wondering eyes; then turning to the sculptor she said, "A very great man." Sick with disappointment the sculptor set this image aside. The greatness of Christ was not the vision he wished to share with others.

He began to labor once more, and as he labored, he prayed that God would somehow give him the skill to bring out of the marble the vision which possessed his own heart. After many months his task was finished, and he called another little child into the studio, putting to her the same question. After looking long into the face of the One represented there, this little girl rever-

ently bowed her head, clasped her hands, closed her eyes, and said, "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of heaven." The sculptor's heart rejoiced. This was the message which he had been praying he might impart. This was the vision which possessed him day and night.

A bit later Dannaker received from Napoleon a commission to carve a statue of Venus for the Louvre. To this invitation he returned the notable answer: "Sire, it is impossible for one who has once known the joy of serving the living Christ ever again to do service to heathen gods!"

But finally we note that

V. THE CROSS IS THE BELIEVER'S MESSAGE

This was the message of the apostles, as witnessed by the apostle Paul:

"We preach Christ crucified" (I Cor. 1:23).

And this should be our message. We are saved by the Cross of Christ—let us proclaim Christ crucified that others, too, may believe and be saved. We have been freed from the horrid bondage of sin, by the cross of Christ—let us tell other poor, miserable slaves of sin of the Christ of the Cross, that they may experience like joyous deliverance. Let us say, with the apostle Paul:

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek" (Rom. 1:16).

Then let us show that we are not ashamed of this saving Gospel by proclaiming it in all its fulness:

Christ crucified for our redemption (Col. 1:14)

Christ risen for our justification (Rom. 4:25) and

Christ coming again for our glorification (I Thess. 4:13).



THE offense of Christianity has always been the Cross; as of old, so still today, Christ crucified is to the Jew a stumbling-block and to the Greeks foolishness. It would be easy to remove the offense by abolishing the Cross. But that would abolish Christianity. Christianity is the Cross; and he who makes the Cross of none effect eviscerates Christianity.

Seven Windows

The word "cross" does not occur many times in the New Testament—only twenty-eight in all; yet it stands forth as the central fact of the sacred Scriptures and the most important event the world has ever witnessed. We have been reminded that the cross is the one thing in which Christians can glory and in which they may boast. In his preaching the apostle Paul was very particular lest by wisdom of words the cross of Christ should be made of none effect.

The cross upon which our Saviour died was not a thing which took God by surprise. It was not an unforeseen circumstance in the calendar of divine events. The cross had been a subject of prophecy and was in direct fulfilment of what God said would come to pass. While the Jews as a nation were opposed to crucifixion, and this opposition was clearly stated in their laws concerning the method of putting people to death, yet two of their prophets plainly predicted it. Time and again Jesus was accused of blasphemy because He made Himself equal with God and, according to Leviticus 24:16, the blasphemer was to be put to death by stoning. This is why the Jews picked up stones to stone Him. In Psalm 22:16, written something like a millennium before Jesus appeared among men, we read, "They pierced My hands and My feet." In Zechariah 12:10 is the language to this effect: "And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." Almost every circumstance attending the scenes clustering around Calvary is either stated clearly in prophetic utterance or definitely intimated. It has been said that during the day of Jesus' death upon that cross at least twenty-five prophecies were fulfilled.

The twenty-second Psalm is peculiarly the Psalm of the Cross. It begins and ends with the words which were uttered by the Saviour as He hung upon the cross. Almost every sentence He breathed in His dying agonies is hinted at in this Psalm. These seven sentences shall engage our thought in this message. They are not the words of a martyr, but the words of the Son of God. And since they were uttered by Him they are in orderly sequence and in perfect symmetry. They did not fall from His agonizing lips incoherently, as might be the case with us in an hour of awful pain, when we would

BY RICHARD S. BEAL

scarcely know what we were saying. It was not so with Him.

These seven sentences, which form seven windows by which we may look into the great heart of our Lord, were recorded by the evangelists. Matthew gives us one, which is repeated by Mark; Luke records three additional ones, and John three. It is interesting to note that three of the sayings were uttered during the three hours of light, three sayings were spoken after the three-hour shroud of darkness had fallen, and the middle statement fell from the Saviour's lips during the darkest of those dark hours.

The words uttered during the period of light had to do with the interests of others. "Father, forgive them; for they know not what they do," was the first. Later there came the words, "Today shalt thou be with Me in Paradise." And finally, "Woman, behold thy son! . . . Behold thy mother!"

Then there were three statements which had to do with His own person and these were all uttered in the darkness of that terrible experience. The first one was, "I thirst," which was a statement touching His body. Then came the triumphant words, "It is finished," which point to the soul, for in Isaiah 53:10 it was predicted, "Thou shalt make His soul an offering for sin." Finally, "Father, into Thy hands I commend My spirit." Hence the body, soul and spirit of our blessed Lord come into view as He cries out upon that accursed tree.

We read in John's Gospel how certain Greeks came to the disciples saying, "Sirs, we would see Jesus." As we tarry about the cross, we would change the statement to read, "Sirs, we would hear Jesus," and so it shall be our object to consider these seven marvelous utterances of our Lord spoken in the hours of His dying agony. As we do, we shall have the privilege of looking into the very heart of our Saviour. The order in which I shall set them forth is generally conceded to be the correct one.

After He had been nailed to that tree and had been lifted up upon the cross to be a dying spectacle between heaven and earth, His first spoken words were, "Father, forgive them; for they know not what they do." The prayer is found in Luke 23:34. It reveals there is

FORGIVENESS

in the heart of our Saviour.

When I stop to think of the indignities heaped upon Him, of the false witness that men bore against Him in the judgment hall, when I contemplate the wickedness of His trial and the terrible injustices connected with it, I feel that if anyone ever had the right to cry out for vengeance and the judgment of God upon his enemies, it was the Lord Jesus. But as I listen to this prayer it is to realize there was no bitterness in His heart, no malice, and no desire to see men destroyed. It was a prayer of benediction rather than of malediction. He was seeking forgiveness for those very ones who were demanding His crucifixion and who were actually crucifying Him. This was indeed a prayer for the withholding of divine wrath. If ever the glory of our Lord shone out in all its fulness, it was when He uttered these amazing words under the conditions of that hour.

Jesus came into the world that men might be forgiven. His work upon the cross was to this end. How clearly that is brought out in Ephesians 1:7, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Then you will recall how He lifted the cup before His disciples on that eventful night and He said, "For this is My blood of the new testament, which is shed for many for the remission of sins." Consequently we read in Acts 13:38-39, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." And the blessed thing is that when God forgives through Christ our sins are forgotten, to be remembered against us no more. At the cross the scarlet stains of sins slip into oblivion. What a revelation, then, is this first sentence as to the fulness of forgiveness which is to be found in His great heart.

The next statement Jesus uttered is equally wonderful. On either side of the Master a thief was being crucified. One railed upon Him, and the other appealed to Him in the spirit of true repentance. He cried out, "Lord, remember me when Thou comest into Thy kingdom." Jesus never turns a deaf ear to a penitent sinner. Instantly there came the response from His divine lips,

GRACE AND TRUTH

"Verily I say unto thee, Today shalt thou be with Me in Paradise." Notice the words, "With Me in Paradise." Does not this reveal there is

ETERNITY

in the heart of the Saviour?

That thief saw in the Lord something more than a mere man. He saw Him as the Sovereign God, a King on the way to a Kingdom. He called upon Him for remembrance in the day of His triumph. Surely this penitent expected Christ to survive the experience of the cross. He seemed to realize there was something beyond the death that the Lord was about to experience, and he wanted to participate in it; hence he cried out as he did.

If anyone thinks that death is the end, let him meditate carefully upon the words of the Lord. I am sure He did not deceive that poor fellow, but revealed to him the truth. There is a Paradise for the believer after this life and there is the assurance of His presence in that place. Would someone ask what Heaven and Hell are? How simple the answer. Heaven is where Christ is, and Hell is where He is not. Thus He assures this believing thief, who had appealed so trustingly to the dying Christ, that he would live with Him after death had claimed him upon his cross.

It is said that W. R. Hearst was asked why he used such glaring red headlines in his daily papers. He replied by saying that that red streak meant more than anything else to most buyers of his publications. The red of Christ's blood means more in eternal salvation than anything else. Just as it was the gateway out of Egypt into liberty for Israel, so it is the means by which we pass from the prison house of sin into the Paradise of God and to eternal bliss. Let us thank God there is a divine presence on the other side of the grave.

The third sentence of our Saviour upon the cross is another open window into the heart of the Lord Jesus. Looking through the tears which must have filled His eyes, He saw His mother and also the disciple

standing by whom He loved. "He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his home." Though He suffered more than human words could possibly describe, He did not forget to make provision for the one through whose life He had entered into this world. As we listen to the words which accompanied this beautiful filial act, it is to behold the

LOVE

that is in the heart of the Master.

Jesus never forgot His mother. As great as were His sufferings, they did not paralyze the love which was in His heart for her. In the second chapter of Luke we read how in a sense she had once forgotten Him in an experience of His youth. As the family returned to Nazareth from the feast at Jerusalem, together with a large company of fellow travelers, she supposed He was with relatives and not until the close of the day did she become aware of His absence and begin searching for Him. It was three days before she found Him, only to discover Him in the temple engaged in His Father's business.

Jesus was always thinking of others even to His dying hour. He came to save others; in doing so, Himself He could not save. What evidence of a heart welling up with love! I have heard many a soul complain when things didn't go just right, thinking that God had turned from them and that Jesus didn't care any more. But when we stop to think of the unselfishness of the Saviour in His sufferings and death, surely we cannot find any justification for feeling that He would ever will anything for us other than the best. He was about His Father's business when His mother found Him, and He was still about His Father's business when He made provision for her by committing her to the tender care of the youngest and perhaps the most loving and most thoughtful of the twelve disciples. This beautiful love led Him to exalt womanhood and to make provision for the weaker sex.

We turn from those sentences which were uttered on the "light" side of Calvary to those which were spoken on the "dark" side, in those hours of inky blackness when nature seemed to hide its face in shame for what was going on at "the place of a skull."

Our Saviour said, "My God, My God, why hast Thou forsaken Me?" Why this strange statement over which many have puzzled? The answer is found in the fact of imputed sin. Our sins were charged against Him. Hence in this sentence

SUBSTITUTION

is seen in the heart of our Lord.

He came into this world and went to Calvary's cross for the express purpose of taking our place and of meeting the penalty of our sins. He suffered, the Just for the unjust. The One who knew no sin was made to be sin for us. Was it any wonder that He should have said, as is recorded of Him in Psalm 22:6, "I am a worm, and no man?" He was identified with the lowest of the low.

Jesus was left alone. This awful separation took place because He was taking our place. There can be no other explanation. He was forsaken that those who believe on Him might never be forsaken. He suffered for sins that He might bring us to God. Praise His holy Name! I have been in various places which people have termed "God-forsaken." But the only God-forsaken spot that I know anything about was the cross. Christ was forsaken. God had turned from the sin He had laid upon His Son. He who had arranged for the companionship of His mother had lost the companionship of the only Father He ever had. Luther, contemplating all of this, said, "God forsaking God, who can understand it?" While we cannot fathom the depths of this terrible separation, we can understand Him when He promised, "I will never leave thee, nor forsake thee." As a result of our faith in Him, righteousness has been imputed to us and we are eternally secure in Him.

I want to open another window into the heart of the Saviour by reminding you of His fifth utterance



*Not the nails, but His wondrous love for me,
Kept my Lord on the cross of Calvary;
Oh, what power could hold Him there---
All my sin and shame to bear?
Not the nails, but His wondrous love for me.*

—Mrs Frances (Paul) Dye

on the cross. In the fever of suffering which was consuming Him He cried, "I thirst." This is recorded in John 19:28. Volumes are bound up in those two little words. It was His body that was enduring awful pain and through this expression we can see the

HUMANITY

of our Saviour.

Jesus died as God, and He died as man. He became man that He might redeem man. It took God to satisfy God and it took man to redeem fallen man. Both met in the Lord Jesus. Thus in Hebrews 2:4-15 we read: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Then the apostle goes on in the next two verses with a strong statement as to why Jesus became man and entered so completely into our humanity. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

The One who had supplied water for others was Himself denied water to slake His own thirst in the mo-

ment of death. In response to this cry He was offered vinegar. Think of it—man's last gift to our Lord; naught but vinegar. But, praise God, the One Who had no cup of clear water given to Him offers the cup of salvation to all who will take it, so they may never thirst.

Then, again, as our Saviour spoke from His cross, He shouted out in just one word, "It is finished." As He came near to the end it was apparent that something definite had been accomplished. He announced it in this mighty word of victory. Thus in the sixth statement we can see that

REDEMPTION

was in the heart of our Lord.

This meant that the price had been paid and that all the righteous claims of God had been met in what He was doing upon the cross. All through the years, lambs, goats, and bullocks had been offered in sacrifice unto Him; but at the cross all those bloody sacrifices came to an end, the veil of the temple was rent, and a new and living way was opened for all. When Jesus was a lad of twelve, in the first recorded statement to fall from His lips He said, "Wist ye not that I must be about My Father's business?" That business was accomplished. He did all that He was commissioned to do.

Since the Saviour has finished the work of redemption of the soul, it means there is nothing left for us to do. All deadly doing is done. There's

nothing left for the sinner but to accept the merits of Christ's finished work. Let us always remember unbelief cannot take from it, nor can human merit add to it. Baptism is a beautiful thing and, so is the observance of the Lord's supper. But there is no salvation merit in either. Church membership is profitable for believers, but it cannot make more effective His finished work. Thank God there is nothing to do when everything is done. I bid you trust what He has accomplished in your behalf. His work is better than your own could be.

The final cry of our Lord at Calvary was, "Father, into Thy hands I commend My Spirit. And 'when He had cried again with a loud voice,' He 'yielded up the ghost.' He dismissed His spirit. What does this reveal? To me it indicates there is

DEITY

in His heart.

The Lord Jesus Christ was the complete Master of death. The One who first asked the Father to forgive others now asked Him to receive Himself. No man could take His life from Him. He laid it down of Himself and He could do so because He was God. His death was distinct from that of ordinary men. Death acts upon us. Here He was the actor, and He never acted with more supreme power. His death was the mightiest act of His life. What a wonderful Saviour!

HIS LIFE-LONG SACRIFICE

He who is the Bread of Life began His ministry hungering.

He who is the Water of Life ended His ministry thirsting.

Christ hungered as man, and fed the hungry as God.

He was weary, and yet He is our rest.

He paid tribute, and yet He is the King.

He was called a devil, and cast out devils.

He prayed, and yet He hears prayers.

He wept, and He dries our tears.

He is sold for thirty pieces of silver, and redeems the world.

He is led as a lamb to the slaughter, and is the Good Shepherd.

He dies, and gives His life, and by dying destroys death.

—"The Christian"

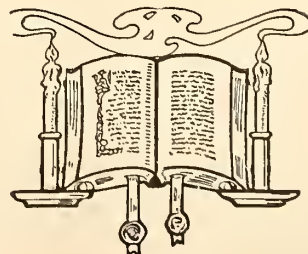


We need no new Gospel to present to the world. The way of the Cross is ever the way of triumph both for Christ and His people. The tragedy of the world is not poor wages, nor bad legislation, nor ignorance, nor poverty: the supreme tragedy of the world is sin. There is only one adequate remedy for sin, and that remedy is found in the Cross of Christ. All the light of sacred story gathers about that Cross. Redemption is there and not elsewhere.



*A Christless Cross no refuge were far me;
A Crossless Christ my Saviour could not be;
But O, Christ crucified, I rest, in Thee!*

—St. Augustine



The Finished Work of Christ

BY ERNEST E. LOTT

A radio message given over the BACK TO THE BIBLE BROADCAST on Thursday, March 30, 1944, by Ernest E. Lott

NO GREATER SENTENCE was ever uttered than the one found in John 19:30, "It is finished." It will be profitable for us to analyze this statement; and shall we consider first the word "it."

What is it that was finished by Jesus on the cross? He uttered these words as He was expiring. Surely they were not idle words at so great a moment as this. He Who said, "No man taketh it from Me, but I lay it down of Myself," would not be excited as He approached death. His thoughts would be sober and His utterances filled with the utmost of meaning.

We get a clue to our question from a declaration of Jesus made several months before His death. "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). This helps us. It is the **work of God** that is involved. Now the work of God is not hard to determine. We read in John's Gospel, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). Another verse in John (6:29) says, "This is the **work of God**, that ye believe on Him Whom He hath sent." Then in Romans 5:8 we have these words, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." Jesus told Pilate at His trial that the reason He came into the world was to "bear witness unto the truth" (John 18:37). The "truth" is defined in John, chapter fourteen, where Jesus said, "I am the Way, the Truth, and the life. No man cometh unto the Father but by Me." This work of God is also known as **Redemption** (I Pet. 1:18-19). This was accomplished through the shed blood of Jesus Christ in contrast to gold, silver, or precious stones.

All through the Old Testament, the Tabernacle and Temple offerings typified this scene on Golgotha's brow. Each offering was to be slain and then offered to God as an appeasement of His righteous wrath over sin. They could never take away sin; but this Man, the Lamb of God, Whom Paul calls "Our Passover sacrificed for us," did what they failed to do. He washed away sin by only **one offering**. (Read Hebrews 10:1-12.)

In this connection, how could we forget the prayer of Jesus! We mean the high priestly one recorded in

John seventeen. We read, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do." This was a prophetic utterance projecting Jesus into the future as though He had already been to the Cross. Thus it becomes a prophecy of the three words we are studying; but please notice that Jesus calls it glorifying to God, that He did His work and completed it.

This brings before us a great truth. God wants to glorify Him on earth. How will we do it? By having praise of Him on our lips continually? Not necessarily, for there are other ways. He told Peter to **feed His lambs**. He said that one half of the law was, "**Love thy neighbor as thyself**." He told the disciples to follow Him and become fishers of men. We conclude then that the way to glorify God is to do His work. Another way to look at it is this: If I have some chickens and they fail to lay eggs, I sell them because I want eggs, and they are no good to me. They glorified me at one time, for they laid eggs; but now they don't. If I have an apple tree that gives no fruit, then I must cut it down. I don't expect cherries, but I do expect apples. The apple tree does not glorify me, for it shows no return for my labor. It does not acknowledge me as its master, and do the thing I expect. In just this way, we can glorify God by doing His work. The way to do this is to preach the truth; explain the saving blood of the God-Man, Jesus Christ; tell others of His wonderful love, grace and mercy; win souls and strengthen the brethren. In other words, we should be producers for Jesus.

The second word we want to digest is the word "is." This is the **time** word in our statement. It tells us when the job was completed.

"Is" is the present tense of the verb, "to be." It is not future, nor is it past. Had Jesus used the past tense, then someone could have said that redemption was accomplished at an earlier date and, therefore, Jesus' death at that time was unnecessary. Had He used the future tense, then it would have been concluded that this death was only a part of the necessary work of redemption, and that there was more yet to be done. The true importance of this thought is brought out in several passages in the book of He-

brews. We turn to the tenth chapter, verse twelve: "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." Also in the ninth chapter we read that He entered in **ONCE** into the holy place with His own blood (vs. 12). In verses 25 and 26, we have the argument that Jesus, in contrast to the Old Testament priests, did not offer Himself **often** as they did the lambs and goats, but did so **ONCE** in the end of the age to put away sin by the sacrifice of Himself.

In dealing with this thought of **TIME**, we are reminded that the redemption plan was one that began even before man was created. We are told in Ephesians 1:4 that we were chosen in Christ before the foundation of the world. Other passages like Revelation 13:8 speak of Christ as being slain from the foundation of the world. This shows that God's love and mercy for us began before Adam was created and, therefore, long before he sinned. This redemption, which is first seen pictured in the slain animals whose skins furnished clothes for Adam and Eve, later in Abel's offering and so on down through the centuries, finally comes to the end of the picture or type stage and culminates in the real thing. This is what is meant by the Passover Feast and the Lord's Supper occurring the night before Jesus died as the Lamb on Calvary. At that time, Jesus Christ kept the last Passover Feast which was a picture of the Lamb of God in substitutionary atonement, and He instituted the Lord's Supper, which is a symbol of the work having already been completed. The Passover Feast looks forward to a work not yet finished; the Lord's Supper looks back to a work already completed.

Now don't miss the lesson here for us. We have a present-tense salvation; we possess it the very moment we believe. Don't ever think that our faith merely starts the process of salvation, and that at some future date we will be saved. There is only one sense in which it is true. We speak of the **body**. We must wait for our adoption — that is, the redemption of the body, which will occur at the Rapture (Rom. 8:23; I Thess. 4:16-17). At that same time, our souls too will be released from the corrupt human bodies, the old nature, and all the sinful surroundings. This is called our **glorification**. However, in our standing before God, the record of our sin is washed gloriously white by the

blood of Jesus the moment we say, "Yes, Lord, I believe!" The reason we know that this is true is because of what John the Baptist said, "He that believeth on the Son hath everlasting life" (John 3:36). Jesus used almost exactly the same language, "Verily, verily, I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). If you do not have Jesus in your heart today, then you can have Him right

THE CROSS

*His cross was but
A common thing
Of cypress wood.
Upon a tired hill,
Desolate, it stood;*

*And yet its arms have reached from sea to sea,
Arms so strong that they have set man free;
And love so bright and burning long ago
Changed the Cross to Gold with its Glow.*

now while we study this theme together. Jesus has offered to come into any man's heart if he will but open the door. Remember, the latch string is on the inside, and you must open the door. Jesus will not force His way into anyone's heart.

We now come to the last of the three words—"finished." This gives us the declaration of completion. My, what satisfaction, consolation, and joy there is in this word! Some of the literal translations for the Greek word meaning "finished" are as follows: "performed," "made an end of," "paid," "accomplished."

One of the rules around a well-ordered office or business of any kind, whether on the farm or in the city, is to complete the thing or job that is begun. A lot of unfinished pieces of business will drive any executive or manager to distraction. I personally get a big thrill out of finishing a job and knowing that it is so thoroughly completed that it will require no more attention. This is what Jesus did at Calvary. He finished the job of redemption and literally brought it to an end. In one of the verses quoted above, Hebrews 10:12, we were given a picture of Jesus Christ sitting down after offering the sacrifice. This would amount to resting from the labor of the Cross. God, the Trinity, rested also when the work of creation was finished. In Genesis 2:1 we read, "The heavens and the earth were finished, and all the hosts of them. And on the seventh day, God ended His work which He had made; and He rested on the seventh day."

One of these days, you and I who are trusting in the blood of Jesus will be in Heaven. Would it not be a disquieting thing if our security up

*My cross sometimes
Is a weary thing,
Too hard to bear,
A tiny, ugly thing;
It floods my life
In hopeless care;
But with His love
I, too, will make
That cross of gold,
And pour the dark
Tear-stained wood
into His mould.
My cross can never
Stretch its arms
From sea to sea,
But it can raise
My heart to God,
And set me free.*

BY DORA BYRON

there were ill-founded? Supposing Christ were to have to do the job over again, suffering the anguish, pain, and insults of men? We can imagine that all of the residents of Glory would begin to cry, "When will this thing ever cease? When will it come to an end?" Ah, my friend, there is no danger! Christ offered Himself once forever to put away sin. That job will never need to be done again. God the Father accepted the offering; the debt of sin was paid; and the record has been wiped clean forever.

"It is finished," Jesus cried, As He bowed His head and died, Finished all He came to do, For the lost, for me and you; Finished all the weary road, All the crushing weight and load, All the sin of all the world, That on Him alone was hurled." "It is finished," how could He Choose to suffer that for me? Leaving all the joys of Heaven, Love's free gift for sinners given? 'It is finished,' now I'm free Through the Christ of Calvary; 'It is finished,' now I claim Full salvation through His name."

Now here is a question for you, dear reader. Do you have the salvation wrought by the finished work of Christ? If not, then you can have it now. First of all, are you a sinner? Do you believe that God knows what He is talking about when He says, "All have sinned and come short of the glory of God"? If you believe that, and that sinners go to hell, then there is something to be saved from. Now here is how you can be saved from hell: Believe that the shed blood of Jesus Christ washed your sins away. Is it hard to believe me? Then don't take my word—listen to God Himself speak, "All we like sheep have gone astray," but "the Lord hath laid upon Him the iniquity of us all" (Isa. 53:6). "The blood of Jesus Christ His Son, cleanseth us from all sin" (I John 1:7).

Now here is another question for believers. Are you resting in this finished work of Christ? If not, then are you trying to improve upon what Jesus did? Are you trying to

Continued on page 100

GRACE AND TRUTH

The Foolishness of the Cross

BY GEORGE WATMOUGH

In the first chapter of I Corinthians at the eighteenth verse you will find these words, "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God." Two extremes — foolishness and power.

How a man dying on a cross 1900 years ago can save men and women lost in sin today will never be anything else but foolishness to those who are unsaved. But to us that are saved, it will always be the power of God. For the Scriptures say, "God was in Christ reconciling the world unto Himself." And the Apostle Paul says, "But God commendeth His love toward us in that while we were yet sinners, Christ died for us." Jesus "paid the price, Himself the sacrifice, on the Cross for me."

Now to the Jews the preaching of the Cross is a stumbling block, and to the cults a laughing stock, but to us that are saved, it will always be the power and the wisdom of God. And we can say, "The old rugged cross, so despised by the world, has a wondrous attraction for me."

Is it any wonder that wherever Paul went he preached a crucified, risen, and coming again Saviour? Listen to the words of Paul found in the book of Romans, "For I am not ashamed of the Gospel of Christ: for it (the Gospel) is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." And then Paul tells us what the Gospel is, "That Christ died for our sins, according to the Scriptures."

When Sabine Boring Gould wrote his immortal hymn, "Onward Christian soldiers, marching as to war, with the cross of Jesus going on before," a critic came to him and said, "Mr. Gould, don't you think you should change the words just a little . . . ? It's too warlike, too military."

And Mr. Gould replied, "How would it suit you if I change it to this, 'Onward Christian soldiers, marching as to war, with the cross of Jesus left behind the door?'"

Preach anything, but leave out the Cross, and no one will be offended. Say that Jesus was a good man, a noble example, a wayshower, but don't preach that He died on the cross to save us from the penalty of sin.

Charles Haddon Spurgeon said

years ago, "Preaching that leaves out the cross is the laughing stock of hell."

This may be foolish preaching, but the only preaching that is hopeless is that preaching that leaves out the cross. For to the carnal man, the cross is an object of shame, but to the blood-washed believer, it is an object of glory, and we can say with Paul, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world."

And then to the Galatians, Paul wrote, "I am crucified with Christ" (not for Christ or like Christ, but with Christ). "Nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me."

Thank God when He took our sins to the cross, He took the sinner there too. When Christ died on the cross, Paul says we died with Him. And when He arose from the grave, we were raised with Him. And we are seated with Him in heavenly places. So when Paul was in the cultured Athens, when he might have shown that he was a scholar — a man of learning — he put it all aside. He says, "For I determined to know nothing among you save Jesus Christ and Him crucified." Christianity built around the cross and Christ crucified is still the power of God unto salvation; and when all human philosophy is in the ash can, we will still be singing, "In the cross of Christ I glory. Towering o'er the wrecks of time, all the light of sacred story gathers round its head sublime."

We don't need a new gospel to save men. Christ crucified is still the power of God unto salvation. For the new gospel is salvation by human attainment, but the old Gospel is salvation by divine atonement.

Just before this war began it was my good fortune to visit Spurgeon's Tabernacle where that great man of God preached to an average of ten thousand people each week for forty years. And while there I saw the pulpit used by the man who preached the sermon during which Charles Haddon Spurgeon was converted. Let me tell you the story: Because of a bad snow storm the regular

preacher did not get to church. And so a layman preached that morning. And Spurgeon said he thanked God many times that he was an ignorant man, and so he had to stick to his text. But he had a wonderful text. It was Isaiah 45:22, "Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else."

"Why," he said, "you don't have to go to college to learn how to look, and no matter how fast you are traveling down life's highway, surely you can look. But you have been looking to yourself and the church. But God says, 'Look to Me and see Me dying in your place'."

And then he pointed down at young Spurgeon and said, "Young man, why don't you look?" And Spurgeon said, "I looked and lived."

Oh, there is life in a look at the crucified One.

The Holy Spirit can say more in just one word than some preachers can say in a lifetime. LOOK — Look and live, believe and be saved, wash and be clean. Look at the finished work of Calvary and be saved tonight, this very moment.

At the close of a meeting one night in the Pacific Garden Mission in Chicago, where Harry Monroe, Mel Trotter, and Billy Sunday and thousands of others have found Christ as their Saviour, I asked Mrs. Taylor to tell me what inspired her to write one of her beautiful hymns. And this is what she said:

"One night a young man named Charles Crawford came into the Mission. He was a fine looking young man, well dressed and nicely groomed. And he stood up and gave one of the best testimonies I have ever heard. He told how deeply he had drifted into sin, and what God had saved him from, and he closed by saying, 'But Calvary covers it all.'"

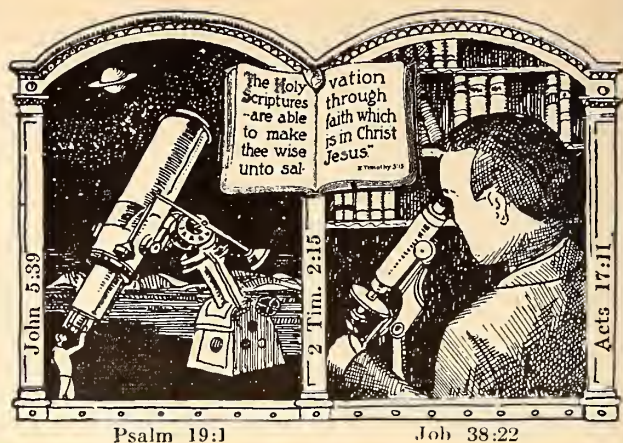
Mrs. Taylor said, "I went home that night with these words ringing in my heart, 'Calvary covers it all.' And as I sat at the piano in my home these words flashed through my mind, 'Calvary covers it all, my past with its sin and stain. My guilt and despair, Jesus took on Him there, and Calvary covers it all.'"

No wonder David could say, "Blessed (or happy) is the man whose transgression is forgiven, whose sin is covered." For the Bible says, "The blood of Jesus Christ God's Son, cleanseth us from all sin."

"The Cross of Christ received the storm of sin, but gave sunshine to the ages"

—Selected

SERIAL BIBLE COURSES



Ecclesiastes and Ephesians

CHAPTER 14

THE CHRISTIAN SOLDIER UNDER FIRE

Finally, be strong in the Lord...

Paragraph 18; Chapter 6:10-20

"Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the Gospel of peace: withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel, for which I am an ambassador in chains: that in it I may speak boldly, as I ought to speak."

In the strength of his might...

Paul is giving his final exhortation. The tenor of the whole paragraph is set in the first sentence. There are three **power words** in the sentence — "strong," "strength," and "might." Using a different word for

BY CHARLES M. NEAL

each of these three the exhortation is: "Be empowered with the vigor of his ability." My ability to do is through the vigor and empowerment that comes from the power house of HIS ability. My ability to respond to His ability is what creates responsibility. The extent of my ability depends on my yieldedness to the Lord and the fulness of the Holy Spirit. The children of God may be widely grouped as the Haves and the Have-nots. The Have-nots do not get very far in the book of Ephesians, or very high up in the heavenly places — for the simple reason that they have not. The children of Israel in Canaan lived up in the poor barren nobles, while the enemies possessed the rich valleys. The spiritual man lives a limited life and does not have because he will not take. Paul's exhortation in this paragraph is to **take**. By taking we **have**. There are seven **take items** which the spiritual man at his best must have:

The Whole Armor of God

1. Having your loins girded with truth
2. Having on the breastplate of righteousness
3. Having the feet shod with the Gospel of peace
4. Having on the shield of faith
5. Having on the helmet of salvation
6. Having in your hand the sword of the Spirit
7. Having prayer in many forms for many causes

Stand therefore, having...

Having the truth and righteousness and peace and faith and salva-

tion and the Word of God and the right of petition, the order is: **STAND**. There is no **GO** in this exhortation — it is not evangelistic. Evangelism is a most important duty of all Christians, but it is not in this paragraph and not in Ephesians. The position in Ephesians is sitting in fellowship with Christ in the heavenlies. It is in such position that the fiercest and most subtle enemies attack us. These are not "flesh and blood" but enemies of spiritual nature and hosts of them of many different ranks. Our order as we fellowship with Christ is to withstand these powers in the energy and vigor of God's ability. There is prayer in the list, but the prayers are not world-ward but saint-ward and Paul-ward. It is the mystery-side of the Gospel that Paul wants them to pray about. Ephesians is the "mystery" book of the Bible, and Paul was given a stewardship in that particular phase of the Gospel (Examine Ephesians 1:9; 3:3-4, 9; 5:32; 6:19). The Gospel of the grace of God which Paul preached (Acts 20: 20-24) had, and has, many who pervert it (Gal. 1:6-10), but the mystery side of that Gospel had a few then, and has few now, who seem to wish to be exponents of it.

Against the spiritual hosts of wickedness...

The highest exercises of the spiritual man at his best are met in the strongest assault, by the lowest and most subtle of all the demons and imps of Satan. The battle takes place in the heavenlies, and centers around the saints. These powers of the air work in the sons of disobedience (Eph. 2:1-3); dispossessed by the entrance of the Holy Spirit at a man's conversion, they must work from without. With the carnal Christian they work through the flesh in the lowlands near the border be-

tween the two realms; with the spiritual Christian, who is prayerful, praiseful, devoted and busy, Satan must do his finest work and dispatch his most experienced and subtle workers. There are at least four different ranks of these evil spiritual hosts. In this passage we have: (1) principalities, (2) powers, (3) world-rulers, (4) hosts of spiritual wickedness. The word "principality" means the head in dominion, and when used in the plural always means evil powers (Rom. 8:38; Eph. 3:10; 6:16; Col. 1:16; 2:15). Doubtless each evil principality has definite assignment under the prince. This is easily recognized in the case of the "world-rulers" (Luke 4:6; Dan. 10:13, 20; Isa. 24:21-23).

In the heavenly places...

This battle ground exists between earth and heaven. The word "places" in this connection is always a **supplied** word, and the word "heavenly" is always plural; by omitting the supplied word it would read "in the heavenlies." The battle ground is in the heavenlies. The root word in the Greek means "above the plains—mountain high"; in I Corinthians 15:40 it is translated "celestial" and used in contrast to terrestrial. In Philippians 2:10 we have this word used in relation to the earth: "things in heaven, and things on earth, and things under the earth." The "heavenlies" is the realm where both good and evil spiritual hosts may occupy or possess or pass through. The plural may be used of this realm because both good and bad spiritual personalities are there. In that realm the spiritual powers of the spiritual man may meet and fellowship with Christ. It is in this realm and while thus engaged that the assaults from these evil powers are made. It is here that the "wrestling" of Ephesians 6:12 takes place.

The wiles of the devil...

But many Christians will perhaps say, "This realm, the heavenlies, is so dreamy like and so unreal that my mind cannot grasp it; I cannot visualize such a place or such wrestling." Let me see if I can help you. If you wish to converse with a friend alone, you can manage by going to some unoccupied room, or out of hearing of other people. If you wish to send a message to someone in a distant country you send a radiogram, a telegram, or write a letter. But, if you wish to fellowship with Jesus in the heavenlies your **room** has other occupants; if you wish to send a message to God, that message must pass through the heavenlies, and there is always static by these spiritual hosts tapping lines and intercepting the messages. Suppose, if you have not already, try this out for just half an hour. Get entirely alone and say to

the blessed Lord, "Now for our fellowship period"; or get on your knees to communicate with God. Right then the devil is on the job with his "wiles." He will float mental bubbles before your closed eyes; maybe he will throw in a doubt or offer an unusual business suggestion; or, he may have one of his flesh and blood men to ring your telephone or knock at your door. Yes sir, if you want to have that half hour with God you must first wrestle with those spiritual hosts of wickedness in the heavenlies. But, you may say, "I never have any trouble that way." Let me suggest brother—sister, you are not getting anywhere, and when that is true the hosts have no interest or reason to interfere. There is only one way to meet the situation, and that is only for a season (Luke 4:13). In order to have quiet you must put on the whole armor of God, and get your sword in hand and meet the evil powers "empowered with the vigor of God's ability" (6:10).

Stand therefore, having girded your loins...

The girdle of Truth — this is the first piece of armor. There is a greater scarcity of **truth** than one may suppose. If you are resting in an untruth or practicing deceit, perhaps contemplating a shady deal, and yet all within the law of the land, just be sure that the devil's hosts will tell you about it when you propose to pray or commune. Get that girdle on, or the devil will win in that wrestling match. The next article of armor is the "breastplate of righteousness." This will mean first, the righteousness of Christ made over to you; put that before your heart and rest under it; in the second place it will mean right doing — don't forget that heart-protector. The third article of armor is the sandals, the preparation of the Gospel of peace, perfect peace with God and man. Even then you must wrestle, for not all men will let you be at peace with them (Rom. 12:18). Number four in the list is the shield of faith. This shield is movable and may be used to protect any part of the person. You will need it much; keep it polished and strong. Item five is "the helmet of salvation." Be sure you are saved, and tell the devil that your security is in the blood (Rev. 12:11). The weapon in your hand is the sixth item of the armor, "the Sword of the Spirit, which is the Word of God." This is the weapon Jesus used successfully on the devil (Luke 4:1-12). The first five items are for self-protection and the sixth is given to put the armies of aliens to flight. After they leave for a season (Luke 4:13), it gives you opportunity to get your message through to God. Doing this is item seven in the list — since the way is

clear, and the wrestling is over — get that message through. Remember to ask on behalf of wrestling saints and for the preachers; one thing they need to do is to speak, as they ought to speak, on the mystery side of the Gospel and about the deep things of God (I Cor. 2:6-10).

Carried about with every wind of doctrine...

Since our former paragraph closed with the successful saints on their knees praying for other saints and especially about the preacher of the deeper things of God, we deem it of importance to continue the topic, and have gone back to 4:14 for our suggestive paragraph heading. Paul wanted to preach on the deeper things of God to the Corinthians, but they were too babyish to understand (I Cor. 2:6-10). That is exactly the condition in thousands of churches this day. And may I remark, with the kind of preaching so often heard and the programs of training instituted, they will never be otherwise. The Bible is used, when it is used, as a source from which to select catchy phrases from which harmless sermonettes are delivered. There are **preachers** many but **teachers** few. Among the greatest needs today in the churches are a **desire** to know God's word and teachers who know the Word to teach it. The churches have been sermonized to death. Preachers, expound the Word! The easily swayed and greatly misled and divided multitudes embraced in the professing Christendom are a plain declaration that the church is adult in age, but immature as children in knowledge and performance.

We are not ignorant of his devices...

Speaking about church fellowship, Paul said, "that no advantage may be gained over us by Satan: for we are not ignorant of his devices." The devices of Satan are many, but he has two by which the churches are easily snared — some by one and some by the other, and in many cases by both. These two commonly observed conditions are — **putrefaction** and **petrification**. One means rotten, and the other means turned to stone. Putrefaction in the churches is seen on every hand. The trailing robe of the church walking so near the world, has been gathered up by the world and knit into its own until they look much alike. Mr. World and Miss Church-member walk blandly on. Petrification in the churches is the outgrowth of spiritlessness. When the Spirit ceases to operate, then organization, conformity, and ritualism come in to fill the vacuum. Unity is attempted by conformity; work is fostered by or-

Continued on page 100

BIBLE STUDY METHODS

Willingness and Spiritual Discernment

First and foremost among the laws and principles of Bible study is the principle of willingness. It has to do with the personal state and spiritual condition of the Bible reader and student. God is ever seeking willing souls. God's men of all ages are not conscripts and their motive power is not the lash of duty, but the "cords of love." God is seeking willing souls today. The willing soul is in line for personal growth and blessing through an ever-increasing knowledge of the Word of God and surrender to its truth. This principle is fundamental. The principle of willingness is the number one law of Bible study and spiritual discernment.

THE PRINCIPLE DEFINED

The principle of willingness is that principle under which all divine revelation was given, and under which God guarantees to get His truth to every willing soul.

Under this principle God first revealed His truth to the prophets and apostles.

Under this principle God pledges that His truth shall get to every willing soul.

Under this principle the Holy Spirit works in the hearts of men, convicting of sin, righteousness, and judgment to come, and thereby producing willingness to accept the message of God's saving grace.

HOW GOD'S WORD WAS GIVEN

All divine revelation was given to willing souls. We have the Bible today because God found willing ones and spoke through them. We are familiar with the phrases of divine inspiration, such as: "The Lord spake unto me," or "The Word of the Lord came unto me," or "Thus saith the Lord," and "His word was in my tongue." These expressions show the godward side of revelation and inspiration. The manward side was willingness. "The Word of the Lord came unto me"—but the prophet had to be willing for God to speak to him and through him. In this way God's revelation took the form of human words and became articulate in human speech. Therefore, let it be remembered that all the inspired Word—all written revelation—was given to willing souls.

BY THE EDITOR

GOD IS SEEKING WILLING SOULS

Under this fundamental principle God pledges to carry His truth to every willing soul. Does a soul want to know God's truth? Does a soul yearn for a deeper understanding of the Scriptures and the deep things of God contained therein? Does a soul yearn for salvation? God has given a pledge that He will reveal His truth to every soul, and He is ever seeking out willing souls. The Scriptures give abundant proof of this fact. God's pledge to get His truth to willing souls is contained in the words:

"If any man will do His will, he shall know of the doctrine (teaching), whether it be of God, or whether I speak of Myself"—John 7:17.

The logical inference of these words is that God cannot and does not reveal His truth to those who are stubborn and rebellious. This is borne out in His word to Israel of old, given through the prophet Isaiah:

If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword for the mouth of the Lord hath spoken it (Isa. 1:19-20).

That God is ever seeking willing ones, is indicated in the words of our Saviour:

The hour cometh and now is when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship Him (John 4:23).

God is represented as seeking true worshipers among the inhabitants of the earth. Willingness is the condition of true worship. The unwilling and rebellious soul cannot worship God, nor will his attempt at worship be acceptable to God. God must have willing ones among His worshipers and followers. And when He finds such an one, He has given His promise that

If any one wills to do His will he shall know the teaching.

The main inference from these Scripture passages is that since God seeks willing ones to worship Him and to know His truth, and since the privilege of knowing God's truth is given only to willing ones, it is evident that willing ones are the only ones to whom God reveals His truth. Thus, willingness is the pathway to the blessing of the knowledge of God's Word and will. And the willing condition on the part of the individual is met with God's sure guarantee.

GOD PRODUCES WILLINGNESS

But how do self-willed creatures become willing before God? The question is logical. That unwilling souls become willing, we know, but how stubbornness is changed to willingness is difficult to explain. It involves the mysterious power of God in the operation of His Holy Spirit in the souls of men. It belongs to the processes of divine grace. Under the willingness principle the Holy Spirit works in the hearts of men, convicting of sin, righteousness, and judgment, and producing willingness to accept God's requirements for salvation. Salvation is of the Lord from start to finish.

Our Lord many times stated the imperative necessity of His being lifted up on the cross. It was an imperative "must" that moved Him ever toward Calvary. Of that lifting up He said:

I, if I be lifted up from the earth, WILL DRAW ALL MEN unto me (John 12:32).

Thus, the Father is seeking, and the Son is drawing true worshipers from among the children of men. It is the office of the Holy Spirit to convict of sin, to tug at men's hearts, and to point them to Christ. God "seeks," and He "draws," and He is looking for those who will respond to His seeking and drawing. When a soul anywhere on earth responds to God's seeking and drawing, He miraculously instills willingness, and that one who was formerly unwilling becomes a willing soul. To such a one God's guarantee of John 7:17 is given.

THE BIBLE ILLUSTRATIONS

This principle of willingness finds many illustrations within the Scriptures. In all ages God has worked through this principle. Through the willing Moses, God gave us the Pentateuch. When God was seeking a prophet and judge for Israel He called a boy in his youth, and the boy, Samuel, answered: "Speak, Lord for thy servant heareth" (I Sam. 3:10). We have the Holy Scriptures today because God found willing ones who became prophets and apostles.

There are ready illustrations of this principle at work in the realm of salvation. The Book of Acts presents four striking examples—the Ethiopian Eunuch, the Apostle Paul, Cornelius, and Lydia.

In the case of the Ethiopian Eunuch—here is a man who had been to Jerusalem to worship. As he was journeying toward home, he was reading from the prophet Isaiah. His soul was in the dark as to the meaning of the great prophecy of Isaiah 53, but he had the desire to understand and know. God in faithfulness to His promise of John 7:17 raised up Philip, and sent him down in the desert to join the Ethiopian. Philip began at the same Scripture and preached unto him Jesus. The Ethiopian believed and was baptised. God is faithful to His pledge. God saw to it that the understanding of the truth was carried to the willing one.

The Apostle Paul is a notable example of this principle in action. He who was rebellious was made willing. One of his first recorded sayings was "Lord, what wilt Thou have me to do?" He was led into Damascus, and for three days was without sight.

Contemporaneous with Saul's conversion, God prepared Ananias to go to him and confirm him in his faith. God keeps His Word unfaithfully.

Cornelius was a heathen Roman,

but he was a willing one. He prayed to God and gave alms. God raised up Peter as His messenger to take the word of life to him. He responded to the message and was converted.

Paul was preaching to a group of women at the river bank. Every woman in the group was drawn, but one responded, and her name was Lydia. God had worked willingness into her heart, for we read that the Lord opened her heart. She had already been worshiping God because she was a willing soul. Under Paul's testimony she was saved. Since God cannot break His promise to willing souls, He saw to it that the message of salvation was carried to Lydia.

God ever seeks souls that are willing in order that He might get the testimony to them and save them. He likewise seeks willing ones who will carry the message of life.

SPIRITUAL DISCERNMENT

In the realm of Bible study and knowledge this law is ever active. The Bereans were more noble than those Christians in Thessalonica because they searched the Scriptures daily as to whether the things the Apostle spoke were true (Acts 17:11). And they received the Word with all "readiness." Readiness is a synonym for willingness. By readiness, or willingness, they put themselves in line for God's richest blessings. For this they received God's commendation; they were commended as "noble." Do we belong to the nobility? Christian growth is dependent upon willingness. In like manner the Apostle John commended Gaius in that his soul prospered (III John 2). Gaius was a willing soul and his soul prospered. The willing soul will always prosper. Willingness is the gateway to further knowledge.

Closely associated with willingness is the law of spiritual discernment. Both willingness and spiritual discernment pertain to the right spirit-

ual condition of the individual soul. Both are fundamental and primary in Bible knowledge and interpretation. As to spiritual discernment, Samuel Taylor Coleridge wrote: "The Bible without the Spirit is a sun-dial by moonlight." In this simple sentence of his there is a wealth of meaning. While the sun-dial is an ornament in one's garden, it is more than that. It is meant to tell time by. One cannot tell time by a sun-dial if it is cloudy. Only an ignoramus would attempt to tell time by a sun-dial in moonlight. So with God's holy Word It is a book of supreme beauty. It, like a sun-dial, has a great purpose. It deals not only in the time of a finite world, but with the eternal values of an infinite universe. Try to read and understand it in the moonlight of human reason, and little of its worth is revealed. Only when the pure rays of the Spirit of God are directed upon the Scripture does it give up its wonderful truths. This law of Spiritual discernment is clearly stated in I Corinthians 2:14-15. Spiritual things are foolishness unto the natural man, while "he that is spiritual judgeth all things." Paul's point is unmistakable. The revelation of spiritual things does not belong to the natural man. The regenerative change must take place; then the actual comprehension of spiritual things will come as the Spirit of God guides and directs. Consequently, we may pray for the illumination of the Spirit as we study the Bible. As the rays of God's Spirit are sent across the dial of His book, new light will ever be coming forth from its pages. When we take up the book to read and study, it is well to pray the prayer of the Psalmist:

Open Thou mine eyes, that I may behold wondrous things out of Thy law (Ps. 119:18).

(The next study in the series will be entitled, "The Law of the Context.")

The cross marks the line between those who love Jesus and those who only like him. Those who only like Jesus do not like the cross.



When Rabbi Duncan discoursed on the crucifixion to his students, he would rise from the professor's chair and walk up and down the platform, saying the words, "Ay, ay, d'ye know what it was—dying on the cross, forsaken by His Father? D'ye know what it was? It was damnation, and damnation taken lovingly."



BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

THE "MAN OF SORROWS"

- I. The Sorrow of Isolation
Matt. 26:38, 56
- II. The Sorrow of Being Mistrusted
Matt. 12:37
- III. The Sorrow of Being Misunderstood
Luke 4:22
Matt. 13:54-57
John 6:60
- IV. The Sorrow of Unrequited Love
John 1:11
- V. The Sorrow of Being Hated
Ps. 69:20
- VI. The Sorrow of Seeing His Father Set at Nought
Ps. 69:9
- VII. The Sorrow of Others' Sorrows
Isa. 53:4; 63:9



—E. S.

THE PASSOVER LAMB AND THE LAMB OF GOD

- I.
Chosen with special care.....Exod. 12:3-6
Chosen of God and precious.....I Pet. 2:4
Without blemish.....Exod. 12:5
- II.
Without blemish and without spot.....I Pet. 1:19
The blood of the lamb is sprinkled.....Exod. 12:7
- III.
The blood of Christ sprinkledI Pet. 1:2
The lamb roasted with fire.....Exod. 12:8
- IV.
Christ suffered on the Cross.....I Pet. 1:11—2:24
Lamb accompanied by unleavened bread Exod.12:8
- V.
He which hath called you is Holy.....I Pet. 1:15
Inheritance enjoyed because of the Lamb Josh. 1:11
- VI.
Christ leaves us an inheritance.....I Pet. 1:14

—T. B.



SEVEN SAFEGUARDS FOR SAINTS

- I. Give heed to the things which we have heard, lest at any time we should let them slip.....Heb. 2:1
- II. Take heed brethren, lest there be in any of you an evil heart of unbelief.....Heb. 3:12

PICKED UP HERE AND THERE

That which we have given up for Christ is not forfeited but transferred.

We are not what we think we are; but what we think, we are.

Be sure you are growing smaller when you disparage humble services.

The work of creation is admirable; providence is beyond our comprehension; but redemption is what the angels desired to look into.

- III. Exhort one another daily, lest any of you be hardened through the deceitfulness of sin.....Heb. 3:13
- IV. Labor therefore, to enter into that rest, lest any man fall after the same example of unbelief (disobedience)Heb. 4:11
- V. Consider Him, lest ye be wearied and faint in your mindsHeb. 12:3
- VI. Make straight paths for your feet, lest that which is lame be turned out of the way.....Heb. 12:13
- VII. Looking diligently, lest any man fail of the grace of God; lest any root of bitterness, springing up, trouble youHeb. 12:15

—F. E. M.



"POINTING UP!"

When the stonemason strengthens the bond between the stones, he calls it "Pointing Up."

"Ye also as living stones, are built up a spiritual house" (I Pet. 2:6).

There is an archway of truth in Christ.

Virgin Birth—Remove this stone and He is no God and the Bible is untrue (Matt. 1:20, 23).

Deity—Remove this stone, and there is no salvation; for in the death of God in the flesh Scripture presents the hope of redemption (Acts 4:10-12).

Sinless Life—Remove this stone, and He is "just a man" who offers no hope for a fallen world (I Pet. 2:22).

Messiahship—Remove this stone, and He is an impostor, for that He claimed to be (Matt. 16:16).

Miracles—Remove this stone, and the Bible's authority comes tumbling down and He is made an Oriental fakir (John 10:25).

Atoning Death—Remove this stone, and the gulf of sin swallows man for eternity (Heb. 9:22).

Bodily Resurrection—Remove this stone, and the Bible story becomes a false account of a deluded impostor whose history ended in a common grave (Acts 4:2, 10).

Present Intercession—Remove this stone, and the fact of heaven itself is denied (Heb. 7:25).

Second Coming—Remove this stone, and the human race is faced with an eternity of hopeless struggle and suffering with no hope for solution (Heb. 9:28).

When this "Arch of Truth" crumbles, there is no Gospel, no hope, no God.

—S. B.

Life with Christ is an endless hope; without Him it is a hopeless end.

There may be a wrong way to do right, but there's no right way to do wrong.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

I WAS BARABBAS

By Helen Frazee-Bower

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (II Cor. 5:21).

"Away with Him!" the rabble cried, "And set Barabbas free!"

That cry has shattered earth and air,

And reached to even me,
For, after centuries, my heart
Admits with certainty

I was Barabbas.

They nailed Him to Barabbas' cross—

The spotless Christ, sublime;
I cannot lose His dying face
Through avenues of time;

I cannot close my ears against
One faint, incessant chime —
I was Barabbas.

Eternity that will unfold
God's intricate design,
And teach what depths of grace and truth

In His great heart combine,
Will wake one echo in my heart —
The center cross was mine!
I was Barabbas.

CORRECTION AND REQUEST

Due to a misplaced correction line in the first paragraph of "The President's Corner" last month, the sense of it was lost. The corrected paragraph is given below. Please cut it out and paste it over the error on page 34 of the February Number.

What blessed privilege is ours to be part of a school that teaches this old Book faithfully and from cover to cover!

Will our readers please make known to any who might be interested our need for two Christian printers at the Denver Bible Institute Press? There are opportunities here for a linotype operator and a cylinder pressman—or at least one all-round man now, and a specialist later. We offer a comfortable living to a single or family man. And, don't forget to tell them that this country has the best year-round climate in the U. S. A.

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Elbert C. Taft

"We may pile gold and frankincense and myrrh around the cradle of the infant Redeemer; we may build cathedrals of marble, and adorn them with malachite and gems and precious stones so costly that one of them would give bread to a whole starving province; we may preach the doctrine of the atonement with tenfold the logic of Paul and rhetoric of Peter; we may sing the name of Jesus in every metre to the accompaniment of every musical instrument, and yet, if we do not let God in Christ reconcile us unto himself, if we do not receive into our souls the spiritual gift of the cross, we shall never, for our parts, have given satisfaction to the Crucified."

—Charles F. Deems in
"Peloubet's Notes"

ILLUSTRATION

A picture by Corregio, in the Royal Gallery of Munich, represents the bleeding, thorn-crowned Saviour, his hands bound by a rope which falls over the inscription:—

"Ego, pro te, haec passus sum:
To vero quid fecisti pro me?"

"I have borne these things for thee;
What hast thou done for me?"

—"Wonderful Word"

"Christ died for our sins according to the Scriptures."

There was a Scotsman who had formerly been a notable character, a prize-fighter and gambler. Changed by the grace of God, he became a mighty soul-winner, and on one occasion his message was being greatly blessed. Just before he arose to speak at one of the services, some one sent an envelope up to the platform. On opening it, he found it contained a long list of sins and crimes that he had committed in that very city. At first he felt that he must run away, but stepping boldly to the front of the platform, he said, "Friends, I am accused of crimes and sins committed in this very city. I will read them to you." One after another he read these charges, and at the conclusion of each he said, "I am guilty." When he had finished the whole list he paused for a moment and then said, "You ask me how I dare come to you and speak of righteousness and truth, with a list of crimes like that against my name. I will tell

you. 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.'

—From "Moody Church News"

WHEN A MAN CANNOT BE PARDONED

God is gracious, but He will not force the acceptance of His grace upon men.

In 1829 George Wilson, in Pennsylvania, was sentenced to be hanged by a United States Court for robbing the mails and for murder. President Andrew Jackson pardoned him, but this was refused, and Wilson insisted that it was not a pardon unless he accepted it.

That was a point of law never before raised, and the President called the Supreme Court to decide. Chief Justice John Marshall gave the following decision:

"A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged."

And he was hanged. Provisionally, the gospel of Christ which is the power of God unto salvation is for every one irrespective of what he may be or what he may have done. Potentially, it is only to "every one that believeth."

—"Sunday School Times"

Craftiness must have clothes, but truth loves to go naked.

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D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

We are happy to be able to pass on the information that Rev. Leonard Parcel ('36) arrived in Africa, January 3. His delay in Portugal was much longer than was anticipated in the beginning. Mr. Parcel is a missionary under the Berean African Missionary Society.

We wish to express our sympathy to Miss Elsie Mott (student) and to Mrs. Georgiena Hammond (former student of the Institute, and at present a missionary in Colombia, S. A.), upon the death of their mother, Mrs. Mott, who went to be with the Lord February 5.

Rev. and Mrs. Otto Deming, who have been doing missionary work in Mexico for some time, have written that they believe the way is opening for them to return to Africa. They have a real burden for Africa and ask us to pray that they may have the needed funds and that a permit may be granted for them to take their little girl with them. They also ask our prayers that someone may be burdened to take over in Mexico when they leave.

Miss Mercy Pietsch, a former student, has returned to Kentucky in a wheel chair to do the work the Lord had given her to do nine years ago. The Lord took Miss Pietsch aside for a while and taught her the blessing of trusting Him, the sweetness of communion with Him, and increased her desire to witness for Him. She was a missionary in Kentucky when she became a victim of infantile paralysis, but this did not limit her vision of the need of Christ in that section of our country. She has a radiant testimony for the Lord, and the God is giving her many souls who have decisions for Him.

Miss Mary Becker, a former student, is working in Winchester, Kentucky, under the Kentucky Mountain Mission Board. She enjoys her work for the Lord and asks us to pray for her as she seeks to give the Word of life to the children.

Miss Carolyn McCormick, a former instructor in the Institute, is now a missionary in Africa. She is in Nigeria and is very much interested in her work of giving the Gospel to those who do not know Him.

Rev. and Mrs. Marlin Olsen have been accepted as missionaries to Af-

rica. They are making preparations to leave in the near future. Let us pray for them as they make ready.

Mr. Ernest Fowler is sponsoring a group of Colombians and Indians in making a trail to the Indian village where he and Mr. Clark are seeking to establish a testimony for the Lord. He has had many interesting experiences with the people on the way. His use of the Motilone Indian language is very faulty, he says; but the Lord gives him opportunities to speak for Him, and the Indians are very inquisitive. Mr. Fowler is a graduate of the class of 1933.

We are glad to see Miss Elsie Mott back at school again. She was called home to be with her mother while she was ill. Let us pray for Elsie as she seeks to make up her class work in view of graduating with her class this spring.

We are happy to welcome Mr. and Mrs. Donald Howells and Miss Una Coie into the student body of the Institute this semester.

Rev. Ivan Olsen wrote this report to his church in North Platte concerning the Layman's Bible Course at Omaha Bible Institute and revival meetings at Grace Baptist Church: "Many of you have been following us with your prayers, as we have been here at the Omaha Bible Institute, teaching classes each morning and afternoon, and speaking each night at Grace Baptist Church, in a revival meeting.

"God has been very gracious in the meetings. The children's meetings began with an attendance of 45 the first day, 100 the second day,

and 110 the third day. The evening revival meetings have had a similar growth. Last night, we experienced a pitiful case — a thirteen year old girl, an earnest Christian and a member of the church here, brought her mother to the meeting. The mother was about half drunk. During the message the mother began to cry. She went into the inquiry room completely broken up, wanted help over the habit of drink. Pray for that mother."

We are glad to hear this report of how the Lord blessed in Mr. Olsen's work in Omaha.

Mrs. Henry Dahl (former student) recently underwent a serious operation. She is recovering nicely. We trust that she may be well soon and able to join her husband again in their work at Meeker, Colorado.

Rev. Darrell Handel is sponsoring the "Youth for Christ" in Omaha, Nebraska. This work is the outgrowth of a former movement of the same character conducted by Miss Ruth Wood. God bless you, Mr. Handel, as you seek to win the young people of that city for the Master.

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ECHOES

THE WAY OUT

Philosophy says, **THINK** your way out;
 Repeal says, **DRINK** your way out;
 The New Deal says, **SPEND** your way out;
 Science says, **INVENT** your way out;
 Industry says, **WORK** your way out;
 Militarism says, **FIGHT** your way out;
 Politics says, **LEGISLATE** your way out;
 Communism says, **STRIKE** your way out;
 Facism or Nazism says, **BLUFF** your way out;
 The Bible says, **PRAY** your way out.

—Andrew Johnson in
 "The Fellowship News"

DO WE AGONIZE OVER SOULS?

How can ministers be ministers without being evangelistic? Perhaps part of the answer is suggested by a sentence from Dr. Gordon S. Seagrave's best seller, "Burma Surgeon": "If evangelistic missionaries suffered half as much at failure to 'cure' a man's 'soul' as a doctor does when he can't cure the man's body, we might get somewhere."

Do ministers suffer as much when they can't cure a man's soul as doctors do when they can't cure a man's body? Honesty would seem to compel most ministers to admit that they don't.

A few days before reading Dr. Seagrave's remark I was conversing with a group of medical people when the subject of medical and ministerial professional training was introduced. Said a nurse: "Of course it's much more important to have fully trained doctors than it is to have fully trained ministers. After all, a doctor can kill a man, while a minister can only hurt his soul." Do ministers feel that way too? Do they count bodily destruction worse than soul destruction? And is that why they, the doctors of the soul, have such slight concern for the practice of their art, which is none other than evangelism?

—Walter R. Clyde in
 "Monday Morning"

THE WORLD WE LIVE IN

Here we are in A. D. 1945, and what is the condition of the world today? Let us take a panoramic view.

Three hundred millions are still in
 FOR MARCH, 1945

the befogging maze of Confucianism; 130 millions in the superstition of Buddhism; 220 million Hindoos; 210 million Mohammedans; 25 millions are demoralizing themselves at the shrine of Shinto in Japan; 158 millions are still held in the crass ignorance and satanic superstition of Animism; 275 millions are still stifled and smothered beneath the pall of Roman Catholicism with its Mariology and its saint worship; 12 million Jews (if there are still 12 million left) are still with their backs turned upon Him Who is not only "a light to lighten the Gentiles," but "the glory of His people Israel."

That is the world we are living in, millions of men, women, boys, and girls, each having moral consciousness, intellectual activity, and an eternal destiny.

—From "Young Life"

DELINQUENCY IN BRITAIN

According to a Mass Observation Report on juvenile drinking, about 75 per cent. of London's children between seven and fourteen years appear to have tasted liquor at some time. Only 4 per cent. of London's young people, aged 14-20, remember ever having had lessons at school about drinking and the effects of alcohol. Of these same young people, 43 per cent. of boys and 34 per cent. of girls said they went to public-houses on occasions.

—"Prophetic News"

BEER FOR SOLDIERS

Under the present system each man is allowed to buy a ration of twenty-four bottles of 3.2 beer each month. As much as I am opposed to the liquor traffic in any form, I would not protest this ration if it were not costing the taxpayers millions of dollars to distribute this beer to the armed forces, if it did not encourage every man whether he drinks or not to take his ration,

and if it did not take up valuable cargo space in ships from the States. But each of these three objections exists... For many months boys who have been in these jungles for twenty-four to twenty-eight months are told that they cannot go home because there is not shipping space. We are advised that it is a problem of letting men or materials occupy the space, and the materials are needed worse. Now we see hundreds of thousands of cases of beer rolling into New Guinea in the place of so desperately needed bombs and shells.

—Chaplain Rual T. Perkins in
 the "Christian Beacon"

Editor's note: It will be seen that we Christian people are contributing to the taxes for beer for our armed forces, whether we like it or not.

SAVING SOULS

The main business of all Christians is to save souls. Everything else is incidental to this. Preachers are not even commanded to save society. They are not even commanded to reform the world. They are under a divine command to preach the Gospel to the ends of the earth, and they have the divine assurance that the Gospel is "the power of God unto salvation to every

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one that believeth." The editor would like to call attention to the expression "to every one that believeth." Men are not saved in mass. Some Christian worker said, "If I had a thousand souls to save I would save them one at a time." There is no way to save men except to save them as individuals.

—Dr. Bob Jones in the
"Fellowship News"

CHRISTIANS AND COMICS

Will Joe and Mary be saved from committing crime by reading comic books? Is this contemporary children's literature merely the dressed-up fairy tales you once read?

If you have not taken time to study the comic books your children are reading, you have an interesting venture before you. For the conflict among American educators about the influence of this reading on boys and girls is violent. Most of this controversy is concerned with the ethical and moral values of comics.

Comics have become a stupendous business. It is estimated that the 180,000,000 books printed each year get about half a billion readings. Approximately one hundred and fifty kinds of comic books circulate among the young citizens of the United States. This literary industry has developed since 1929, when thirteen issues of the first colored comic book were put on the news stands. Today about \$15,000,000 in nickels and dimes are spent for the adventures of Superman, Batman, Flash Gordon, and many other super-heroes.

Two schools of thought are waging statistical and ideological battles over comic books. Comic book companies and their opponents both have made extensive surveys and both have arrived at seemingly sound conclusions.

—"Baptist Leader"

BUSY ABOUT THIS AND THAT

The trouble with most preachers in our day is that instead of sticking to their business of winning souls they spend their time taking "care of this or that." Really, if it were not so tragic it would be funny. "Taking care of this or that!" Think of it! Many preachers have quit saving souls and have been a failure at "taking care of this or that!" Ecclesiastical leaders have for a number of years concentrated on fixing the world so it will become a decent place in which to live. That means they have been "taking care of this or that." What a world we are living in! We are today in the midst of the bloodiest war in all history. There has never before been a time when there was such universal cruelty in war. The nations that are supposed

to be Christian are soaked with alcohol as well as with blood. In America, while preachers have been doing "this or that," women have been getting drunk and young people have been going to hell. A wave of juvenile delinquency is sweeping over all sections of our land; yet preachers in America keep on doing "this or that."

—Dr. Bob Jones in the
"Fellowship News"

BEYOND THE DURATION

We heard the other day of a soldier who said, "I'm afraid the duration will last longer than the war." There's a lot of good sense in that. We are afraid of "the duration."

What about the insincerities of the nations and the immoralities of their citizens? What about mannish women in slacks and cigarettes at work on war jobs? Does anyone think they are going back to the kitchen?

Perhaps you can settle the post-war boundaries, but who will settle the post-war hatreds? And who will quench the prairie fire of race consciousness? Social systems may be decided, but what will restore the home?

And while in this mood, let us remark that the reaping time is soon coming for the children of those who repealed prohibition. In some directions the younger set is fast becoming the younger sots. The tragedy of it is the end has not yet been reached. Wait till your roads are crowded with new cars and new

drunks. Gasoline and alcohol—what a combination on the road of tomorrow!

America needs God — desperately needs Him. And it takes national repentance to bring him actively into the life of the nation.

—Dr. Will H. Houghton in the
"Moody Monthly"

PATRIOTIC OR ALCOHOLIC, WHICH?

As for drink and intoxication, our people spent six billion dollars for it in 1943. Break that down, and you have enough money to pay for 20 battleships, 10 airplane carriers, 20 cruisers, 250 Liberty ships, 1,000 heavy bombers, 1,500 fighter planes, 500 tanks, 600 landing barges, 10,000 jeeps and light cars, 20,000 machine guns, and still you would have one billion seven hundred and sixty million dollars left over for ammunition and supplies. Some disinterested spectator from Mars might well ask us if we are patriotic or just alcoholic.

—Dr. Paul S. Rees in
"The Evangelist"

—o:—

"Indolence is a delightful but distressing state; we must be doing something to be happy. Action is no less necessary than thought to the instinctive tendencies of the human frame."

—Hazlitt

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ABRAHAM'S VINEYARD

ABRAHAM AND THE VALUE OF THE INDIVIDUAL

BY FRED KENDAL

Good Morning, friends of the Inter-Race Bible Class. We are back again with our third address on the life of Abraham, from which we are seeking to learn truths, which will be helpful to men of good will who desire to find the forces wrapped up in human history that will bind the peoples of the earth together as brothers. Continuing with the twelfth chapter of Genesis, we find God telling Abraham that the root of all true greatness lies in personality, and that all great movements must have their initiative and impetus in the individual. His words to Abraham were, "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." The Bible teaches that God made man in His own image and likeness. In doing so He imparted to every man a peculiar glory. In the discovery of that glory and in its projection man finds his true self. If you want to be original, be yourself; there is nobody else just like you. All of the non-biblical movements in the world have subordinated the individual to some force other than personality. Some groups and nations have elevated race above personality and made the individual subservient to what certain leaders have designated as conducive to the highest good of the race. Other peoples have accepted a philosophy wherein certain classes of society are exalted above other classes and evil is insinuated against those who live on certain economic planes. Again, other people are divided on the basis of caste. The size of people's bank roll often determines the reception that is accorded to them. It would seem that all the ills of mankind stem from the trend to devalue the individual and make him a puppet, rather than the image and likeness of God. When man's glory is not appreciated, his rights are restricted, his liberty is removed, justice and truth are ignored, and the human is degraded to the beastly. We are seeing an exhibition of this process in the lands where our service men are fighting to preserve humanity from destruction at the hands of fell beasts. The reports of commentators would seem to indicate that many among the Axis army forces are incapable of experiencing the reaction of conscience when faced with their barbarous misdeeds. Most of the disruption of human affairs can be traced to the misunderstanding of the importance of the individual and

the glory of personality.

I suppose the question in the minds of many today is, If personality had a glory, where do we see it now? If the individual is so precious, why has he become so degraded; why is he not functioning normally? Why is meanness more prevalent than considerateness; why do hatred and selfishness dictate the policies of men rather than love; why is the love of money the actuating motive in governments and human organizations rather than care for the masses? Why is treachery and deceit the order of the day? Why do men drink each other's blood and rend each other in the battle of life? Was there something wrong with the pattern? Ah, no, but a tragedy has happened since the day that God made man in His own image and likeness. Mankind has fallen from his lofty estate; the picture has been spoiled; sin has come in and taken over the scene; and those personalities that were first endowed with such spiritual riches and noble capacities have been bankrupted. We see the evidence of this spiritual impoverishment in the sea of faces that flow to the divorce courts, in the drunken debauches that fill our fair land, in the rivers of tears that flow behind apartment walls and in broken homes as our world surges on to chaos, with rudderless personalities to the fore. God promised Abraham that true greatness would spring from His personality, and that the only movement that would ever restore humanity to its original

glory would come through the seed of Abraham—"in thee shall all families of the earth be blessed." Abraham's whole life was a portrayal of the hope that animated his being. The altars and sacrifices that he built wherever he walked told of an expectancy that looked toward a day when all barriers would be removed between broken down men and a holy God, a time when all sin would be cleansed. By faith he lived in tents, refusing the comfort of more permanent abodes, testifying to the fact that he awaited the coming of a personality who would be big enough to envelop within Himself all the divided and discordant elements of mankind. What the world needs is a personality big enough to include all peoples, to understand all problems, to solve all difficulties, to satisfy all hearts; a personality powerful enough to liberate man from all his foes. The world needs an individual who can restore to the human breast all the spiritual riches that it lost when it became bankrupt; she needs a Deliverer, who can make man see himself as God sees him, and enable man by faith to seize that power that will transform his life and restore him to his original glory. Messiah Jesus, the Seed of Abraham, stands out as the only personality who can make this blessedly possible. Isaiah the Prophet looked forward to His coming in his sixty-first chapter when he said, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, the opening of the prison to them that

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IT HAS BEEN USED BY GOD for the salvation of Jewish souls in Europe and on this continent. During this time of war our witness is continuing among Europe's Jews through national workers. We heard recently from one of them in Roumania: although a Jew, God marvelously preserved his life.

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are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes; the oil of joy for mourning; the garments of praise for the spirit of heaviness."

Wounded personalities cannot be healed by changed circumstances, or the increase of material possessions. What they need is the healing by a Personality who is able to mend their broken hearts. I am reminded of the words of an old hymn that begins with the words, "How sweet the name of Jesus sounds in a believer's ear. He soothes his sorrows, heals his wounds, and dries the falling tear. It makes the wounded spirit whole, and calms the troubled breast; 'tis manna to the hungry soul and to the weary rest." It was Jesus who restored the concept of the value of an individual and the glory of personality to their proper place. He said, "What shall a man give in exchange for his soul? what shall it profit a man if he gain the whole world and lose his own soul?" He valued a soul more than the whole world. His life was a series of personal interviews. He sought the lost man in the crowd. The incurable disease, the loathsome leper, the social pariah, the despised beggar, and the moral bankrupt had first call on His services. He said, "I came not to call the righteous but sinners to repentance." It was the individual whom Christ exalted and lifted back on the throne of redeemed personality. Jesus did not propound a theory or demand a ceremony; He did not espouse a denomination; He pointed to Himself, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." When He yielded His life on the cruel tree, it was not only as an atonement for our sins; it was as a provision for our souls. He said, "I am the bread of life; he that cometh to Me shall never hunger; he that believeth on Me shall never thirst." He was God's life in human form, God's life made palatable. Our faith touches Him; then the eternal supply begins to flow into our personalities and God satisfies our life. In His personality resides the power of God that is able to mend all the breaches in the human spirit. As man's spirits blended with His, they lose their prejudices and absorb His yearnings. Hungry hearts become satisfied souls, pouring out their passion in service to others. In Christ men find the brotherhood that elevates them to a place of sonship with God, ennoble them so that they become kings, ruling their passions, and servants, bestowing on their neighbors the benefits of God's goodness. In Christ the Occident and the Orient lose their differences, and men become fellow members of the

family of God; in Christ the Old Testament prophets reached their climactic hope in the Child born and the Son given in Isaiah's prediction in chapter nine. As His first appearance gave direction to the faith of those who sought a Saviour, so His second coming will eclipse the hope of those who wait for the Messiah. Amidst the tumbling structures of human civilization stands the towering Person of Jesus, the Seed of Abraham. Approach Him today! you will find Him approachable. Trust Him today; you will find Him knowable. Call on Him today, and He will demonstrate to your heart the life of God living on through the risen Christ.

—o:—

HELPS

Continued from page 85

DIED IN HIS PLACE

Herbert Lockyer

Dwight L. Moody used to tell the story of the days when the gold fever swept California. A man went West, leaving his wife and son in New England. Soon he succeeded and sent for his loved ones. The wife's heart leaped for joy. Taking her boy to New York, she boarded a Pacific steamer sailing for San Francisco.

The ship had not been long out at sea before there was a cry of "Fire! Fire!" On board was a powder magazine and the captain knew that the moment the fire reached the store, all on board would perish. Lifeboats were crowded, but they

proved to be too small and few. Quickly they were overcrowded.

As the last boat pushed away the mother pleaded with the boatman to take her and the boy. "No, I dare not take another. If I do, we shall all sink," was the reply. Earnestly the woman continued to plead, and at last the boatman consented to take one. Do you think the mother leaped into the boat, leaving her boy to perish with the others? No, she seized him, gave him one last hug, and dropped him into the boat, with the wail, "My boy, if you live to see your father, tell him that I died in your place." And if he did live, do you think he spoke contemptuously of the mother who went down into a watery grave for him?

—"Christ Life"

Some professed Christians regard God only as an Almighty Convenience — needed only in emergencies! —Unknown

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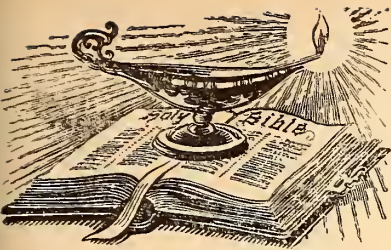
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The Author and Perfecter of Our Faith

Second Quarter, Lesson 1, April 1

Lesson: Matthew 27:57—28:10; Hebrews 12:1-2

Lesson Text: Matthew 27:62—28:9

Devotional Reading: Revelation 1:12-18

Golden Text: "Let us run with patience the race that is set before us, looking unto Jesus the Author and finisher of our faith..." (Heb. 12:1-2).

LESSON EXPOSITION

Today we rejoice in a study of that great foundation of the Christian faith—the resurrection of Jesus Christ. In spite of our rejoicing we are inclined for a moment to deplore the fact that we so infrequently study this cardinal doctrine of the faith. Rather than having one great yearly commemoration of the event, the early disciples had a great weekly emphasis — the first day of every week. Seemingly the enemy has succeeded in making us now think that we dare not consider this truth except at the proper season. Furthermore, he is yearly making an increasingly desperate attempt to obscure the real significance of the resurrection by the holiday festivities associated with Easter. We are glad, though, for the privilege of giving special attention to our Lord's resurrection at least once a year.

The resurrection of Christ stands at a strategic place in the Christian faith.

In the first place the Christian religion is unique in that it alone bases its claim to acceptance upon the resurrection of its founder. Many other religious leaders, instigated by Satan in his effort to becloud or cast doubt on the resurrection, have attempted in some manner to simulate it. None of them, however, have been able to rise from the dead; and so Christianity is the only religion that dares to throw out the challenge: "Show us the place where our

leader is buried." The resurrection is significant in that it makes Christianity unique.

The resurrection stands in a strategic place in the Christian faith in that it is fundamental to Christianity. Both enemies and friends admit that the resurrection is vital to the Christian faith. Enemies admit that if Christ really rose from the dead, then Christianity must be what it claims to be. Friends all admit that could the resurrection be disproved, then we would have nothing left of our faith. Paul says, "If Christ be not risen, then is our preaching vain, and your faith is vain . . . And if Christ be not raised, your faith is vain; ye are yet in your sins . . . If in this life only we have hope in Christ, we are of all men most miserable." But praise God, as one of the witnesses to the resurrected Christ, Paul goes on to say: "But now is Christ risen from the dead and become the first fruits of them that slept."

So we shall now examine some of the other evidence submitted in addition to Paul's testimony to see whether the claims rest upon adequate evidence. Before we view Matthew's testimony, let us consider in general the witnesses to the resurrection. Almost every New Testament writer emphatically records the resurrection — Matthew, Mark, Luke, John, Paul, and Peter. James and Jude, the other New Testament writers, do not directly refer to the resurrection; but they imply it in unmistakable terms as they speak of Jesus Christ and His coming again, so that none would exclude their witness.

The men selected to record the resurrection were the type whose witness we may trust. They were sincere witnesses. They had nothing from the worldly standpoint to gain by being insincere. They were competent, sober witnesses. They were not gullible—in fact, they were slow to believe the things Jesus told them. They were positively the best possible type of witnesses. Accordingly, we may safely trust their evidence.

The New Testament records which

they have left bear unmistakable evidence of being authentic records. There are in existence today several copies of the Bible or nearly complete copies which are nearly sixteen hundred years old. In addition to these, copies of the Bible in more or less fragmentary form have been uncovered in every nook and corner of the civilized world. Some 4000 old copies of the Scriptures have been recovered in comparatively recent years. It is readily apparent that any such fraud as the enemies of the Word claim the New Testament records to be would be utterly impossible. No possible explanation other than that these were factual records will explain the existence of the many, many old copies of the New Testament.

The Jewish historian, Josephus, accurate and dependable and certainly not prejudiced in favor of Christianity, says: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct at this day."

Enemies as well as friends have contributed to the evidence confirming the resurrection. We have the case in our lesson of the frantic chief priest and the Pharisees who came to Pilate requesting a guard for the tomb. Pilate, wishing, as previously, to oblige the Jews, gave them their guard of Roman soldiers and the authority to seal the stone. The fanatical zeal of these enemies of Christ and their determination to keep Him dead is seen in the fact that the above was done on the Sabbath day.

All of these efforts only abounded to the glory of God in establishing proof for the resurrection. Had these zealots dreamed that Jesus would

rise from the dead, they never would have placed the Roman guard where they should have answered with their lives for their failure to keep the seal unbroken. But they did not keep the seal unbroken; neither did they pay with their lives. They came back and reported to the chief priests what had really happened. And these priests and elders had not the courage to press an investigation and demand the prosecution of the guard for their failure. How could they have done otherwise had they been sure Jesus was an impostor and the guard had failed? Ah, no! As Paul in his prosecution of "this way," had kicked against the pricks, so these were fighting their own inner convictions. Now they knew they had been fighting a losing game. So they gave sums of money to the guard and fabricated for them the weak story: "His disciples came by night and stole Him away while we slept."

Modernistic preachers and other skeptics today add their confirmation to the evidences for the resurrection. Recognizing that the New Testament records are unimpeachable, that the resurrection is too well attested and too generally believed to be denied, they have concocted a number of theories to disprove it. Among them are the swoon theory: that Christ did not really die but only swooned and later revived. Another is the vision theory: that Christ did not really rise but appeared only in vision. Other theories are that Christ never really rose from the dead at all, that the witnesses lied and that His body was stolen from the tomb — by His friends, say some, and by His enemies, say others. We shall make no attempt to answer these weak arguments; for the very weakness of the arguments shows how hopeless is the case of the unbeliever.

Now we turn to Matthew's record of the resurrection to see what he has to say about it. Matthew begins his account of the resurrection with the phrase: "In the end of the Sabbath." The word Sabbath in the original is plural, however. So it should read, "In the end of the Sabbaths." Not only was it the end of that particular Sabbath during which our Lord had lain in the tomb; it was the end of Sabbaths. The Law was abrogated. When our Lord "yielded up the ghost," "the veil of the temple was rent in twain from the top to the bottom." This signified that the way into the Holiest was then made manifest. Thus the law dispensation and all its ordinances and ceremonies were abolished (Heb. 9:1-8; 10:19-22). Included in the things which were set aside was the Sabbath. Though the Sabbath will be restored when the Jewish people as a nation are restored, it is now discontinued.

So as Jesus arose on the first day of the week in fulfillment of the type of the offering of first fruits, He came forth to give us first of all glorious certainty that we are saved from the curse of the Law. He blotted out "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Now we have access through the faith of Him into the very throne room of God.

Matthew next tells us of the faithful women who came to the sepulcher to anoint the body of Jesus with the ointments and spices they had prepared. God blessed these faithful ones by letting them be the first to hear the most glorious news to be told: "Fear not ye; for I know that ye seek Jesus Which was crucified. He is not here: for He is risen... Come, see the place where the Lord lay." So these women were privileged not only to hear the glorious news of the resurrection but also to see the empty tomb.

Having heard the glorious news and having heeded the invitation to "come, see," they were told to "go." "Go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you." After we have come to Jesus and received the assurance

in our hearts that He has risen again, then comes the definite command, "go!" This world needs to hear again and again the real significance of Easter.

As yet, however, the women had not realized the greatest joy of this eventful day. "As they went to tell His disciples, behold, Jesus met them, saying, All hail." Though they had heard from the angel the glorious news of the resurrected Christ, though they had seen the evidence of His departure from the tomb, we know that it was the presence of the Lord Jesus Himself that dispelled their doubts and brought them the unspeakable joy. Knowing about Jesus is not enough; we must know Him. The very presence of Jesus is the possession of the child of God, and the realization and the appropriation of that presence is the means of satisfying every spiritual need of the Christian. Small wonder that these earnest seekers after Jesus and His blessings came and held Jesus by the feet, and worshipped Him.

THE LESSON ILLUSTRATED

"The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. 28:2).

In a cemetery at Hanover, Germany, there is a grave on which

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great slabs of granite and marble were piled, cemented together, and fastened with steel clasps. It is the grave of a woman who did not believe that Jesus rose from the dead, nor that she nor anyone else would live again after death. In her will she ordered her grave to be made so secure that if there were a resurrection of the dead it could not reach her: On the stone these words were engraved: "This burial-place must never be opened."

A little seed, however, chanced to be covered over by the stones, and, beginning to grow, it tried to find its way to the light. You would

not think a little growing plant could wrench those steel clasps from their sockets and burst the cemented stone slabs, but it did. That little seed has become a full-grown tree, and the great stones have fallen over to give it room.

Caiaphas and other enemies of Jesus thought that when the tomb in which His body had been laid was made secure, it could not be opened; but the power of God that worked through a little seed in Hanover worked in a more marvelous way to open that tomb near Jerusalem.

—"1001 Illustrations"



The Book and the Faith

Second Quarter, Lesson 2, April 8

Lesson: Psalm 145; Proverbs 2:1-9; II Corinthians 3:1-8; II Peter 1:21

Lesson Text: Psalm 145:10-19; Proverbs 2:1-9; II Corinthians 3:1-8; II Peter 1:21

Devotional Reading: Psalm 119:153-160

Golden Text: "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations" (Ps. 145:13).

LESSON EXPOSITION

We have such an abundance of Scripture coming before us in this lesson that it will be impossible to give more than a few comments to each section. But rather than omitting part of it we shall do our best to give each part a little discussion.

I. GOD'S GOODNESS TO HIS PEOPLE

Psalm 145:10-19

Though there is a sense in which all people are the recipients of God's goodness — and that is indicated in the Psalm before us — the identity of those who are the special recipients of God's goodness is clearly indicated. This first verse of this section says, "thy saints shall bless Thee." His saints are those who have been made righteous through faith in Christ. God's children are in a special way the object of His goodness and the recipients of His care. They are the ones who bless God. They are the ones who speak of the glory of His kingdom, God's great spiritual Kingdom, which includes all the saints of all ages. Only the saints understand the glory of God's

Kingdom, the glory which is really the very glory of God Himself. Only the saints talk of His power. They alone know of the greatness of His power, the most remarkable exhibition of that mighty power being the resurrection of Jesus Christ (Eph. 1:19-20). They alone are the ones who are willing to make known to the sons of men His mighty acts and

to proclaim the majesty of His Kingdom.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. We are persuaded that the all in this verse yet refers to God's saints. They are the ones God lifts up and sustains in a special way.

Now we find a change whereby the thought of the Psalmist seems to turn from God's saints to all of God's creatures. Though God is particularly concerned about His people, He is not unmindful of every living creature. He gives them all their meat in due season. He opens His hand and satisfieth the desire of every living creature. God in His goodness is ever striving to lead men to repentance.

In everything that God does He is absolutely righteous and holy. He can do no wrong. And everything which the Psalmist enumerates of God in this Psalm demonstrates that fact.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. Thus far in this Psalm we have seen God's goodness to His saints in particular, and to everyone in general, but now we

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note God's special goodness to those that call upon Him in a special way. God delights to do things for His people, but He particularly delights to do things for those that approach Him in faith and ask for special needs. He is nigh unto them. He will fulfill the desire of them that fear Him; He will hear their cry and save them. We think this cry for salvation refers to some particular need of the saint rather than the cry of the unsaved for salvation. In either case, however, God hears the cry of faith.

We are puzzled why our lesson committee abruptly ended the text between the nineteenth and twentieth verses. We shall not stop there, however. The Lord preserves them that love Him; that goodness never ends. But those who reject His offered mercy and goodness will find a time coming when these will be cut off. Now is the day of salvation. But the time comes when the wicked will be destroyed. The Psalmist gives us the true picture of God's goodness, and he also gives us a picture of God's justice.

II. THE PURSUIT OF WISDOM AND ITS RESULTS

Proverbs 2:1-9

"This second chapter of divine instructions begins with an exhortation to pursue after wisdom. The sayings of Wisdom — that is the Word of the Lord — must be received, laid up, the ear must incline to hear them, the heart must be applied to understanding. In verse three mention is made of prayer. There must be crying after knowledge and for understanding, and that must be followed by seeking and searching. If these conditions are fulfilled, then the fear of the Lord is one's portion as well as the knowledge of God. These are excellent instructions for the study of the Word of God. If followed, then the Lord will give wisdom (James 1:5). He layeth up sound wisdom for the righteous: He Himself is the Wisdom and in Him are laid up all the treasures of Wisdom and knowledge (Colossians 2:3). He also is a shield (the better word for buckler) to them that walk uprightly, and the way of His saints is preserved by Him" ("Annotated Bible," by A. C. Gaebelain).

III. THE LIVING EPISTLES OF CHRIST

II Corinthians 3:1-8

To understand the full significance of this section it is necessary to understand the background of the Second Corinthians epistle. The key to this epistle is found in verse fourteen of chapter one. "Ye have acknowledged us in part." Part of the Corinthian Christians had acknowledged the apostolic authority of

Paul, but part of them had rejected it and had followed the behests of false teachers. So Paul had to write the letter defending his authority as the apostle to the Gentiles and vindicating his ministry among them.

At the beginning of the third chapter, the section before us, Paul indulges in a little irony. Of the things he has just been writing concerning his ministry — chapter two — Paul now says, "Do we begin again to commend ourselves?" In other words, "Are we trying to again commend ourselves to you Corinthians?" Note the irony of it. They as well as any church in the world knew Paul, and they knew his earnest conviction on every point of truth. Who could doubt his sincerity? Paul has used this little trace of irony only to lead up to something even more ironical. "Or need we as some others, epistles of commendation to you, or letters of commendation from you?" Obviously these Judaizing teachers who had come into Corinth to pervert the saints had come there with letters of recommendation and likewise on their departure had carried letters of commendation from the church of Corinth. How easy it is to find someone who will write a good letter of recommendation for anyone. But such recommendation is not the greatest. The greatest possible recommendation is that which is evidenced by work well done, known of all men, at least those in the immediate vicinity.

Ye are our epistle written in our hearts, known and read of all men. Paul had come to Corinth and founded a church. Men and women had come to Christ and found salvation. Many had come out of the wicked practices of Corinth to walk in newness of life. What greater recommendation of the divine authority of the minister could be given or is needed?

Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. That none other than the Holy Spirit could be the writer of such epistles is the unmistakable conclusion.

In verses four and five Paul emphatically declares that in his boasting of the Spirit's seal of approval upon his ministry he is not boasting of any self-sufficiency but of the sufficiency of God Himself.

In the last three verses of this section Paul begins to contrast the ministry of the Spirit, which he and his assistants were exercising, with the ministry of the letter which these Judaizers were perpetrating. Theirs was a ministry of do this or

do that. How well we know that such a ministry only leads one to death. The law could not give life. Paul's was a ministry of the Spirit. The Spirit gave life. Following the leading of the Spirit leads to a life pleasing to God.

Paul's last argument in this section is that his ministry of the Spirit was a glorious ministry. He refers to the time when Moses came down from Mount Sinai with the two tables of testimony and his face shone (See Exodus 34:29). Since God attached such glory to that ministry, does He not also regard the ministry of the things of the Spirit as rather glorious? The answer is most decidedly, "Yes."

The application in this particular portion for each one of us is that we are God's epistle today. Men and women who seldom or never read a Bible or go into a service where the Word is proclaimed are reading the lives of us who profess to follow Christ. May that in our lives which is known and read of all men really glorify the Lord Jesus Christ.

IV. THE WRITTEN EPISTLE

II Peter 1:21

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

This verse informs us how the written revelation came into being. The Holy Spirit is the Author. Paul also tells us that "all Scripture is given by inspiration of God." The Holy Spirit gave the message. The channels through which He worked were holy men of God. These were men who were born again by the Spirit of God and who were willing to be channels through which He could speak to the world. Praise God for them.

THE LESSON ILLUSTRATED

I have found people who were poor in this world's goods, in bad health, and yet continually praising God. I can take you to a poor, burdened one who has not been off her bed for ten years, and yet she praises Him more than hundreds of thousands of Christians. Her chamber seems to be just the ante-room of heaven. Her soul is full of the love of God, full of gladness, and she is poor. Like Elijah at the brook of Cherith, she is just fed by the Almighty; God provides for all her wants. Any man that knows God can trust Him and praise Him. He knows that the Word of God is true, and he knows that He will care for him. He who cares for the lilies of the field, He, without whose knowledge not a sparrow can fall to the ground. He who knows every hair of our

heads — any man that knows this, cannot he rejoice? Is there anyone here, who, although he is poor, can find no reason to praise God? Some of those Christians who are so poor,

but who have the love of God, would not give up their place for that of princes.

—“Moody’s Anecdotes”



Pioneers of the Faith

Second Quarter, Lesson 3, April 15

Lesson: Gen. 12—50; Acts 7:2-18; Heb. 11:8-27

Lesson Text: Gen. 12:1-2, 6-7; 18:1-8, 16; Acts 7:4-7, 12-17

Devotional Reading: Hebrews 12:1-6

Golden Text: “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went” (Heb. 11:8).

LESSON EXPOSITION

We are indeed happy to have a study arranged about Abraham, a real pioneer of the faith. We are confident the lesson will prove to be both instructive and beneficial. Let us note with interest the way in which God dealt with Abraham, the way He developed him and trained him until He made him to be a character worthy of being called the father of the faithful. Then let us take courage and let the God of Abraham take hold of our lives and mold them into something worthwhile.

Since the lesson committee has given us a generous amount of Scripture, we shall pick out that which we believe to be the most significant. However, we shall not omit, as did they in the printed text, Genesis twelve, three — perhaps the most significant verse in the entire lesson.

I. ABRAHAM’S CALL

Genesis 12:1

The time of Abraham’s call is not definitely known, but it preceded some years his arrival in Canaan. The opening words of our lesson text clearly indicate that he had been called some time prior to the time he departed from Haran: “Now the Lord had said unto Abram.” Stephen, in the seventh chapter of Acts, deciphers the whole matter. “The God of glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran” (Haran). Without any question the departure from Chaldeia was in obedience to God’s command.

Abraham’s response to God’s call was a response of obedience, but it was not in complete obedience. Abraham left his country but he did not leave his kindred nor his father’s household. As we note in the last part of the eleventh chapter, his father and Lot were with him. Furthermore, he did not go into the land which God promised to show him. He tarried in Haran until Terah’s death, and when he went into the land he was accompanied by Lot. The delay in Haran was no doubt occasioned by Terah, whose name means delay. Besides being delayed in Haran by his incomplete obedience, Abraham was further plagued after entering Canaan by taking with him his kinsman Lot. So we see Abraham a man who obeyed God, not in full and complete obedience, but nevertheless in a determined manner which eventually gained for him the title of “The Friend of God” and the father of the faithful.

II. THE PURPOSE FOR WHICH GOD CALLED ABRAHAM

Genesis 12:2-3

God’s purposes in connection with Abraham are directly or indirectly mentioned in the words used in the

call: “And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” To single out the outstanding purpose set forth we would say: to make of Abraham a great nation through which all of the nations of the earth shall be blessed. The blessing of the nations through the nation in Abraham was to involve in Israel at least three responsibilities. The first responsibility was to be a witness to the world of the true God; the second, to be the depository of God’s revelation; and the third, to be the nation through whom the Messiah should come.

The first plan which God had for the nation called in Abraham was to witness to the nations of the true God. Though God had not many years previously destroyed all the wicked on the earth by a mighty flood, it was not long until the message of God’s truth was again corrupted. Even the descendants of Shem, the particular line of Noah indicated by God at first as the one through whom His special blessings should come, had become idolatrous, as we read in Joshua 24:2: “And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood (river) in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods.” It was in such a civilization as this that God looked down and spoke to a man who was willing to know God and His truth. It was from this civilization that God took this man into a

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new country to make of him a nation to serve and witness to the true and the living God. Though this nation did at times practice idolatry, we can say that through them God did make His Name known to the world. Through Joseph all Egypt learned of God. Jonah was instrumental in bringing Nineveh to repentance. Through Daniel and his three companions, Nebuchadnezzar decreed that every people, nation, and language which spoke anything amiss against the God of Shadrack, Meshach, and Abednego should be cut in pieces. Later this same king said, "Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, Whose works are truth, and His ways judgment." During the reign of Ahasuerus over the hundred and twenty-seven Persian provinces God's Name was made known all over that vast empire through the instrumentality of Mordecai and Esther. After the second decree of this king went forth, the one which saved the Jews' lives, we are told that the Jews had a day of feasting and of joy and gladness. "And many of the people of the land became Jews; for the fear of the Jews fell upon them" (Esther 8:17). Not only was God's Name known but many of the people turned to the God of Israel. The nation from Abraham was used in many remarkable ways to testify to the truth of the one God.

The second purpose God had for this nation was to make them a depository for His revelation. And we find that Paul in Romans 3:1-2 confirms this: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Not only did God find in this nation many willing, godly men through whom He could reveal Himself; He also found in them a people who zealously guarded His revelation. We are told that the Jewish scribes counted the letters and the lines in the sacred texts to be sure no errors had occurred.

The third reason for the selection of the nation was a means whereby according to the flesh the Messiah was to come into the world. Though Satan tried desperately to prevent the fulfilling of God's plan in this respect, he was frustrated. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). That woman was of the nation which came forth from Abraham.

III. THE RESPONSE TO GOD'S DEALING

Genesis 12:4

We have already touched briefly upon Abraham's response to God's

call. He went to Haran and dwelt there until his father died. The fourth verse of our lesson takes up then with Abraham's departure from Haran for Canaan. With him, besides his own family was Lot, his brother's son. Bringing Lot seems to have been contrary to God's wishes, for God had said, "Get thee out of thy country and from thy kindred." So, quite likely getting out from his kindred not only included getting out of their midst but also leaving them out of Abraham's midst. At any rate Lot was a great deal of grief to Abraham, a fact which proves that God was right in so instructing Abraham and that Abraham was wrong in disobeying.

Abraham, though he was God's chosen vessel to become the father of a great nation, did many things dishonoring the name of God. We have not the time nor space — neither is it necessary — to touch upon all of Abraham's failures. That which we wish to emphasize in these last remarks is what Abraham became in spite of his weakness. Two things were involved in Abraham's developments — God's faithfulness and Abraham's willingness. Apart from God's faithfulness, Abraham could never have become anything worthwhile. He exhibited many of the characteristics inherent in the human race. Left to his own devices, he would have ended in failure and ruin. He was by nature a son of Adam. But by the grace of God he became a son of God. Abraham's willingness was also involved in his development. God will do nothing for any man against his will; for if God dealt irrespective of human will, surely He would make Abrahams of all men. He does not, however; and He made an Abraham of Abram because he was willing to be so used.

May each one of us take courage as we note how God took a person

who was often disobedient and doubting and patiently led him along and dealt with him until he became a character that would trust God to the extent of offering up his own son when so commanded by God. God is able and willing to deal with each one of us just as graciously and as faithfully as He dealt with Abraham. The choice is with us whether or not we will respond to God's dealing.

THE LESSON ILLUSTRATED

"Hello, captain, whither are you bound this trip?" "I can't say, for I'm sailing under sealed orders from the government. I may be bound for Greenland or the Cape of Good Hope, for Alaska or the bay of Naples. Like the grand old man of faith, Abraham, I go out, not knowing whither I go. But I am happy to obey orders. We men who are under authority are not to ask questions, but to obey, believing that to do what we are bidden is best for the country we love and even for our own personal happiness." That is a fine spirit of loyalty and is not exceptional; and it is the proper spirit in the spiritual realm. The only way for a child of God to be happy is "to trust and obey," not to ask questions of our supreme Authority. The President of our beloved country, while perfectly sincere, may make a mistake in judgment and send his navy captains to ports where it is not wise to go; but the Captain of our salvation never makes a mistake, and every one of his followers is wise who shows the same implicit faith that characterized Abraham. He did not know where he was going, but, what is much better, he knew Whose voice was bidding him to go. "And whoso trusteth in the Lord, happy is he." — George W. Martin

—"1001 Illustrations"



The Founding of a Nation

Second Quarter, Lesson 4, April 22

Lesson: Exodus; Numbers; Acts 7: 17-44

Lesson Text: Exodus 18:19-24; 19: 3-8; 20:1-3

Devotional Reading: Mark 12:28-34

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

LESSON EXPOSITION

The founding of the nation was a

process which continued over a period of many years after the call of Abraham. In our lesson for today we consider a few incidents along the way.

First of all we consider a minor detail in the organization of the group on their exodus from Egypt. Then we consider the great mistake Israel made when she removed herself from a covenant of grace and placed herself under a covenant of works.

I. JETHRO'S COUNSEL TO MOSES

Exodus 18:19-24

GRACE AND TRUTH

While visiting his son-in-law, Jethro became concerned about the heavy load Moses was bearing. All day long Moses sat to judge the people as they came to him with their problems. Jethro immediately concluded that the thing which Moses was doing was not good. He said that both Moses and the people would wear away, for the thing was too heavy for Moses; he could not perform it alone. He was right in this last conclusion—Moses was not able to perform it alone, nor did he need to. God has always wanted to bear the burdens of His children.

Accordingly Jethro suggested a system of organization whereby Moses would delegate authority to various leaders that they might administer justice to certain groups.

Whether or not Jethro was right in concluding that the thing Moses was doing was not good we are not certain. We are certain, though, that the plan which he suggested was not good, for evidently God rejected it and substituted another.

In Numbers 11:14-17 we find an account of Moses complaining to the Lord that the burden of the people was too heavy for him. In reply God said: "Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not alone."

Whether or not Moses was wrong in asking that the burdens be lifted we are not certain. God did not remonstrate with him as He had the time Moses had contended that he was slow of speech and of a slow tongue and hence needed a spokesman. We are inclined to think that God approved this request of Moses for others to help bear the burden. However, we know that God desires that His people shall first of all recognize that He is the great Burden-bearer.

II. THE COVENANT OF GRACE

Exodus 19:3-8

In order to get the proper background for the passages which we encounter in the last portion of our lesson we need to go back to the book of Genesis for a few observations. Between Genesis 12:1 and 17:14 in a number of different verses we find God entering into a covenant with Abraham. It was what is called an unconditional covenant in that God guaranteed to Abraham all

of the promised blessings entirely independent of Abraham's works or his faithfulness in keeping covenant. Of course we know that the blessings must be appropriated by faith. Exercising faith, however, cannot be considered as man meeting any condition or fulfilling any obligation in order to merit God's gifts. Paul in Romans 4:16 says: "Therefore it is of faith, that it might be by grace." So God's Word makes it unmistakably clear that a covenant can be entirely unconditional—all of grace—and yet be entered into, or appropriated only by those exercising faith. In the Abrahamic covenant God offered to the nation out of the loins of Abraham His blessing freely and unconditionally if only they would believe Him.

In the passage in Exodus nineteen before us we find God speaking with Moses. The things which He is about to say God tells Moses to tell to the house of Israel and the children of Israel. God then reminds Moses of the gracious manner in which He had thus far dealt with the nation. He reminded Moses of what He did to the Egyptians (Exod. 14:26-28). He might also, though He did not, have reminded him of the way Amalek was discomfited; not by Israel's superior strength but as Moses lifted up his hands, indicating Israel's weakness, but their appropriation of God's strength. In order to depict graphically the manner in which He had dealt with them God said to Moses: "I bare you on eagle's wings." (See also Deuteronomy 32:11-12.) In this manner God brought them to Him-

self. "Now therefore," said God, "if ye will obey My voice indeed, and keep My covenant (not our covenant), then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation."

God was obviously giving to the nation an opportunity to claim His covenanted blessing by faith, thus signifying their firm conviction that God was able to perform that which He had promised and which He purposed to do. When Moses took the matter to the people however, their response was not, "We will claim God's blessing," but, "All that the Lord hath spoken we will do." In these few words the people repudiated their unconditional covenant of divine grace and placed themselves in position to be put under a covenant of works. The Scofield Bible says, "the law was not imposed until it had been proposed and voluntarily accepted."

III. THE COVENANT OF WORKS

Exodus 20:1-3

We note a few things in the latter part of chapter nineteen before we proceed with our lesson text. Immediately after Israel had made her decision to put their relationship to God on a different basis, we find a great change in God's dealing with them. "And the Lord said unto Moses, Lo I come unto thee in a thick cloud . . . And thou shalt set bounds unto the people, round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch

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the border of it: whosoever toucheth the mount shall surely be put to death.' That was a very marked change. The One Who had just said, 'I bare you on eagle's wings, and brought you unto Myself,' now envelopes Himself 'in a thick cloud,' and says, 'Set bounds unto the people, round about.' The sweet accents of grace and mercy are exchanged for the 'thunderings and lightnings' of the fiery mount. Man had presumed to talk of his miserable doings in the presence of God's magnificent grace. Israel had said, 'We will do,' and they must be put at a distance in order that it may be fully seen what they are able to do. God takes the place of moral distance; and the people are but too well disposed to have it so, for they are filled with fear and trembling; no marvel, for the sight was "terrible"—so terrible that Moses said, 'I exceedingly fear and quake' " (Notes on Exodus, C. H. Mackintosh).

Then in the twentieth chapter of Exodus we find the commandments which God thundered forth. We have only the first one in our lesson today, "Thou shalt have no other gods before Me." We feel that it will not be necessary to comment very much on this commandment. We all know that God is a jealous God, that He wants and deserves the first place in our lives. As someone has very significantly stated, "He will be Lord of all, or He will not be Lord at all."

We believe it will be profitable to further discuss the reason for the change from grace to law.

We have already noted that God did not impose the law until it was proposed and accepted by Israel. "Why," we might ask, "did God propose it?" Paul tells us that the law "was added because of transgressions." Obviously the nation of Israel had not been appropriating God's grace as manifested in the Abrahamic covenant, for grace is not license for sin. Rather grace, God's goodness, "leads to repentance" (Rom. 2:4). Therefore to reveal sin (Rom. 3:20) to define its character (Rom. 7:13) and to make it abound or to stand out (Rom. 5:20) God proposed the law. And Israel's acceptance of it proved that their minds were darkened by sin and not illumined by the Holy Spirit. Had they been so enlightened God would not have proposed the law, nor would Israel have accepted it by saying, "All that the Lord hath spoken we will do." Rather they would have said, "We are unable to do! Apart from Thy grace we can receive nothing."

Though we have set forth the law as being very injurious to Israel, and we are right in so doing, for Paul called it "the ministration of death" (II Cor. 3:6), we need to remember that there was nothing wrong with

the law. Paul also explains that the "law is holy and the commandment holy and just and good" (Rom. 7:12). It was not the law that was wrong; it was the people. Thus by the law no person can ever obtain God's blessings.

Though the nation because of their sin and its consequent blindness were removed from the intimate contact they had previously enjoyed with God. He did not leave them entirely barred from His presence by the law's demands. At the close of the twentieth chapter of Exodus following the giving of the commandments God said: "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My name I will come unto thee and I will bless thee" (Exod. 20:24). Here we find man not in the position of a doer, but that of a humble worshiper who in faith brings his burnt-and peace-offerings which prefigure Christ and His sacrificial work on behalf of sinful man. And note God's definite and sure promise: "In all places where I record My name, I will come unto thee, and I will bless thee."

In the last two verses of the chapter we note a warning which God issues. If any one builds an altar of stone it must not be of hewn stone; no tool must be employed in its construction, neither may anyone approach it by steps. God will have no human works involved in the al-

tar where He meets with and blesses man; neither may a person approach such an altar by human effort. God's blessings are all of grace, and works cannot be mixed, nor should they be confused (See Romans 11:6).

THE LESSON ILLUSTRATED

Speaking of home missions, Governor Hoch of Kansas said: "He reads American history, in my judgment, with very defective vision who does not see upon every page of it the impress of Providence." He expressed his firm belief that God was leading and using the American people to carry out His purposes in this world in somewhat the same way as the Israelites of old in their time. "In proportion as we measure up to this high ideal I am sure we will prosper as a people, and in proportion as we fail in this sublime mission we shall suffer morally and materially. The white man's burden is upon us. We cannot with safety to ourselves shirk its responsibilities. The Christian civilization committed to our care, typified by our flag, will ultimately encircle and dominate the globe, if this nation does its duty. Our first duty, then is to ever remember that righteousness exalteth the nation. Every dollar, therefore, wisely spent for home missions to lift the standard of American citizenship is sanctioned not only by every religious consideration, but also by every consideration of highest statesmanship."

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Settlement and Struggles in Canaan

Second Quarter, Lesson 5, April 29.

Lesson: Joshua, Judges, Ruth; especially Joshua 1:23-24; Judges 1:1—3:7; 6—7; 21:25; Ruth 1:1—2:23

Lesson Text: Judges 2:6-7, 11-12, 18-23; 6:11-16, 25-32; Ruth 2:2-3, 8, 17-18

Devotional Reading: Psalm 37:1-11

Golden Text: Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

LESSON EXPOSITION

Since we have a scattered group of Scriptures through Judges and Ruth and it would be next to impossible to give both books anything like adequate treatment, we shall confine our attention to the book of Ruth.

Futhermore, only last summer we studied in the book of Judges for a month, even some of the identical material assigned for today. (See July 9.) The book of Ruth has not come before us in our Sunday school lessons for a number of years.

The book of Ruth has long been regarded as one of the world's literary gems. It is reported that it was at one time read incognito before a group of atheists who had been defaming the Bible. After praising it highly and congratulating the reader for his literary find, they learned, to their chagrin, that it was a well-known story from the Book they had rejected, but obviously knew very little about.

I. THE HISTORICAL MESSAGE OF THE BOOK

The time of the events narrated in this little book is stated in the opening verse—"When the judges

ruled." Josephus says that it was during the days when Eli the priest was governor of the Israelites that the country was afflicted with a famine.

During this famine a man of Bethlehem named Elimelech took his wife, Naomi, and his two sons Mahlon and Chilion, and went to dwell in Moab. There Elimelech died. Mahlon and Chilion both married Moabite girls, and in the course of a few years both of these sons died.

Hearing that God had visited His people with bread Naomi decided to return to Bethlehem. Accordingly, she urged the daughters-in-law to remain in the land. Though Naomi has been censured for her insistence that these two remain in the land, we do not believe that such is right. She was trying as politely as possible to explain to them that if they chose to accompany her, she could offer them no prospect of wedded happiness in her own family, for no Israelite in his own land would marry a Moabite. Orpah chose to stay but Ruth emphatically declared her intention to remain with Naomi and make Naomi's people her people and Naomi's God her God.

They arrived in Bethlehem in the beginning of the barley harvest. Ruth feeling the burden of being the breadwinner immediately suggested that she go and glean in the fields after the reapers. It so happened that she went into the field of Boaz, a kinsman of Elimelech's. "Scripture puts it: 'her hap happened the portion of the field belonging to Boaz'—the same divine 'hap' by which sleep fled from Ahasuerus on that decisive night; the same 'hap' by which so often, what to the careless onlooker seems a chance 'occurrence,' is sent to us from God directly" (Edersheim). This kinsman took notice of Ruth, inquired her identity, and gave instructions that every kindness be shown to her.

Following the harvest, Naomi made plans for laying before Boaz his privilege and duty as kinsman-redeemer. To our western minds this course she suggested that Ruth pursue seems a little strange, but those familiar with the East say they are ready to defend its purity and delicacy in every particular. Naomi suggested that Ruth go to the threshing floor where Boaz was winnowing barley. "But make not thyself known unto this man until he have done eating and drinking. And it shall be that when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

Ruth obeyed, and in a short time Boaz recognized her and her mission. He pronounced the blessing of the Lord upon her for her kindness and

her virtuousness. He promised that the very next day he would do his part as a kinsman, that is, to redeem the land of his kinsman, Elimelech, the land which really had belonged to Mahlon and Chilion, and to marry his kinsman's widow and to raise up seed. This he promised to do unless a nearer kinsman, whose right it was to redeem chose to do so.

Accordingly the next day Boaz lost no time in assembling at the gate the nearest kinsman and ten elders of the city. Quickly he apprised the nearer kinsman of the land which had belonged to Elimelech, which Naomi had for sale. According to the law this nearer kinsman had first opportunity to purchase. This the next of kin agreed to do. Then Boaz informed the man that in addition to the land he must also redeem Ruth the Moabitess and take her for his wife and raise up children in the name of Mahlon, that these children might inherit the property which had belonged to Mahlon. To this second condition the next of kin objected. So he waived all rights to the property and left the way clear for Boaz to redeem both the property and Ruth. So in the sight of the elders the nearer kinsman drew off his shoe and gave it to Boaz to confirm his good faith in the transaction.

So Boaz took Ruth and she became his wife. In the course of time to them was born a son Obed, who eventually became the grandfather of David the king. Ruth found rest and happiness and Naomi found joy and comfort in her old age.

II. THE INDIVIDUAL SPIRITUAL MESSAGE

Naomi presents to us the picture of the backslidden child of God. We pass over any consideration of the person to blame in the departure from the land, whether Naomi or Elimelech. Very likely the fault was Elimelech's, and most certainly he had the responsibility of making the choice. Nevertheless a Jew out of the land is a backslidden one, at least in symbol and usually one in fact. Some exceptions to this were the ones God sent out to witness for Him, i. e., Joseph, Jonah, Daniel, and others. Though Naomi must have borne some testimony to her Moabite daughters-in-law, she very definitely pictures the backslidden person.

Though a Jew living out of the land may prosper and seemingly do very well for a while the time eventually arrives when he comes to want. Possibly for the first years in Moab the family may have found circumstances in that land very congenial. However, the time arrived when Naomi found herself stripped of the ones and the things which had made

life enjoyable in Moab. She began to make plans to go home. Like the Prodigal Son though, she planned only to go back to find bread in her father's house, not because she anticipated full restoration and joy in her father's house. Back in the land she still felt herself the object of very harsh treatment. "Call me not Naomi (the pleasant), call me Mara (bitter): for the Almighty hath dealt very bitterly with me."

The goodness of the Lord (Rom. 2:4) led Naomi to repentance. The return of Ruth following her first day of gleaning with the barley and the report of Boaz's kindness awakened in Naomi a faint realization that God was still on the throne and that He had not forgotten to be gracious. "Blessed be he of the Lord, who hath not left off his kindness to the living, and to the dead" (2:20). From then on hope revived in this aged widow's heart until she had faith to believe that God would find rest for Ruth. Although she had realized that her daughter-in-law was a true Israelite (a child of Abraham by faith—Gal. 3:7) she had not thought that Ruth could be established as such and find rest in the home and an Israelitish husband. But now she was sure that God was working in their behalf.

We must omit several significant things in connection with Naomi's restoration. In conclusion we point to Naomi rejoicing with the women over the son born in her home. "And the women said unto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child and laid it in her bosom, and became nurse unto it."

Ruth presents to us the picture of the lost sinner finding salvation in Christ. She was a Moabite, and the law forbade a Moabite to enter into the congregation of the Lord until the tenth generation. We find though, that what was impossible by law was accomplished through grace, for Ruth not only was received into the congregation, but she even came into the ancestral lineage of our Lord Jesus Christ. She became the great grandmother of David, Israel's great king. The rest of Ruth's story we will incorporate with Boaz's story.

Boaz was a relative of Naomi's husband and as such was what was known as a kinsman redeemer. According to the law, if the property of an Israelite was lost, through poverty, upon the nearest relative fell the privilege of redeeming the property, that it might not go out of the

family (Lev. 25:25). The law also provided that should an Israelite die and leave no child, that the brother of the dead person should marry the widow and raise up children in the name of the brother, that his name be not put out of Israel (Deut. 25:5-6). Thus to the kinsman redeemer fell the privilege of redeeming the land which Naomi would sell, and the responsibility of marrying Ruth, for Mahlon's was the family that needed to be perpetuated.

Though Boaz was a relative with the right to redeem, and he was willing to redeem, there was a nearer kinsman who had priority privileges of redeeming. This nearer relative was willing to redeem the land, but when he learned of the duty of taking with the land the widow he demurred. He was unable to do that. So he waived his right, and Boaz redeemed the land and took Ruth to be his wife.

Boaz as the kinsman redeemer was a type of Christ. Christ in order to be our Redeemer came in the flesh as our Kinsman. "Forasmuch then as the children are flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:14-17).

Not only must one be a kinsman to be the redeemer; he must be able to redeem. Another would-be redeemer, a nearer relative even than Boaz, desired to redeem the land but was unable to meet other qualifications. Boaz was able to meet all the qualifications of a redeemer. Christ in addition to being a Kinsman, made like unto His brethren, must also be able to redeem. This He was able to do; He could meet all qualifications. Outstanding of these was that He be sinless. As such He was able to pay the price for our sins with His blood and be raised again from the dead for our justification or in order that He might impute unto us His righteousness. Praise God for our Kinsman Redeemer.

III. THE DISPENSATIONAL MESSAGE

The book of Ruth also presents a dispensational message, but we are unable to do more than merely mention it.

Naomi represents Israel dispersed and backslidden, returning to the land in unbelief. Ruth, a Gentile clings to her and her God. Zechariah 8:23

tells us that men out of all languages and nations shall one day "take hold of the skirt of him that is a Jew saying, We will go with you: for we have heard that God is with you." Naomi and Ruth returned to the land at the harvest season. The harvest is the end of the age—the tribulation age (Matt. 13:39). At this time the great Kinsman Redeemer shall be revealed from heaven and shall be recognized as their Redeemer by Israel. Many Gentiles shall also come to the light. (See Isaiah 54:3-5; 62:4).

THE LESSON ILLUSTRATED

I have in my possession a letter written about half a century ago from a New England farmhouse by a mother to her son. After giving some family news, the writer says: "We are suffering from a severe drought, vegetation languishes, and the crops must be cut off in great measure. Oh, may this frown of Providence humble us and lead us to feel our dependence upon the Giver of every good and perfect gift." This is an expression of old-fashioned piety. People are not given to writing in that way these days. But this was not an affectation; it was not a cant. It was genuine, heart-felt utterance that marked the habit of thought, not only of the writer, but of a large class of people at that period. These people had had Puritan bringing up. They perhaps did not have as broad an outlook on life as we, but they had at least as large and sure an uplook into heaven.

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EDITORIALLY SPEAKING

Continued from page 71

as He did, then selfishness will be dead. We ought to be so abandoned unto Him that this would be true of us. That is Christianity. It lies at the heart of the first utterance of this Lord's Prayer.

Have you the threefold anchorage for that hour, that you may have victory? Is the habit of your soul looking up? Are you overcoming the world? Have you a tight grasp on the Fatherhood of God? It does not matter if the whole world is against you if you have the upward look. The hour is coming. I don't know what it is, or when; but I am sure that if you let the world go by, and have the upward look, and close your fingers over the great fact of the Fatherhood of God, whatever that hour may bring, you will behave yourself becomingly and glorify God in the victory of that hour.

THE FINISHED WORK

Continued from page 78

mistake. It is all right to work for

Jesus, but not with the purpose of adding to His work of salvation and redemption. We who believe are "kept by the power of God." We can say with the Apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." We also have the assurance that "God is faithful, Who will not suffer you to be tempted above that ye are able." With all of these promises, then our duty is to obey Christ when He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

We would leave with you this one strong admonition: Rest in the finished work of Christ, and have peace, perfect peace.

—:o:—

EPHESIANS

Continued from page 81

ganization; doctrinal correctness is embalmed in ritual. Over all is the pall of death, but the funeral is delayed. Groups have departed from this condition, endeavoring to maintain life and purity. In many places individuals are perplexed. Only general suggestions can be made. If continuing with such a group enables one to bear testimony to it, then staying is recommended; if staying involves complicity, one should purge himself from such fellowship at all costs (II Tim. 2:19-21). According to the prophecies such conditions will exist to a marked degree in the last days (I Tim. 4:1-5; II Tim. 3:1-7; 4:1-5). The message of Ephesians closes with The Christian Soldier Under Fire (Eph. 6:10-20).

Concluded on next page

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Paragraphs 19 and 20; Chapter 6:21-24

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"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible."

With a love incorruptible...

Thus, the Epistle of Paul to the Ephesians closes. Taking the first expression and the last, and all between, there is not an expression in the book to indicate that he was writing to any save to "the Church, which is His Body," unless it is the exception found in chapter 5:3-5. In chapter 1:1 Paul says, "to the saints that are at Ephesus, and the faithful in Christ Jesus"; in the last verse of the epistle he says, "Grace be with all them that love our Lord Jesus Christ with a love incorruptible." The word "incorruptible" means not capable of being corrupted. Peter uses the word with another of similar meaning — "unto an inheritance incorruptible and undefiled." Nothing can be put in and nothing on this inheritance to corrupt or tarnish. This love Paul is speaking about must be like that. No natural man can exercise such love toward Christ. It is not worked up but received from God and distributed by the Holy Spirit (Rom. 5:5; I Cor. 13). The word "saint" means "sacred — pure — holy"; to be a saint or to be holy one must be born again. Ephesians is not, therefore, a book to a mixed group, so much, as it is especially to the children of God. All these in this dispensation make up the Church of God — "the Church, which is His Body" — regardless of what denomination they may be affiliated with. The New Testament knows no grouping other than just the local assemblies. We live in perplexing times, and every saint will find situations in which nothing but the leadership of the Holy Spirit can point the way. Finding fellowship is difficult many times, but God is faithful. Trust Him. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

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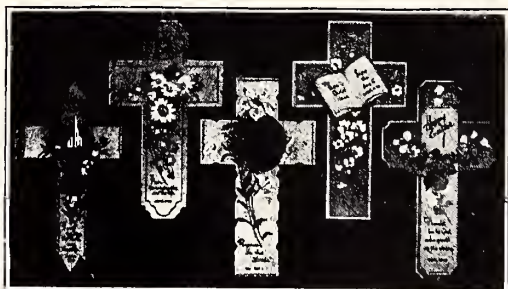
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DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

The Tragedy of an "IF"

"If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). This is a most terrible and tragic "if." It is interesting to notice the "ifs" of Scripture. "If" was concealed in Satan's question to the first parents: "Yea, hath God said?" The doubt which was instilled in their hearts wrecked the fortunes of the human race. Satan, still at his tricks, tried the "if" on the Second Adam — "If thou be the Son of God." He met his conqueror. John, in the first and second chapters of his first epistle, mentions seven "ifs." These form a Bible study that is full of blessing. Paul, by the inspiration of the Spirit, confronts us with an "if." It is a momentous "if," an "if" that is fatal, an "if" that threatens to annihilate Christianity. If no resurrection of Christ, no Christ, no faith, no preaching, no hope for the future, no Christianity.

Guy Thorne, in his book, "When It Was Dark," portrays the awful condition the world would be in if it could be proved that Jesus did not rise from the dead. He pictures Joseph of Arimathea as having written upon a marble slab the following words, "I have borne the body of Jesus from the sepulcher to my own private tomb where He now lies." A distinguished archaeologist is hired to testify to the fact

of finding the marble slab among the excavations of Joseph's garden. When the awful fraud is published to the world, business becomes paralyzed, churches closed, missionaries called home, the whole world thrown into consternation as if shaken by the earthquake of doom.

Instead of Christ's immortal words, "It is finished," the words "I am finished." Listen! If there be no resurrection of Christ, then Christ is still in the grave, and our faith and hope are vanished. Then, we are of all men most miserable.

What a loss in noble, heroic Christian endeavor, if this tragic "if" were true. Then there would have been no Paul, no Chrysostom, no Augustine, no Luther, no Spurgeon, no Moody, no Chapman to bless the world with their gracious and powerful ministries. **BUT NOW IS CHRIST RISEN FROM THE DEAD!** Let all the earth hear His words echo and re-echo. "I am He that liveth, and was dead, and behold, I am alive forevermore" (Rev. 1:18). The dark tomb is flooded with eternal glory. "He is not here: for He is risen, as He said." Triumphant joy begins. All doubt vanishes. All tragic "ifs" disappear. The Easter alleluias ring out, "How firm a foundation ye saints of the Lord."



DENVER BIBLE COLLEGE

We are thrilled as we announce to our readers that the Denver Bible Institute will open school next fall as a four-year fully accredited Bible college. We have received our charter, and our school will from henceforth be known as DENVER BIBLE COLLEGE. The new college will be the only institution of its kind in the Rocky Mountain area. It will have a course centering around the Bible. It will be possible to take the Bible Institute course and graduate in three years, or continue a fourth year for the college degree. Degrees will be offered in Bible and Christian education. New members

will be added to the faculty. New buildings and equipment are among the first needs to be met. Although this forward step is being taken in war-time, we are confident that God is going before us. Our Alumni hail this as a great forward step. Earnest Christian young people will welcome this opportunity for college training in a distinctly Christian school where the Bible is at the heart of the course of study. Watch for further developments as to the location of the new school. Full announcement concerning the faculty and curriculum is forthcoming. Denver Bible College covets the earnest prayers of the entire "Grace and Truth" family.

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FREE WORLD

The postman who stops at the Editor's door relates that he is frequently loaded down with propaganda. Recently he exhibited some of it to us in the form of a maga-

zine entitled "Free World." Floods of this kind of propaganda are reaching the American public in these days.

"Free World." That is a nice sounding and catchy phrase. We have a suspicion that this phrase is com-



GRACE AND TRUTH

munistic in its origin, and if it comes from this source, or any other human source, it is a deception. When communism was introduced in Russia it was done in the name of a new social order. Injustice and inequality was to end. There was to be an ideal democracy. The cry was "Peace, land, and bread" for everyone. Once a grip was gotten on the peoples so long held down by oppression and tyranny, the true color and aspect of communism began to be revealed. Under the mastery of communism 92 out of every 100 persons became paupers, and simply wards of the state. The people were subjected to the worst tyranny in all the annals of history. Ruthless and unrelenting dictatorship carried out the most terrible diabolism ever known. The houses of horror daily ground out their grist of corpses. The Soviets put to death two million more than the total killed in World War I. It was officially reported that 1,276,181 priests were put to death. Emma Goldman came back from Russia with the words, "The proletariat commonwealth reminded me of Dante's inferno . . . I have given a true picture. The rest of the world will learn it." By that she meant that communism has a world program, and the rest of the world will learn it by bitter experience. And now that world program appears in the slogan and the propaganda for a "free world." Beware; it is a deceptive delusion. It paves the way for the strong delusion which the Anti-christ will offer the world. There

The President's Corner

WHAT IS A BIBLE COLLEGE?

Since the Denver Bible Institute has chartered and organized as a Bible College, we desire to set before friends our concept of the school.

First, a Bible College must be **CHRISTIAN**. Each officer of the school, each teacher will be a confessed and proved Christian. His or her faith and life will be really Christian. Each course of study will be distinctly Christian and biblical. The Bible is not only a companion text book in all courses. The Bible is the standard by which textbooks and all teaching are measured. Students admitted must be Christian, and all student activities will be on the highest Christian standard. Activities and discipline, as well as curriculum, will be to develop the student in the highest Christian culture.

Second, a Bible College must be a **GOOD COLLEGE**. It would not be Christian to substitute piety for scholarship. These two must walk together. Highest educational standards will

be maintained, and all phases of the college held to a standard that will give students or graduates of the school recognition and standing in their chosen life work. Every advantage possible will be given to develop the student in things spiritual, academic, and professional. Our aim is to produce first, good Christians second, good scholars; third, good citizens; yet each of these is necessary in each individual to make the best of either.

Last, but not because it is least, the Bible must have its proper place—at the Center.

Our sincere aim will be to place the Bible at the center of our entire program that it may be at the center of the life of each student and graduate.

A Bible College is a college plus. We present more than a college education, for with every effort in the academic we would lift the spirituality of each student that we may be used of God to produce for Him great servants for His harvest fields.

will be no free world until Christ comes back and sets up His universal kingdom.

★ ★

GIFT SUBSCRIPTION FUND

We wish to thank our readers who have responded and given so generously in answer to our letter of appeal printed in the January issue. By your gifts to this fund we have been enabled to take hold of some of the opportunities for the spread of this printed testimony. As gifts continue to come in to the **GIFT SUBSCRIPTION FUND** our magazine shall be given an ever-enlarging ministry in needy places.

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TOLERANCE

Recently Dr. Daniel A. Poling, in speaking before the Pennsylvania State Sunday School Association, outlined what is happening in the Army in regard to religion. He cited an instance in which a Baptist chaplain replaced a Catholic priest, who

was ill, in conducting a Jewish service. This was set forth as an example of the tolerance and understanding that marks American fighting men.

It serves as an illustration of the general breakdown which the modernists and the Federal Council of Churches are promoting through the desire to bring about a great composite in religion.

The Roman Catholic priest was supposed to conduct the Jewish service, and he was replaced by the Baptist chaplain. What we are wondering about is where the Gospel of the Lord Jesus Christ comes in. Were any souls born again? Surely the Baptist ceased to be a Baptist when he conducted that service. Had he been true to his ordination vows, he would have presented to the Jews the Lord Jesus Christ as the only way of salvation.

There can be no tolerance without surrendering one's own convictions



There is a well-known story of a man looking in a store window at a picture of the crucifixion. A little urchin was also looking at it. The man pretended to know nothing about it, and asked the boy, "What's that?" The boy replied, "Don't you know that is Jesus dying on the cross?" And he told something of the story of the crucifixion. "Oh," said the gentleman, "Is it?" In a little while he heard footsteps coming after him. It was the little boy, and he said, "Sir, I wanted to tell you that He is alive."

and testimony for Jesus Christ. Dr. Poling speaks of "the fundamental sameness" of all religions. Here again is apostasy. We recall when Dr. Poling once preached the unique message — the saving Gospel of the cross, and we were blessed under his ministry. Now, he goes the way of the apostates from the faith.

DEEPENING APOSTASY

The darkness of apostasy deepens. The signs of the age-end are unmistakable. When the war began, it seemed for a time to have a mellowing influence upon the people. This is not so much in evidence today. The rigors of war should have turned us to God. Instead, we have turned our backs upon Him.

The churches are sparsely attended. All over the land, from Maine to California, more and more churches are dark on Sunday nights. There is an ever-increasing number of churches that have no mid-week service for prayer. Some pastors say if you want people to attend a mid-week service, never advertise it as a prayer meeting. Announce a supper, followed by jazz music and some entertaining speaker. If you want an audience for Sunday evening, put on a movie reel or two, and if remarks are to be made, let the preacher be brief, and let him be well-armed with funny stories, or he might review a book or conduct a forum, in which the topics of the day are discussed. By such methods many carry on what they call "divine worship." What is it but "a form of godliness" without any power?

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YOUTH FOR CHRIST

It is an encouraging sign of our day that there is a spiritual awakening on the part of an increasing number of young people. The Youth for Christ movement is spreading throughout our country. Great rallies of youth are being reported. Recently 20,000 young people were gathered into Madison Square Garden, New York City, for a rally. It is reported that 28,000 attended the youth rally in the Chicago Stadium. In Minneapolis 6,000 to 8,000 attend the regular rallies every other Saturday night. The youth rallies are being held in some fifty cities. High schools are opening their doors to the leaders and speakers of this movement. The message that is being presented is one of salvation and separation, and it is being presented in a positive manner. Many are responding to this message, giving their hearts and lives to Christ.

In Denver, the Youth for Christ movement is under the direction of the Rev. Rex Steward Lindquist, pastor of the Grace Fundamental Church. Rallies are held every Saturday night. Recently the national

"Christ, by His resurrection, has made immortality sure; He has transformed death into a narrow, star-lit strip between the companionship of yesterday and the reunion of tomorrow". --WILLIAM JENNINGS BRYAN

director, Jim Raybourn, and the famous athlete, Gil Dodds, were speakers in a youth rally held at Central Presbyterian Church. The meeting was largely attended. The messages given were clear, positive, and challenging. On the invitation many young people went forward.

It is our hope that God will use this Youth for Christ movement to stir our churches out of their coldness, lethargy, and compromise. We believe that a constructive work is being done. Vast numbers of young people are hearing the testimony. We believe that through this movement God is now raising up many who will carry forward the missionary advance after the war.

★ ★

RECKONING AS GOD RECKONS

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

The passage comes out of one of the most intensely personal sections found in the Word of God. It is an exhortation to Christians to adapt for themselves the reckoning of God. God reckons us to have died to sin when Christ died, and to have risen with Christ in His resurrection.

There is need for plainness of speech here. The Christian who attempts to deal with sin in any other way than that stated in Romans 6:11 — namely, "reckon" himself dead to sin and alive to God — opens the sin question and repudiates the judicial action of God in his behalf.

Many Christians are burdening themselves with sin and the carriage of it, when in God's sight the believer's sin is dead. It died on the cross. (See Romans 6:6 and II Corinthians 5:21.) If Christ had not satisfactorily answered for our sin and sins, He would still be in the tomb.

Now Romans 6:6 sets forth God's viewpoint and our standing. Our old man was crucified with Christ — crucified "with Christ," not "in" us. It is for us to transfer the blessings of our standing in Christ by daily "reckoning," that is, let the Cross come between us and every sin. To "reckon . . . dead" means to "count as dead." God's word is "reckon," but man's word is "recognize."

We do not deny the presence of the old nature in us, but grasping the meaning of this verse, we should count him as dead with Christ, and ignore sin, and utterly refuse to give sin recognition — going to the Cross continually for our victory.

Do not try to put to death that which God has already put to death on the Cross.

Christ suffered the penalty for sin to the full.

Christ died to expiate sin.

Christ died to blot sin out of God's sight.

Now God commands us to "reckon."

You feel sin, but God no longer imputes it to you. You know sin, but God looks at it as having died on the

Christ died to blot you out of God's sight as one against whom a single sin can be charged.

Cross. You are wearied with sin, but God has blotted it out. And as you realize this blessed truth, and RECKON, the power of sin will be broken in your life, and you will live in victory.

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

"Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel" (II Timothy 2:8).

"While the literal bodily resurrection of Jesus Christ is the corner-stone of Christian doctrine, it is also the Gibraltar of Christian evidence, and the Waterloo of infidelity and rationalism." —R. A. Torrey

"Our Lord has written the promise of the resurrection, not in books alone, but in every leaf of springtime." —Luther

After Breakfast

TOPICAL STUDIES

BY R. S. BEAL

The title of my message may seem a bit strange; yet it is based upon a phrase in John 21:15, which reads, "So when they had dined . . ." All night long the disciples had fished and caught nothing, "but when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus." Seeing them off shore some distance and realizing their plight, the Master called to them and said, "Children, have ye any meat?" They answered Him, "No." While those men had followed Peter in his self-will, Jesus took compassion upon them and said, "Cast the net on the right side of the ship, and ye shall find." Whether they hesitated or debated the suggestion is not indicated; nevertheless, they did as He commanded, with the result that their net was filled with a multitude of fishes. Obedience to Christ's commands always brings favorable and profitable results.

Meanwhile, the Saviour busied Himself on the shore preparing breakfast in the early morning hour, in that lowly act of service portraying a beautiful picture of His willingness to meet the daily needs of His followers. Then came the invitation from His gracious lips as He said unto them, "Come and dine." He did not leave the food on the ground for them to pick up at will, but He served them Himself, handing them the bread and the fish which He had so graciously provided. I am sure there must have been enough and to spare, and no one finished his breakfast hungry. His provision is sufficient for every need, as this scene indicates.

But what followed that meal? It is just here that my sermon begins. It deals with the "after breakfast" conversation which the Saviour had with His servant Peter. As we face it prayerfully, may we as His followers discover what ought to take place at the beginning of each of our days—yes, at the very beginning of every Christian life.

I love this twenty-first chapter of John. It is so full of meat and meaning, and is so practical for everyone of us who names His precious name. Some seem to think that the chapter is out of place and does not belong in John's Gospel, that it is a sort of afterthought. To me it is not merely an appendix or a misfit conclusion to a great message, but a fitting and beautiful climax to the sweeping arguments of his book and a magnificent preparation for what is to immediately follow in the book

of Acts. The Acts of the Apostles could not be more fittingly introduced than by a preface such as is offered in the closing chapter of John.

This "after breakfast" appearance of our Lord was the third of His resurrection appearances, as is indicated in the fourteenth verse: "This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead." The other two appearances, as recorded by John, are most significant in their typical teaching.

In John 20:19 we read: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This is where the risen Saviour is today — in the midst of His people, dwelling in them and with them. Though He is in heaven at God's right hand and we are in heaven so far as our standing is concerned, yet we are down here in the world in daily life and He is here, too. "And lo, I am with you alway."

In the twenty-sixth verse is the record of His second appearance in His risen glory. Again He appeared in the midst of His disciples, and He called upon them to behold His hands and His riven side. Then He said, "Be not faithless, but believing." And Thomas answered and said unto Him, "My Lord and my God." This was the first testimony to the deity of the risen Saviour. It is a type of the conversion of unbelieving Israel in the day when our Lord shall return from heaven and the nation will behold His hands and His feet, realizing He was wounded for them. Then will come the great confession and a nation shall be born in a day.

Now the third scene, which engages our thought, is a picture of our Lord in His second advent, when the nations, represented by the great multitude of fishes, will be gathered to Him. The event follows the night of darkness and barrenness; now comes the fruitage and the victory. So shall it be immediately following the tribulation of those days when "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heav-

ens shall be shaken: and then shall appear the sign of the Son of man in heaven."

In looking closely into this "after breakfast" conversation of our Master with His disciple Peter, we shall discover that there is a word spoken to the heart, then a word uttered about service, and finally a word about the pathway. The meal is over, and all are grateful for the loving thoughtfulness of their Master following a discouraging night. Presently, almost abruptly, Jesus turns to Simon Peter and says, "Simon, son of Jonas, lovest thou Me more than these?" It is interesting to note, in passing, that Jesus addresses Peter by his old name, "Simon." In all probability it is to remind this disciple of what he was before his conversion. At any rate, in this question addressed to the apostle there is a striking

CHALLENGE

To what did Jesus refer when He said, "more than these?" Some have thought that He was asking Peter if he loved Him more than any of the other disciples, but I do not believe the Lord had them in mind at all. "These" were the fishes that Peter and his associates had just drawn to shore. In the beginning of the chapter is the record of how impetuous Peter shouted out in the presence of his companions, "I go a fishing." Without a moment's hesitation, the others decided to go with him, and "they went forth, and entered into a ship immediately." Peter had gone back to his old job, and he took the others with him. He loved his fishing. It held a strong fascination for him. But the Lord had something bigger than that for him.

Peter was a bit cautious in his answer to the Lord's pointed question. He had been given to great boasting in former days, and possibly he had learned his lesson. We recall how he once said, "Lord, I am ready to go with Thee, both into prison, and to death." Not long after that Peter was invited by his Lord to go with Him to the place of prayer in Gethsemane, to a post of honor and privilege. Yet poor Peter could not even endure for Him, to say nothing of dying for Him. He fell asleep in the face of the most awful battle our Lord ever fought. Then came the soldiers, the betrayal, and the arrest of the Saviour; and Peter drew his sword and started to fight. The record reveals that he was more ready to fight than he was to go to "prison and to death," as he had



I was glad when they said unto me, let us go
into the house of the Lord. --Psalm 122:1

vainly boasted just a little while previously. In his answer Peter did not rise to the heights of the challenge; for he used a lesser word for love than the one used by our Lord. Peter spoke of brotherly love and the kind of love exercised by men, whereas our Lord challenged him with a heavenly love, one that could only be begotten by the Holy Spirit.

Do we realize that it is love and devotion that our Lord longs for in the hearts and lives of His people? Yes, He wants brotherly love, to be sure, but He wants more than that. He wants tranquil, convinced, divine love that is beyond the world's highest conception; a love that can say, "I never saw His like," and then vows, "I shall be His willing slave forever." When such love is in our hearts, then the problems of giving, church attendance, Bible study, and service are all solved. We delight to be where our hearts are; and, if we truly love Him, we will be with Him and for Him at all times. Did not Jesus say, "If a man love Me, he will keep My words?" Oh, my dear brethren in Christ, may we all do as Paul exhorted us to do in II Corinthians 10:5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Having spoken a word to the heart and gotten it right, He now addresses a word to Peter about service which involves a

COMMISSION

And what was the commission He gave to him? It is expressed in the thrice repeated words, "Feed My sheep," "Feed My lambs," "Feed My sheep." It would be well to note the exact wording of our Saviour's language. Twice He used a word for "feed" which carries with it the idea of "pasture," and once a word that means "to tend" or "to shepherd." From these it is easily seen that the commission to Peter involved far more than appears on the surface. To "feed the lambs" and to "feed the sheep" means more than to give them something to eat. They need to

be cared for, directed, disciplined when necessary, protected against the wolves. A shepherd who really shepherds his sheep finds his hands full and discovers there is little time left for himself. I do not think this task is left only to the pastors of the church. It belongs to the officers, the Bible school teachers, and to all mature believers.

We are familiar with the use of the word "Lamb" in connection with the Lord Jesus, as in the book of The Revelation, where its every occurrence refers to Him. This passage in John is the only instance in the New Testament where the word is used of children. The Lord never forgot them and always made provision for them in His planning. They were never annoying to Him, nor troublesome. He loved them as no one has ever loved children. This is a bright star in the crown of Christianity, for there is no religious system the world has ever known that has done for children what Christianity has done. The blessed Saviour knew the temptations to which they would be subjected; He knew what they would often face in the schoolroom; He knew their hearts and all that was born into them better than their parents could know them, hence His great anxiety in this commission to care for them as He would. May I remind you of that beautiful statement in Isaiah 40:11, which reads, "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

But the sheep need attention also; hence Jesus said, "Feed My sheep." Praise God for that! None are neglected or overlooked by Him. We may forget one another and be thoughtless toward the needs of the saints, but not the great Shepherd of the sheep. In Galatians Paul reminds us, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." If you want to see how this care and concern for one another is emphasized, then I would suggest the careful

reading of the last five chapters of the book of Romans, noting how many times, and in what connections, the Holy Spirit uses the expression "one another." One of the biggest problems a pastor has among his people is that of getting them interested in one another, especially from the spiritual standpoint. I have observed that most of our difficulties arise from sheer thoughtlessness. It isn't that we do not like each other, but we find ourselves so absorbed in our own personal interests that we forget those of our fellow members.

Sometimes we get very much exercised about the needs of one another; then comes a cooling off process. But this feeding suggested by our Lord involves continuity. It involves precept and example also. It seems to me that shepherding implies leading as well as feeding. Spurgeon reminds us that the minister should be mighty in the word of his doctrine and in the deed of his example, and mightier, if possible, in the latter. But this is not to be referred to your pastors as something belonging only to them; it is for all the disciples and for all who name His name. We do have a great commission in these words to Peter, and it is to be carried out especially by you who have companioned with our Lord for a long while. Why are we here, and why does God permit us to remain? I am reminded of the preacher who was visiting in the home of a little child. She said to him, "Where is your home?" He said, "In heaven." She replied, "Then why did you come down here?" It is a good question for us to ask ourselves — why are we here? Let the Saviour answer, to "feed My lambs" and to "feed My sheep."

In this interesting "after breakfast" talk Jesus issued a

COMMAND

And what was that command? Hear Him as He says, "Follow Me." It was a word about the disciple's pathway. Jesus must have startled Peter by predicting the manner of his death. His hands were to be stretched forth upon a cross, and he was to be bound and carried by others to a martyr's death. For the moment, however, Peter seemed to be indifferent to his Lord's command to follow Him irrespective of what might happen to him along the way; he was interested, instead, in what would happen to John and the kind of death he would experience. Then Jesus had to say, "Never mind John; never mind questions; I am saying to you, Follow thou Me." A teacher asked her class of children the question, "How do they do the Father's will in heaven?" And a little child answered, "They do it without asking any questions." Jesus was teaching that the principle law in the

realm of things spiritual is doing His will.

It is interesting to note that it was just at this particular moment that the Lord showed such concern over Peter. About to leave the world, He remembered that Peter had followed "afar off" and had gotten his eyes off Him, with the result that Peter got so low spiritually that he denied the Lord and swore that he had nothing to do with Him. Christians become awful cowards when they follow "afar off." Someone tells the story of a captain accusing a soldier of having a cowardly heart. "Oh," said the soldier, "my heart is as brave as can be, but whenever danger comes I have a cowardly pair of legs that run off with my brave heart." Sometimes the followers of Christ are afflicted as this soldier was. We, too, talk big and act small.

The thing for all of us to do is to follow closely, in full and willing obedience to Him. In some instances in the New Testament the word "follow" means to mimic. It is a characteristic of children to mimic their parents, to copy them, to imitate

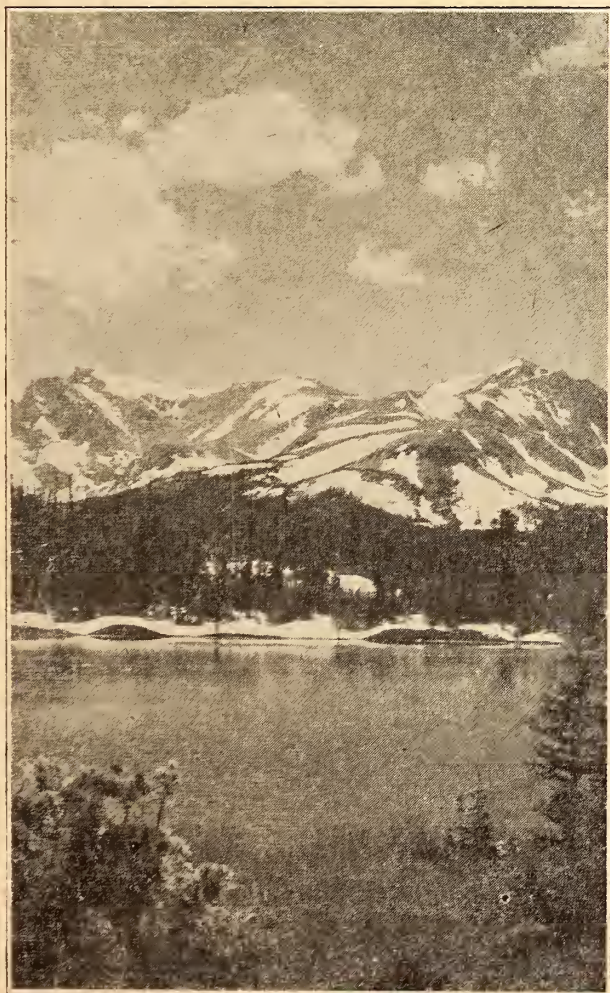
them, to follow them in their every movement and motion. This is the way we as Christians ought to follow Jesus. May God help us to follow in the way of holiness, the way of separation, the way of suffering, and to be willing to imitate Him, by His grace and power, in every detail.

A warm-hearted Christian friend wrote me this past week to remind me how Bishop Wilberforce, the famous English preacher, said on one occasion, "Christianity can be condensed into four words: admit, submit, commit, and transmit. When a man is ready to admit Christ into his life, and then submit himself to the will of God, commit his way unto the Lord, and transmit his knowledge and the spirit of Christ which he possesses to others, he puts himself in position to be of service to God and humanity."

Bruce, the Scottish king, when dying, bequeathed his heart to the most trusted and beloved of his nobles, to be carried to Palestine. Enclosing the precious deposit in a golden case and suspending it from his neck, the knight went out with

his companions. He found himself, when on his way to Syria, seriously pressed by the Moors of Spain. To animate himself to supernatural efforts, as it were, that he might break through his thronging foes, he snatched from his neck the charge entrusted to him and, flinging it into the midst of his enemies, exclaimed — "Forth, heart of Bruce, as thou wast wont! and Douglas will follow thee or die!" And so he perished in the endeavor to reclaim it from the trampling feet of the infidels and to force his way out. Even so your Master's heart has flung itself in advance of your steps. In the rushing crowds that withstand you, there is not one whom that heart has not cared for and pitied, however hostile and debased, unlovely and vile. It is your business to follow the leadings of His heart and go forth to follow Him or die.

Let this "after breakfast" conversation of your Lord with one of His beloved disciples stir your heart into action and lead you to follow Him all the way.



"The resurrection of Christ is the rock on which rests the central column that sustains the structure of historic Christianity.

Remove this foundation, and the great fabric would fall to ruin."

---JAMES H. SNOWDEN



Many Infallible Proofs

BY LEO C. LAPP

"To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

There are three hundred and thirty-three prophecies in the Old Testament referring to the first coming of Jesus Christ to Israel, and there are three hundred and thirty-three prophecies in the New Testament referring to the second coming of Jesus Christ to the nations. All these — six hundred and sixty-six prophecies — make up one complete picture of Jesus as Messiah of the Jews as a nation, and as Saviour of the Gentiles as individuals. These six hundred and sixty-six prophecies are as stones built into one arch. The keystone of that arch is the resurrection of Jesus from out the dead. In the very center of the Old Testament prophecies and those of the New Testament is the resurrection of Jesus from the dead.

The resurrection of Jesus from the dead is probably the best authenticated fact in all ancient history. There are many infallible proofs of the resurrection of Jesus; or as might be said, there are many sure signs and evidences that are testimony in any court that Jesus was raised up from the dead. There were several hundred people in His country who saw Him alive after He had been dead. There were several individuals who wrote that they saw Him alive after He had been dead and buried. And there are numerous references to His resurrection in history. And besides all these, there is the true Church today, which proves the power of the resurrection of Jesus from the dead. The witnesses of the resurrection are more numerous than of any other event in ancient history.

In our schools and colleges, the story of a Greek general's expedition into Persia is read as authentic history because of one book called the "Anabasis of Xenophon." There is no proof that Xenophon wrote the Anabasis nor that he ever left Greece except in the book itself. Yet boys and girls are told that they are reading real history when they read the Anabasis. Also, many ancient Latin works have no proofs of authenticity

except those in the work itself. And those same Latin works are read as history.

But the story of the resurrection, which is confirmed by many infallible proofs, is openly rejected as historical (because men love darkness rather than light).

Some people say that they cannot believe the story of the resurrection because it is a miracle. That the resurrection is a miracle is the truth. In fact, the resurrection of Jesus is **the miracle** of miracles. The tombs of all other men are with us today, but the tomb of Jesus is empty. The resurrection of Jesus was a miracle; but then, Jesus was the miracle man. All through His life He did miracles — miracles in nature, in human lives, and miracles over disease. There were so many miracles that no deception was possible. The number, variety, and public performance forbids it. Jesus professed to work miracles. These miracles are not capable of scientific explanation. Besides all these, Jesus confirmed all of the leading miracles of the Old Testament. He endorsed the veracity of the stories about Adam, Noah, Abraham, Sodom, Lot's Wife, Jacob's ladder, Moses and the burning bush, the manna, the brass serpent, David, Solomon, the Queen of Sheba, Elijah, raising the widow's son, Elisha, and Naaman, and Jonah, too. Yes, indeed, Jesus was the man of miracles both in the Old Testament and in the New. Each miracle is a proof of His deity, but the many infallible proofs of Christ's resurrection declare Him to be the Son of God with power.

Concerning the resurrection of Jesus, Professor Greenleaf of Harvard University, an authority on evidence, states that according to legal evidences in the highest courts, the Gospels of the New Testament are genuine and authentic; and that the claims of Christ are true; and that the resurrection is a fact — think of it. The world has only one empty tomb. The search for supernatural life is short. It ends at the tomb of Jesus Christ.

The resurrection of Christ is not one naked and unsupported fact but part of the solid arch of eternal truth. The testimony of the several hundreds of people who saw Jesus after His resurrection is but a small part of the total testimony. In the resurrection were fulfilled the prophecies of four thousand years of time; and since then two thousand years of miracles in changed lives bear further testimony. Each one of the three thousand converted Jews at Pentecost was a proof of the resurrection of Jesus. These all believed in the resurrection even as the five hundred who had seen Christ.

Long before Jesus came to earth it was prophesied that He would rise again, as in Isaiah 53:10-11, and again as in Psalm 16:10: "For thou wilt not leave my soul in Hades; neither wilt thou suffer thine Holy One to see corruption."

The ascension, as well as the resurrection, was a subject of prophecy. "Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men; yea, even for the rebellious also, that the Lord might dwell among them" (Ps. 68: 18). Jesus arose from the dead and returned to the Father.

Concerning these proofs, one could go on forever; but the real proof of the resurrection of Jesus from the dead **to you** is His ability to save from any burden or sin which is confronting you. Do you have sin which is a heavy burden to you and which is destroying your life? If so, the power of God that raised Jesus from the dead can lift that load of sin and bear it away. If you have a sinful habit that you truthfully desire to have taken away from you, the risen Christ can show you new life. Then you, too, will know of the infallible proofs of Jesus' resurrection. Yes, more than this, you would be a proof of His resurrection. What a glorious message! What a theme for Easter! What a hope this is for every one!

The message of Easter goes like this: Jesus went up; the Holy Spirit came down; and the disciples went out — to tell the world. Herein is proof enough of the resurrection.

A philosopher once went to Tallyrand and declared, "I have evolved a new religion, and all I need is some great means of starting it." And Tallyrand replied with a cynical sneer, "You had better get crucified and rise again the third day, and thus start your religion."

2,000 Years Without Easter

PAUL W. FLEMING

Easter was a huge success. From Hollywood Boulevard to Fifth Avenue in New York, Americans were out to display their latest styles in Easterwear. Easter has become the nation's most colorful style-show, with the full-dress suit and pin-stripe pants; the dresses, chosen from every color of the rainbow, that seem to glare after a long, drab winter; even the inverted flowerpots that serve for hats were no less colorful. Florists were sold out for days ahead, as sons and husbands on battlefronts were telegraphing flowers home to their mothers and loved ones. The postman was busier than usual with the influx of Easter mail which was sent to all parts of the world.

War had not dampened the colorful ceremonies that took place in thousands of churches across the country. Pews that had been long undusted were filled on Easter morning. Over 200,000 ministers and preachers labored over their special programs; congregations and choirs alike worked hard to get all the meaning possible into this Easter, for it was a special Easter—America is at war.

Great crowds attended the many sunrise services across the country. From the outward appearance, it looks as though America is becoming more conscious of the need for God. We are taking time to think these days. We have sons and daughters, sisters and brothers scattered over the face of this earth, fighting for our freedom. Unconsciously we know God is the only one who can do anything about this great problem of bringing our boys and girls safely home again.

But doesn't America know that God judges the heart and not the outward appearance? Do we think it is possible to appease God with a few flattering words?

The churches were filled, while the pastors, with all their eloquence and vibrant voices, endeavored to tell the Easter story. The services, although solemn, pious, and sanctimonious, almost seemed like mockery. Much was said about Jesus, but little was done for Him. By some, Christ was spoken of as a good man, the great example for us to follow. Others did refer to Him as the King of kings and said that He actually died on the cross for the sins of men. But for the most part, it was just a big program, for the facts reveal that more money and energy was spent to celebrate one Easter Sunday in America than we spend in a whole year to bring the mes-

sage of a risen Christ to countless millions who have lived two thousand years without Easter. If the Christians alone would spend the same energy to share with the world the knowledge of a risen Christ, that they do to celebrate Easter in America, we would see the greatest revival America has ever known.

While we spent our energies to make Easter colorful, a world was perishing without a knowledge of the risen Christ. As we sang the song, "Up from the Grave He Arose," the very ground seemed to shake with the thousands of voices singing that great Easter hymn. We were inspired by that old song, "Christ the Lord Is Risen Today," but our actions seemed to be a contradiction of the words we sang and thus to cheapen the thought of the resurrection. Can men in one breath sing about a risen Christ and yet prove by their actions that they are really not interested? In Matthew 15:8 Jesus said, "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me."

If men really believed that Christ arose from the dead and that because He lives, men the world over might live, wouldn't they make some real effort to tell the world?

We can fool men, but we can't fool God. Satan is turning Easter into one of the greatest frauds that ever caused people to assemble under the name of Christianity. Colored Easter eggs, bunnies, fancy dresses, and beautiful flowers, are more representative of Easter to most Americans than the fact that Christ died and rose again. Easter has been promoted on a human basis to a place where it is no longer necessary to talk about the reality of a living Christ. Satan has worked hard to bring about this substitution for the most sacred event in the history of men.

When Christ broke open death and rose again, it was the greatest victory that the human race will ever know. Christ intended that the world should know what He accomplished on the cross. He gave the commission to Christians to go into all the world and preach the Gospel, to make known this wonderful story of His death, the atonement and His resurrection, to tell men that because He lives, they too may live if they will believe. This was our commission, but we have become

celebrators and have lost the impetus of this great command. We have forgotten that we were called to be messengers of the Good News.

We have lost the vision of what Christ died to accomplish. No wonder that Christianity is becoming dormant. No wonder we have war and turmoil. That for which Christ gave His life to accomplish on the cross has not yet been accomplished because the men to whom He committed the sacred obligation of telling the story of a risen Christ have stopped along the wayside to celebrate and have left the job go long undone.

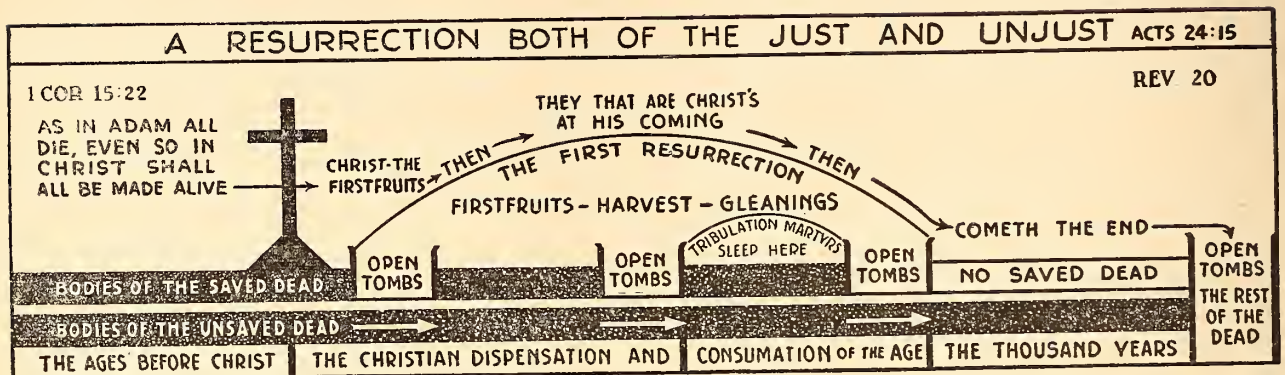
God will not accept our solemn Easter services while we neglect His great command. He died for a world; He wants action; He gave the commission to go that a world might know and celebrate together the fact that because He lives they too can live.

The resurrection of Christ made possible the greatest love affair that man can ever know. He arose victorious. His first and greatest aim was to claim His Bride. Now he had power over death and because He lived, all men could live if they would believe in Him. His heart went out to those that would receive His free gift of salvation. He has paid the price to redeem men with His own blood; He would gather unto Himself men from all parts of the earth, from every kindred, people, and nation. Now He could claim the heathen for His inheritance and the uttermost part of the earth for His possession. This great love affair with the world of men has been the grand theme of the heavens since the foundation of the world. Christ, through His resurrection, stood on the threshold of realizing that for which He gave His life. His heart went out to men, and He called out to those who believed in Him to go out into all the world and preach salvation as a gift to as many as would receive.

God has always blessed men who obeyed this command, but a curse followed those who rejected Him. Can we not in this generation wipe the mist from our eyes, see clearly God's great plan of salvation, and realize that He died for a world and not just for the United States? God will not accept our solemn Easter services while we neglect His great command and thus allow millions to perish without a chance to know. There will be no wholehearted celebration of Easter until we reach the millions who have lived two thousand years without Easter.

The Resurrection of the Just and Unjust

BY CHARLES M. NEAL



"Make it plain upon tablets . . ."

The Lord says, "Write the vision and make it plain upon tablets." The Chinese have a proverb, "One picture is worth a thousand words." On the topic above we are trying to do what the Scripture says (Hab. 2:2). We are giving you an article of two thousand words with one thousand, because the chart supplies the value of the other thousand. Let us ever remember that this picture **proves** nothing; it is prepared to let the light in on what the Lord says on the subject.

"Both of the just and unjust . . ."

Any teaching that would embrace less than all the dead is a false doctrine, for Jesus said, "All that are in the tombs shall hear His voice, and shall come forth" (John 5:28-29). Paul says, "There shall be a resurrection both of the just and unjust" (Acts 24:15); also, "For as in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:22). Not all will die — there is an inspired exception (I Cor. 15:50-57); also inspired illustrations (Heb. 11:5; II Kings 2:11); but all that die will be raised to life, and death will be abolished (I Cor. 15:26; Rev. 21:4).

"But each in his own order . . ."

All will be raised, but all will not be raised in one group and at the same time. Each in his own order certainly means different bands or companies. Christ said that they that have done good will come forth "unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:29). This statement regarding the resurrection of the unsaved is most accurate. The righteous dead do not come forth to "judgment" because Jesus Christ exempts true believers from judgment (John 5:24). The same is true in Hebrews 9:23-28. The order and general rule is death and then judgment, but Christ's

coming is for the salvation of His people and judgment on sinners. The saved, "they that are Christ's," have an order all their own (I Cor. 15:23).

"Christ the first-fruits . . ."

Take a look at the chart and see what we have been saying. The heavy black space running the entire length of the chart represents the earth wherein all the unsaved have returned to dust. It terminates in the space marked "OPEN TOMBS" at the close of the thousand years. Just above this is shown the earth wherein the "bodies of the saved dead" sleep. This space is broken in three places by spaces, each of which is marked "OPEN TOMBS." The unsaved dead will not come forth in the same company, nor at the same time, with the saved dead. All the saved dead will not come forth in the same company or at the same time. Let the reader follow the exact quotation of Scripture quoted on the chart. In this you have the order of the resurrection of both the just and the unjust, in word and picture.

"This is the first resurrection . . ."

The use of the word "first" implies **more than one** resurrection, and the plain and express words of inspiration teach this to be true. The "first resurrection" consists of three stages: firstfruits, harvest, gleanings. It embraces all the blessed and holy dead. The firstfruits embrace Christ and those raised and carried off to heaven, when He arose and went to heaven (I Cor. 15:23; Matt. 27:51-53; Eph. 4:7-10). The harvest embraces all "they that are Christ's at his coming." At His coming includes the martyrs at the close of the end of the tribulation period. This group is specified as the tribulation dead by John in Revelation 20:4-5. The "they" who are enthroned at the first of verse four are those with Christ, raised in the harvest period and seen in Revelation 17:12-

14 and 19:11-16. After these are enthroned the martyred dead are raised and enthroned, and both groups reign with Him the thousand years. This completes the first resurrection (Rev. 20:4-6).

"The rest of the dead lived not . . ."

The blessed and holy dead live again prior to "the thousand years"; and the rest of the dead **lived not** at this time. The Bible says plainly how long it was, or will be, until they live: "The rest of the dead lived not until the thousand years should be finished." This, by the word of the Lord, puts one thousand years between the resurrection of the blessed and holy dead, and those not blessed and holy. Any man, or group of men, who say otherwise will have to reckon on meeting Revelation 22:18-19 face to face one day. The final resurrection, after the thousand years, is shown in Revelation 20:11-15. On the chart, and in the Scripture, there is an inspired "THEN" between firstfruits and harvest. This "then" covers more than 1900 years. Between harvest and the end of raising the dead is another inspired "THEN." This "then" covers the thousand years. This thousand years is the reign of Christ.

"Then cometh the end . . ."

Revelation twenty shows the thousand year reign of Christ between the resurrection of the saved and unsaved dead. The reign of Christ stands between. Revelation is said to be "symbolic language" and the literal meaning is not sure. Well I Corinthians 15:20-28 presents exactly the same order. Here is the order of plain literal language: Raising of them "that are Christ's" . . . "For he must reign" . . . "The last enemy that shall be abolished is death." The reign of Christ stands between two resurrections. This, briefly said is the inspired order of the resurrection both of the just and unjust.

Implications of the Resurrection

BY H. A. IRONSIDE

Great truths that are stumbling blocks to the natural man are nevertheless the very foundations upon which the confidence of the spiritual man is built, for "faith gives the assurance of that for which we hope, and convinces us of the reality of the unseen." Of course, this is only true when our hopes are based upon the testimony of the Word of God.

That Word is forever settled in heaven, and, like God who gave it, the Word is unshakable. Men may cavil or quibble regarding its teachings, but "what if some did not believe? shall their unbelief make the faith of God without effect?" It is written in the prophets, "He . . . will not call back His words" (Isa. 31:2). The reverent Christian will therefore accept without question what has been revealed in Scripture even though it may be beyond his powers of comprehension.

When Festus, the Roman governor of Caesarea, was explaining his perplexity concerning Paul's case to King Agrippa, he expressed his wonder that the accusers of the apostle had nothing definite to bring against him, "but had certain questions against him of their own superstition and of one Jesus, which was dead, whom Paul affirmed to be alive" (Acts 25:19). This to Festus was such a manifest absurdity that he thought it hardly worth considering. He evidently knew that Jesus had died. It was a matter commonly reported, and he accepted that as truth, but that any sane man could believe that Jesus was alive again seemed to the cynical Roman utterly absurd and ridiculous. And yet the entire superstructure of Christianity rests on this great fact.

CHRIST'S RESURRECTION—AND OURS

I purpose noting several implications drawn from the truth of Christ's resurrection, as set forth, not in the four Gospel accounts, but elsewhere in the Word of God. In the well-known resurrection chapter (I Cor. 15) we are told:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be

no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:12-19).

In these verses the Holy Spirit develops for us and vigorously defends this great fundamental truth of Christian testimony. Some in Corinth were denying the physical resurrection of mankind generally. To them it seemed impossible that the dead should be brought again to life, but Paul shows that to deny the resurrection of mankind necessarily involves the denial of Christ's resurrection. If He has indeed been raised, and apart from this fact there would be no Gospel to preach, why then should any question the power of God to bring back from the dead the millions who have died through all the millenniums of earthly history?

Surely He who could create a universe out of nought and who brought our physical bodies into existence so marvelously in the first place could resuscitate them even after they had dissolved away into their chemical elements! The miracle of each returning spring bears witness to this. As one looks out upon the apparently lifeless trees of winter, he might well question the possibility that verdant groves would again dot the landscape, but in some strange, mysterious way the trees are enabled to draw from the earth the life-giving sap with all its chemical elements which causes leaves, flowers, and fruit soon to appear.

Certainly if one had never seen this miracle performed, he would come to the conclusion the first time that winter spread its blanket over the earth, that all things green and

lovely had disappeared forever. But in a very short time he would find his reasoning was based upon false premises.

BODILY RESURRECTION

Our faith today is based on facts as real as the observed processes of nature. There are those who teach today that our Lord Jesus never came out of the grave in His material body. They admit His continued existence in spirit, but they deny His physical resurrection. But there can be no question as to the testimony of holy Scripture. There we learn that our blessed Lord arose from the dead in the very body in which He had suffered and died for our sins, though changed in a most wonderful way. Nevertheless, it was a real, material, human body, and we know that it bore in the palms of the hands the print of the nails. There was still the mark where the Roman spear had pierced His side, and one can scarcely question but that these evidences of Christ's love for His Church will be seen upon His glorified body throughout all eternity.

We gather from Scripture that no others of the righteous dead will bear similar evidences upon their resurrection bodies of pain and suffering here on earth, for our blessed Lord is going to present the Church to Himself as "not having spot, or wrinkle, or any such thing." But as the everlasting testimony to the reality of redemption, He will bear the marks of His passion throughout all the ages to come. When John the Beloved gazed upon the throne in glory, he saw in the midst of it "a Lamb as it had been slain" (Rev. 5:6), or, as Weymouth so tenderly expresses it, "a lamb that looked as though it had once been offered in sacrifice."

"Thy wounds, Thy wounds, Lord Jesus,
Those deep dark wounds, they tell
The sacrifice that frees us
From sin and death and hell.
These bind Thee once forever
To all who own Thy grace.
No power those bonds can sever,
No time those scars efface."

When Gilbert Haven lay dying, he raised his right arm, already black with mortification, and said: "I believe in the resurrection of the dead."

The redeemed of the Lord will see in those scars the testimony to a love that was stronger than death and which the many waters of judgment could not quench. To Thomas and the other disciples, these were the sure evidences that He who appeared in their midst was actually the same Jesus whom they had known and loved before He went to the cross. He said to them, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

The implication of Christ's bodily resurrection is that if the power of God was put forth in raising Christ from the dead, it is folly to question His ability to raise up the dead bodies of His saints as well as of all men generally. In fact, so definite is the apostle as to this that he insists, "If the dead rise not, then is not Christ raised" (vs. 16).

THE PROOF OF OUR REDEMPTION

What then, would be the next implication? Why, "If Christ be not raised, your faith is vain; ye are yet in your sins" (vs. 17). In other words, if our Saviour did not come forth in triumph from Joseph's new tomb, then we have no Gospel to preach to lost men. A dreaming poet like Arnold may speak of the body of Jesus still sleeping in a Syrian tomb, but that is only the language of unbelief. If it were true, then there would be no redemption for lost sinners, no salvation for guilty men.

All our hopes rest upon the fact that He who was delivered up to death for our offenses was really raised again for our justification. During the time that the body of our Lord lay in Joseph's new tomb, there was no one on earth who could be sure that redemption was an accomplished fact. If He had not risen, it would have been sure evidence that He was either deceived or a deceiver, for He had definitely predicted His resurrection as well as His sacrificial death.

The fact that He rose from the dead is in itself the proof that His great oblation upon the cross has satisfied the claims of divine righteousness and has met every requirement of infinite holiness. God has raised Him from the dead in token of the satisfaction He has found in His work, and He now sets Him forth a Prince and a Saviour.

A simple illustration may help to make clear what I am trying to say. Let us imagine the case of a man convicted of a crime and sentenced to spend a certain period of time in prison. In this particular instance, by some arrangement which of course I recognize would not be an ordinary thing, a substitute takes

his place, agrees to serve out his sentence. In accordance with this understanding, the substitute is locked up in prison. Now as long as this man is behind prison bars, the one in whose stead he is suffering can never be absolutely sure that the law may not yet lay hold of him and demand that he serve out at least part of the sentence.

But one day as he goes down the street, he comes face to face with the one who so generously agreed to become his representative before the law and to bear the punishment that his crime deserved. He learns that, having served the sentence, his friend is now free. At once the offender's mind is at rest. He knows the law can have nothing further to say to him. Its claims have all been met, and he, the guilty one against whom the original judgment was rendered, is now once more a free man.

Because Christ's payment of the judgment of sin can be evidenced only by His bodily resurrection, then if Christ be not raised from the dead, there is no possible way of knowing that His redemptive work is an accomplished fact. He said He was to be delivered into the hands of sinful men, that they would crucify Him, and that on the third day He would rise again. The first two declarations were fulfilled. If the last has not been fulfilled, He stands convicted of false testimony. He was either Himself deluded in thinking that He was the Saviour and could triumph over death, or else He was a deliberate deceiver. It is His resurrection, the fulfilment of His own prediction, which proves that His death was the all-sufficient sacrifice for sin which He proclaimed it to be.

And thus the believing sinner can say, "My sins nailed Him to the cross. He, the sinless One, took my place and there died under the judgment of God, enduring that divine wrath which should righteously have been poured out on me." But having settled the sin question, God has declared His acceptance of the work of His Son by raising Him from the dead and receiving Him into heaven at His own right hand as the risen, glorified Man.

THE ESSENTIAL FOR VIC- TORIOUS LIVING

"If Christ be not raised, your faith is vain; ye are yet in your sins." All the millions of saintly souls who have testified to their faith in Christ throughout what we call the Christian centuries were utterly mistaken, if Christ did not rise from the dead. But then the amazing thing to be accounted for is this: What was it that wrought such changes in their lives, that turned them from sin to righteousness, that delivered them from worldliness and selfishness and conformed them to the image of Christ? According to the Word of God, it is as believers are occupied with the risen One that they become like Him. Let those then who deny His resurrection try to explain the transforming power of this faith in Him, Who, according to the unbelievers, has no longer any existence.

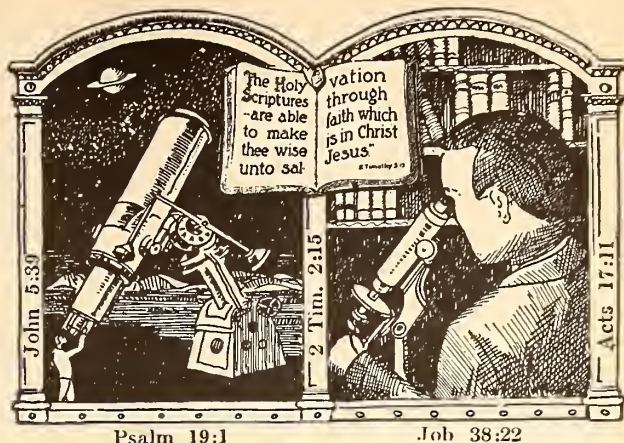
The apostle's conclusion is that if Christ is no more than a master teacher, if He is only a guide, if His instruction is only meant to serve as a light for our pathway through this world, if the Christ who died has not been raised, we who profess faith in

Continued on page 132

Oh, let me know
The power of Thy Resurrection
Oh, let me show
Thy Risen life in calm and
clear reflection;
Oh, let me soar
Where Thou, my Saviour
Christ, art gone before;
In mind and heart
Let me dwell always, only
where Thou art.

—Frances Ridley Havergal

SERIAL BIBLE COURSES



Truth in Type

BY AARON SCHLESSMAN

NOAH'S ARK AS A TYPE OF CHRIST

That the ark built by Noah for the salvation of those who entered is a beautiful figure or type of Christ becomes very evident as one makes a careful study of it and of its purpose.

The world had lapsed into fearful sin, and "God looked upon the earth and, behold, it was corrupt" (Gen. 6:12). The development of evil in this age of conscience culminated in universal corruption and violence. The Lord's long suffering had come to an end, and He at length pronounced the doom of the world. He made known to Noah the secret of His counsels, and gave complete instructions for the making of the ark, which should pass through the flood.

It was to be made of gopher wood and to be pitched "within and without with pitch." The word used for "pitch" (kaphar) is the same as that used elsewhere for atonement. The idea is "a covering." The ark, fashioned according to the direction of God, was a covering for all that were within it from the flood of divine wrath that destroyed the wicked world. "The blood of Jesus Christ" that made atonement is a covering to the guilty from the punishment of their sin and is as perfect safety for those who are "in Christ" as for those who were in the ark. The word of God is pledged, "They shall never perish."

Noah's ark is seen as a type of Christ: FIRST, setting forth God's gracious provision to save from death; SECOND, setting forth the perfection of God's provision; THIRD, the world outside the ark setting forth the result of unbelief.

NOAH'S ARK SETTING FORTH GOD'S GRACIOUS PROVISION TO SAVE FROM DEATH

THE ARK

1. Death threatened all, when the ark was provided.
Gen. 6:5, 7
2. The ark was a God-provided refuge.
Gen. 6:13-14
3. The ark was the only refuge.
Gen. 6:17-20
4. The ark passed through the tempest of water — a picture of judgment.
Gen. 7:11
Gen. 7:17-18
5. The Ark was held in the power of judgment for a period of three fifties.
Gen. 8:3
6. The ark finally rested, and eight persons were rescued by God — a picture of resurrection.
Gen. 8:4, 15, 16

CHRIST

1. Death rested upon all, when Christ came to save.
Rom. 3:23; 5:12
Eccles. 7:20
Rom. 6:23
2. Christ is a God-provided Saviour.
I John 4:10
Rom. 5:8
John 3:16
3. Christ is the only Saviour.
Acts 4:12
John 14:6
I Cor. 3:11
4. All of God's waves and billows passed over Christ — judgment was passed on Him.
Ps. 88:6-7
Ps. 42:7
5. Christ was held in the power of death for a period of three days.
I Cor. 15:4
Acts 10:40
6. Christ is finally raised from the dead on the eighth day (counting from the old week) and all in Him are made alive.
Mark 16:8
I Cor. 15:22

NOAH'S ARK SETTING FORTH THE PERFECTION OF GOD'S PROVISION

THE ARK

1. The ark was the one thing in which they could securely trust.
Gen. 7:10-16

CHRIST

1. Christ is the One in whom we can securely trust.
John 3:15, 18
Rom. 8:1

John 10:28-30
I Cor. 3:11-15

2. All who entered the ark lived.
Gen. 8:15-20

2. All who receive Christ live.
John 5:24
I Cor. 15:22
John 6:40, 51

THE WORLD OUTSIDE THE ARK SETTING FORTH THE RESULT OF UNBELIEF

THE ARK

1. All who remained outside the ark
perished.
Gen. 7:21-23

CHRIST

1. All who reject Christ perish.
John 3:36
John 5:40
I John 5:12

NOAH'S ARK SETTING FORTH GOD'S GRACIOUS PROVISION TO SAVE FROM DEATH

When the ark was provided, death threatened all. God saw the wickedness and corruption of man and decided to destroy him. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . And the Lord said I will destroy man whom I have created from the face of the earth" (Gen. 6:5, 7). When Christ came to save, death rested upon all. Christ came "to seek and to save that which was lost" (Luke 19:10), "For all have sinned and come short of the glory of God" (Rom. 3:23). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "For there is not a just man upon earth, that doeth good and sinneth not" (Eccles. 7:20). And "the wages of sin is death" (Rom. 6:23).

The ark was a God-provided refuge. It was not a plan conceived of and worked out by man. For God said unto Noah, who had found grace in His eyes, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood . . . And this is the fashion which thou shalt make it of" (Gen. 6:13-14). God planned it and gave specific directions for its construction. Christ is a God-provided Saviour. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10). For "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

The ark was the only refuge. "Behold, I," saith the Lord, "even I, do bring a flood of waters upon the earth . . . and everything that is in the earth shall die. But with thee (Noah) will I establish my coven-

ant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee . . . to keep them alive" (Gen. 6:17-20). Christ is the only Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Jesus saith, "I am the way, the truth, and the life: no man cometh unto the Father but by Me" (John 14:6). "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

The ark passed through the tempest of waters — a picture of judgment. But those who were within it had a covering from the flood of divine wrath that destroyed the world of the ungodly. "The fountains of the great deep were broken up, and the windows of heaven were opened" (Gen. 7:11). "And the flood was forty days upon the earth . . . And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters" (Gen. 7:17-18). The waves and the billows might beat upon the ark, but it was made strong to bear them; the windows of heaven were opened and judgment poured down on the doomed world, but neither from above nor from beneath did a drop penetrate to injure the weakest of the living things within. And is it mere fancy that sees in the terrible prevailings of the flood, a figure of the baptism of wrath through which the Lord Jesus passed as our substitute? As in the deluge, so in the death of Christ, all the billows and waves of divine judgment passed over Him Who was "without sin but became sin in our behalf." Oh, the weight of wrath that fell on our blessed Substitute, when He cried, "Thou has laid Me in the lowest pit, in the darkness, in the deeps. Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all thy waves" (Ps. 88:6-7). And again, "All Thy billows and Thy waves have gone over Me" (Ps. 42:7). Judgment was passed on Him: Christ drank the cup, and "all God's billows and waves" passed over the spotless person of the Lord Jesus, when He hung on the cross, and as a blessed conse-

quence not one of them remains to pass over the person of the believer.

The ark was held in the power of judgment for a period of three fifties. "The waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested" (Gen. 8:3). The ark was held in the power of judgment for one hundred and fifty days, or, as stated above, a period of three fifties. Christ was held in the power of death for a period of three days. He died for our sins, "was buried, and rose again the third day" (I Cor. 15:4). "Him God raised up the third day" (Acts 10:40); so Christ was held in the power of death for a period of three days.

The ark finally rested, and eight persons were rescued by God — a picture of resurrection. "And the ark rested . . . upon the mountains of Ararat" (Gen. 8:4). "And God spake unto Noah, saying, Go forth out of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee" (Gen. 8:15-16). The eight persons came forth from the ark at God's bidding, as it were, a risen people in a new creation. Christ is finally raised from the dead on the eighth day (counting from the old week) and all in Him are made alive. Mark 16:8 tells us that Christ was risen from the dead early on the first day of the week; or, counting from the old week in which He was crucified, He was raised from the dead on the eighth day. His resurrection is the pledge of the resurrection of all who are in Him. To each and all He says, "Because I live, ye shall live also." "As in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:22).

So striking is the analogy in this study, that the ark is not only a beautiful type, but it is also one of the definite proofs of the inspiration of the Word of God. For so accurate are the details that the ark becomes a prophecy of the coming Christ, His death and resurrection.

NOAH'S ARK SETTING FORTH THE PERFECTION OF GOD'S PROVISION

The ark was the only thing in which Noah and his people could securely trust. They were to enter the ark "to keep them alive." "They and every beast after his kind, and all the cattle after their kind . . . went in unto Noah into the ark . . . as God commanded him. And the Lord shut him in" (Gen. 7:14-16). Christ is the One in Whom we can securely trust. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. He that believeth on Him is not condemned" (John 3:14, 15, 18).

Continued on page 133

Ecclesiastes and Ephesians

BY CHARLES M. NEAL

Note: The concluding chapter, 14, of this series was printed in the March number by error.

Chapter Thirteen

THE SPOTLESS BRIDE IN FULL ATTIRE

For this ye know of a surety . . .

Paragraph 13; Chapter 5:3-14

"But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful work of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Hath any inheritance in the kingdom of Christ . . .

There is a passage that says, "Try your own selves, whether ye are in the faith: prove your own selves" (II Cor. 13:5). This seems to be the tenor of the whole paragraph just quoted. This epistle coming then, as now, to professing Christians, as well as the true, would not quite fill its place without an exhortation to self-examination. There are many brought into church membership who although they do many things in worship and service to the Lord yet are not really saved persons. There are many things in this day which encourage a profession and church-membership by the unsaved; there is much preaching which is not set to awaken such to their true condition; church discipline is nowhere enforced. Then, just such persons are allowed to believe there is salvation in such membership, or in the observance of ordinances, or

church attendance, or church support. In groups who teach the security of the saint, which we believe to be a most precious Bible doctrine, these unconverted and sinning professors take refuge under such doctrine, and claim present and eternal salvation on some formality done long ago and forgotten, except as a kind of fire insurance policy. There are many such people. John speaks clearly on the subject — whoever lives a life of sin does not belong to God (I John 3:7-10). Paul says that such people have no inheritance in the kingdom of Christ and God. This pertains to men who live lives of sin, not to those who may be "overtaken" now and then in wrong doing (Gal. 6:1).

Let no man deceive you with empty words . . .

No person believing and rejoicing in the strong assurance from the Word of God on the topic of the security of the saint, as touched on in this series, and by many Scriptures not mentioned on the topic, is under any obligation to plead the cause of, or "preach to heaven," persons who live lives of sin and die drunk or are taken away while engaged in evil. The matter of their salvation rests in the knowledge of God. This passage seems to fall into place, at this place, to safeguard the believers from being deceived by empty words on this very subject. And now he comes in with an exhortation to the saints.

Look therefore carefully how ye walk . . .

Paragraph 14; Chapter 5:15-21

"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of the Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ."

Redeeming the time, because the days are evil . . .

"Because the days are evil" demands that we should walk circum-

spectly, and because so much time has been lost already, buy up every opportunity in the effort to redeem the time. Every generation through which the Church passes from Pentecost to the Lord's return, can be aptly described by the term "the days are evil." As the return of the Lord draws nigh — and we believe that we are now on the eve of it — the times are described as "perilous times" (I Tim. 4:1-6; II Tim. 3:1-7; 4:1-4). Up to the coming of the Lord is **man's day in the world** (See margin of I Corinthians 4:3 and context); man's day will grow more evil and the churches more careless until it will be rightly questioned whether the faith is in the earth (Luke 18:8); at such a time there will appear the Antichrist, the beast, or man of perdition; he has a day of his own in the world which is "the consummation of the age" (II Thess. 2:1-12); this will be the world's worst time of trouble, and it is called "the great tribulation" (Jer. 25:30-33; 30:4-11; Dan. 12:1; Matt. 24:21-22; Rev. 7:14). Just prior to, or in the first stages of this great tribulation, the faithful saints — "they that are Christ's at His coming" — will be caught up and saved from it (Luke 21:34-36; I Thess. 4:13-18). This is in the Christian's perspective and not a world converted to Christ. In view of Christ's return — which is "that blessed hope" — we ought to be very careful how we walk before the Lord to testify to a wicked world and reprove the faithless churches and ease-loving, world-courting preachers. These are evil days, and just now 84 per cent of the world's population is engaged in this "global war." "How long O Lord, how long?"

Making melody with your heart to the Lord . . .

The scripturally-informed Christian is no pessimist; he is, in fact, the true optimist, for the Word of God shows a glorious outcome for the world after Christ comes. He does not have to drink alcoholic beverages to drown his troubles, for a better Spirit is his — the Holy Spirit. When filled with the Spirit, one has music in his heart; it is only natural that he should sing psalms and hymns and spiritual songs. The reader should put with this a companion passage, Colossians 3:12-17, and note that in this as one reads the Word of Christ and lets it dwell in him richly, that out of such heart enrichment comes the song. In our Ephesian passage song comes out of the fulness of the Spirit. Full of the Word and full of the Spirit,

If this earth could but have its mantle torn away for a little while, if the green sod could be cut from it, and we could look about six feet deep into its bowels, what a world it would seem! What should we see? Bones, carcasses, corruption. And you would say, Can these bones live? Can they start up? Yes! "In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised." He speaks: they are alive. See them scattered! Bone comes to His bone. See them naked! flesh comes upon them. See them lifeless! "Come from the four winds, O breath, and breathe upon these slain!" When the wind of the Holy Spirit comes, they live; and they stand upon their feet an exceeding great army.

—Spurgeon

no one has any desire for getting full of wine, wherein is riot. There is no indication in text or context that either of these passages envisions more than a personal performance—singing alone, to one another, or to others, or for the sheer joy of heart as in James 5:13. Congregational singing in the public worship of the church is certainly permitted as an expression of praise to God, but nowhere since Pentecost is it authorized as an act of public worship. So far as the Scriptures testify, group singing was nowhere practiced in the churches in New Testament times; the only place of group singing mentioned is by Paul and Siles in the prison at Philippi (Acts 16:25). Making music, either vocal or instrumental, for the purpose of attracting the unsaved to a place of meeting is unknown in the New Testament. We are not speaking against the practice of congregational singing, but we do want it to be known that it rests in grace, and is the outgrowth of joy, and therefore does not rest on any "law of worship," for worship — the public worship as at the present day — rests in grace and not in law; for we are not under law but under grace (Rom. 6:14). The word "melody" in the text indicates a single voice rather than many — a solo, rather than congregational singing (I Cor. 14:15, 26).

That He might present the Church to Himself . . .

Paragraph 15; Chapter 5:22-33

"Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the Church, being Himself the saviour of the body. But as the Church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should

be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his wife loveth himself; for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the Church; because we are members of His Body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I speak in regard of Christ and of the Church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband."

A glorious church, not having spot or wrinkle . . .

"The Church, which is His Body," does not have spot or wrinkle or any such thing. But this is an **imputed** standing which rests wholly in the work of Christ and applies only to the Church which is His Body. As for "the churches," the local assemblies, not one of them can so qualify, for they hold within them mere professors as well as the saved. There is coming a time, however, when the imputed standing shall be the actual state of the church as well. This will never be true of the Body while forming, growing and increasing; when completed it will then be presented to Christ as Bride and as the Bride will be actually "a glorious church . . . holy and without blemish." And "The Spotless Bride in Full Attire" will not be seen until the wedding day. It is that time to which we look forward in this lesson. There is involved in the discussion of this topic the relationship of husband and wife. The discussion of this phase connects directly with chapter 4:12-16. There were the several parts making the **increase** of the body. The "unto" seven times denotes movement in the direction of a goal. In this chapter we reach the goal. The body is joined to the Head, and the pure and espoused virgin (II Cor. 11:2) becomes Bride (Rev. 19:1-8) and ever after is "the wife of the Lamb" (Rev. 21:9).

The two shall become one flesh . . .

For the relationship of husband and wife Paul goes back to the very first pair of human beings. Verse thirty-one is almost an exact quotation of Genesis 2:24. The passage in Genesis should be read and studied. By a little notice it is easily seen that getting a wife for Adam consisted of two stages. Adam existed **alone**, which was not "good" for him; and God said "I will make him a help meet for him." Then came the stage of the forming of the body of Eve. When completed, God "brought her unto the man," and she was presented to Adam as his wife. Eve was taken out of Adam; this was the first stage; Eve was presented to Adam as wife and was ever after his wife. She bore his name — wo-man because of her origin; she becomes Mrs. Adam because she was married to him. One day, evidently in the absence of Adam, Eve did that which would cause her death, and Adam was in a bad way because death would leave him alone in the world again. Adam must have concluded that he would rather die than to lose Eve. Eve had been **deceived** into sin, but Adam did his sin with his eyes wide open (I Tim. 2:14-15). Adam loved Eve enough to die for her that he might die with her, but he could not die in her stead. Both went out of the garden together, or rather, God "drove out the man" and Eve followed; why should she not follow a man who loved her enough to die for her?

Christ also loved the church . . .

Yes, following the analogy, Christ also loved the Church and died for her. He was holy and without sin and could and did die in her stead; He saved her from the consequences of her sin by dying in her place; she died in Him when He died. Here you have a half of the Gospel. The other half is that God raised Him from the dead and in His resurrection she was also raised. The calling of the Bride was telling her about it, and when told she accepted His work and was thus justified by faith, and as justified, she was "accepted in the Beloved" (Eph. 1:6, A.

V.). The two parts of the one Gospel may be seen in the following passages: Romans 4:22-25 and 5:1 and II Corinthians 5:14-21. Christ died for all; therefore all died (II Cor. 5:14). When Christ was dead, all were dead in Him. All could be saved by accepting what Christ did for them, and as far as the Church is concerned, she has accepted that. In this way the body of the Church was taken out of the body of Christ on the cross. One by one they accept it; some time the last member will be in, and the Body will be complete and the first stage will be past. The marriage of the Lamb is ready.

And his wife hath made herself ready . . .

The readiness is an attainment. In the Lily Song — a song celebrating the King's marriage (Psalm 45)— it is said of the Bride. "Her clothing is inwrought with gold. She shall be led unto the king in broidered work." In the wedding announcement it is said, "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." The salvation of the Bride we have noted is wholly of Him. The attire of the Bride is made possible to her by the work and power of the Holy Spirit. It is the **attire** we are to examine in this section. The Church was long ago sanctified — that is, set apart to her position (1:4-5); but she is being made ready in this present dispensation. Before she can occupy her place as wife of the Lamb, she must be cleansed. This cleansing is said to be done "by the washing of water with the Word." We believe this cleansing does not so much refer to the "laver of regeneration" (Titus 3:5) as it does to the daily walk, in the same sense as John 13:10. The word of Christ cleanses, and because it cleanses it looks back in our passage to the laver where the priests washed daily in preparation for service (Exod. 30:17-21). In place of the Bride's living in sin as in the paragraphs preceding this (4:25 to 5:21), she must be daily cleansed and adorned with good works. Since her position means so much, her daily life must be constantly groomed. Here is where the fulness of the Spirit comes in. Because of her position she should be happy; here is where her songs come in. Her final making ready at the judgment seat of Christ demands holy living here (II Cor. 5:10).

Husbands and wives . . .

The relationship between husband

and wife should be clearly known and carefully observed in order that a clear channel for prayer be kept open (I Pet. 3:7). At one time the two were given dominion on an equal basis — "and let them have dominion" — without distinction, it would seem from Genesis 1:26-28. Then came the deception and sin by Eve; Adam played the part of a man in choosing to die with her, for as yet no grace was known. Adam must have said, "I know God; He is good; He will find a way out." and with a full knowledge of sinning, he partook of the fruit. God did find a way out, but it was a costly one. The death of the first lamb, to clothe the sinning pair, was the first grace and pointed to the cross as man's way out. Because of the sin, woman was made subject to man (Gen. 3:16; I Tim. 2:8-14). If the man will love his wife as much as Adam loved Eve, it will not be hard for modern Eves to obey their husbands. These matters are more serious than they are generally taken to be. The Adams have abused their headships and the Eves have retaliated — but with it all the Word of the Lord still stands.

Children and parents . . .

Paragraph 16; Chapter 6:1-4

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord."

Provoke not your children to wrath . . .

Just two things are said to children in the Lord: (1) a reason is given for this sound advice — "for it is right;" (2) a promise is given for obedience — doing well and living long. Such children may find demands from parents sometimes unreasonable, but it is better to suffer wrong than to disobey God (I Pet. 4:14-16). Christian parents should study the meaning of two words in this text: (1) "provoke not" (also Colossians 3:21) — it means do not stimulate or elicit anger, and this is done in many ways, without good reason, and often with bad results; (2) "nurture them" — this means to train, educate, and discipline. Please notice that it never means **to fight**. If the training is begun in time and conducted in the right spirit, it will never mean that an adult is fighting

a child and overcoming it from sheer power and to no profit.

Servants and masters

Paragraph 17; Chapter 6:5-9

"Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. And, ye masters, do the same thing unto them, and forbear threatening: knowing that He who is both their Master and yours is in heaven, and there is no respect of persons with Him."

Ye masters, do the same things unto them . . .

After having told the servants how to act toward the masters, he turns around and says, "And, ye masters, do the same things unto them." With this we learn that there is one common ground on which we stand before God. Grace makes it that way; human standing in society or human merit are all left behind in His presence. The slave and his master have a place in that glorious Church without spot or wrinkle, and the one is no more honorable than the other, for they both rest wholly on the blood and are "accepted in the Beloved." It will be a grand thing, when on our settlement day in heaven, the white and black and yellow and brown and red; the rich and poor and high and low; the halting and eloquent alike shall join in one common choir and — well, here is the report written in advance for our encouragement: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us unto God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." . . . "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing . . . "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."--I PET. 1:3

The Number Nine in Scripture

THE NUMBER NINE IN SCRIPTURE

The number nine in many respects is a most remarkable number. Nine is the number of judgment, and it stands connected with final things. It marks the end and issue of things in relation to man — the judgment of man and all his works. There are not many occurrences of the number nine in the Scriptures; however, the significance of the number is unmistakable.

The judgments of God are enumerated in nine particulars in Haggai 1:11:

1. "And I called for a **drought** upon the **land**"
2. "And upon **mountains**"
3. "And upon **corn**"
4. "And upon **new wine**"
5. "And upon **oil**"
6. "And upon that **which the ground bringeth forth**"
7. "And upon **men**"
8. "And upon **cattle**"
9. "And upon all the **labor of the hands**"

It is no mere accident that NINE particulars are indicated in this prophecy of judgment. That the judgment is ninefold, seems to indicate that it is thorough and complete.

In the days of the Judges when Israel sinned against God, He turned them over to the Canaanites to be judged for their sin. Sisera was the captain of the Canaanites, and he came upon the Israelites with NINE hundred chariots of iron (Judg. 4:3).

Hosea reigned over Israel NINE years. In the NINTH year the king of Assyria took Samaria and carried Israel away captive (II Kings 17:1, 6; 18:10).

It is also significant that in the NINTH year of the reign of Zedekiah, king of Judah, Nebuchadnezzar came to lay siege upon Jerusalem (II Kings 25:1). Thus, the judgment of both Israel and Judah took place in

BY THE EDITOR

the ninth years of their respective kings. Is this a mere accident that NINE is connected with the judgment of both Israel and Judah? Did it just happen that way, or does nine really have significance of judgment? We believe that this number as it is used in Scripture really stands connected with judgment.

Among the feasts observed in Israel was the Day of Atonement. This commemorated the Passover, and it was observed on the tenth day of the seventh month. It was an unusual festival in that the sins of the whole year were expiated. The children of Israel were commanded to "afflict" themselves — that is, to practice self-examination and self-judgment preparatory to this day in which their sins would be atoned. On the ninth day, or the day preceding the atonement, they were commanded to "afflict," or judge themselves (Lev. 23:32).

The word "abusses" (translated bottomless pit, abyss, deep) occurs NINE times in the New Testament. This will be the place of final judgment, the final abode of the wicked.

There is a ninefold description of Christ's second coming to judgment (Rev. 19:11-16):

1. He is seated on a white horse (vs. 11)
2. His eyes as a flame of fire (vs. 12)
3. On His head many crowns (vs. 12)
4. His threefold name
Faithful and True (vs. 11)
The Word of God (vs. 13)
KING OF KINGS, AND LORD OF LORDS (vs. 16)
5. His vesture is dipped in blood (vs. 13)
6. The armies of heaven follow Him (vs. 14)
7. A sharp sword out of His mouth (vs. 15)

8. He shall rule with a rod of iron (vs. 15)

9. He treads the winepress of the wrath of God (vs. 15)

In the judgment scene which follows there is a ninefold classification of things which will be judged. It is called the supper of the great God (Rev. 19:17-18). The fowls of the heavens are bidden to come and feast. Those to be feasted upon are as follows: (1) kings, (2) captains, (3) mighty men, (4) horses, (5) riders, (6) free, (7) bond, (8) small, and (9) great.

Thus it is seen that the number NINE holds its significance in both Testaments, and that significance is JUDGMENT.

When our Lord Jesus hung upon the Cross, darkness came over the world from the sixth hour until the NINTH hour. At about the ninth hour He cried out, "My God, my God, why hast Thou forsaken Me" (Matt. 27:46). This cry of isolation and desolation was unanswered, but we know the answer to it. Christ was receiving and bearing to the full judgment that was due our sin and sins. Standing by the Cross, we hear His answer, "It is finished." Eternity only will suffice to explain the mystery of His passion, but this we know: He suffered in our stead. The pains of hell that were our portion got hold upon Him. Because He passed through the darkness, we pass into the light of heaven. He dealt with all that which had separated man from God. His death was a judgment-death. He took our position and the consequence of our sin. He was cast out of God's fellowship momentarily in order that we might be received into God's fellowship. He endured the hiding of God's face in order that we might bask in the light of His face forever. He was forsaken for a time in order that we might be accepted in the Beloved and made nigh unto God forever. And this stroke of judgment — this divine forsaking — was at about the ninth hour.

During one of the European wars a soldier who was wounded managed to crawl away to his tent. When he was found he was on his face. Beneath him was the Bible, and on its open pages his hand rested. When his hand was lifted it was found to be glued by his life's blood to the Book. The letters of the page were printed upon his hand thus: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." It was with this verse on his hand that he was laid in the grave.

ABRAHAM'S VINEYARD

Similarities between Moses and Jesus

BY FRED KENDAL

The present world conflict wherein we find ourselves engulfed has made American people more world-conscious than we ever were before. Geography has come alive in many circles where it formerly stirred no interest. Cities and districts, mountains and rivers of which we have never heard before have become familiar as we envision our soldier boys wading through waters and climbing up steepes that were foreign to our knowledge. Problems of nations across the globe have been dumped on our doorsteps as the international tangle ensuant with our war effort has been brought home to us. Foreign postmarks have become welcome signs in the hand of postmen as they have called at many of our doors. This world-consciousness has brought with it a world-interest. We have realized that we have to live with folks, that we can't put up a wall of isolation to our fellow-sufferers. We can't build a "nest away in the west and let the rest of the world go by." Our world effort has given a world interest to those who still have a heart for humanity. Nations have been brought closer together, Greece's difficulties have come into the spotlight, Polish aspirations have become common knowledge, and the plight of Jewish refugees has touched the compassion of thousands. Committees have been set up to alleviate the distress of sufferers in war-ridden lands and plans are under way to help feed starving peoples. Interest in others has developed into a sense of responsibility. Being brought smack up against the problems of our neighbor-nations, many of us have been awakened to the difficulties that lie in the way of our understanding each other. In times of stress and strain, it is often the case that misunderstandings and obstacles are magnified and points of agreement are minimized, and so true statesmen today are seeking to find ways and means whereby they can enlighten people as to the similarities in their dreams and ideals. It is true that when the common people really get together, they discover that they are much closer to each other in spirit than they ever dreamt they would be.

I want to draw your attention this morning to the lives of two men whose histories are basic in the story of human progress — Moses and Jesus. One was the great law-giver, whose Ten Commandments and the laws that accompanied them gave the foundation for righteous administration and personal contact the

world around. Legal authorities tell us that the laws of Moses were basic in the legal structures that determine the carrying on of normal life in all civilized countries. Jewish people the world around look to Moses as their great exemplar and have sought to build their teachings and ideals upon his five books. Christian people base their faith on the life and death of Jesus. His life, His words, and the purpose for which He died have made hope and love spring up in the breasts of countless thousands who trust in Him. Yet there is an affinity between Moses and Jesus which, if it were understood by Jew and Gentile, would be a means of bringing them together in a bond that would result in untold blessing to men.

Moses and Jesus both had inauspicious beginnings. Both of them were projected to prominence in infancy. At their birth their lives were both endangered by the decrees of pagan rulers. Moses was hidden in the bulrushes for fear of the destruction by Pharaoh's edict. The arrival of Pharaoh's daughter put the spotlight on the infant and yet in a wonderful way God used the strange meeting to provide protection and a life of preparation for the child of destiny. Jesus was born in a manger but lifted into the public eye by the quest of the wise men who came to Bethlehem seeking the Messiah King. His life was endangered by Herod's dictum which caused the slaughter of the innocent babes in Bethlehem. Moses was saved by the whim of a princess; Jesus was saved through the warning of an angel in a dream.

Both Moses and Jesus made supreme acts of renunciation. Moses turned from the appeal of a palace-life, the promise of a career heeled with luxury, the glamour of a Pharaoh's fame and power. He chose the lot of a slave-ridden race, the portion of a despised people, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Jesus renounced heaven's glories and earth's comforts. He refused the praises of men and the applause of the populace. The New Testament tells us that when the crowd laid hands on Him to make Him king, He would have no part in their material aspirations. In lowliness and humility, He gave His life as a servant to the masses, feeding the hungry, healing the sickly, and comforting the forlorn.

Moses and Jesus both experienced

the rejection of their own people because of the very love which they offered to them. When Moses sprang into the center of an episode of suppression, seeing an Egyptian beat up an Israelite, he thought that his defense of his people would captivate their hearts; but to his dismay they spurned him, and his slaying of the Egyptian was made known to Pharaoh through Moses' own people. In other words, Moses was betrayed by his own people. Jesus' experience was similar to that of Moses. He also offered Himself to His people; He refused the admiration that would make Him a king; but He sought the trust that would link the people to Him in a kinship of righteousness and truth. His love was also spurned, His truth was rejected, and He was delivered over to the Romans for crucifixion. "He came unto His own and His own received Him not." His tragic parting with His own people left them with the words, "Behold, your house is left unto you desolate. Ye shall not see Me again until ye say, Blessed is He that cometh in the name of the Lord."

Moses demonstrated his authority as a prophet before his people and the Egyptians by the miracles which he performed. These miracles increased until they brought about the liberation of the people of Israel. The death of the firstborn in Egypt on the night of the passover climaxed the wonders that authenticated his cause. Jesus also demonstrated His authority by the miracles which He wrought. The New Testament record tells of the different spheres that were responsive to His command: the mineral elements, when He turned the water into wine; the winds and waves subsided at His behest; the fig tree

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shriveled after He spoke; the fish appeared with a coin in its mouth when needed for taxation purposes; the rooster crowed when Peter denied his Lord; the untamed ass became submissive to the disciples when needed for their Master's entry into Jerusalem. Jesus pointed to His miracle works when John questioned whether He was the expected Messiah.

Moses and Jesus both brought in a regime of moral administration. Moses enunciated principles of conduct and established laws for the regulation of life. Domestic codes, economic guides, and sanitary provisions were among the many benefactions which he brought to mankind. They are the basis of righteous legislation throughout the world. Moses recognized man's inability to keep the law perfectly, for no sooner had he spoken the commandments than he instituted a system of sacrifices, as the provision whereby fallen men could secure and retain the favor of God. The sacrificial system given by God to Moses taught the Israelites two basic truths. The first was that the law which man had received came not as a means to justify him; it could not but result in his condemnation. No sinful man had ever kept or could ever keep the law perfectly, and the words of Holy Writ were, "Cursed is every one that continueth not in every point of the law to do it." The second truth it taught was that God had provided a way other than through failing human effort — even the presentation of a Substitute. The lamb as it was slain spoke of that other way which God would accept from those who were totally unable to keep the law. It was a picture-promise.

The course of human history has seen the destruction of the Jewish temple, the termination of the Levitical priesthood, and the end of Jewish sacrifices. The main provision which Moses gave to man to take care of his failure in the law has ceased. Is Moses discredited? Were his instructions just of a temporary value? Is there no royal road whereby we law-breakers can find favor and comfort through contact with our Maker? Moses himself realized that the time would come when a new administration would be ushered in. He looked forward to the rise of another prophet who would make a permanent provision for seekers after righteousness. His words were, "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, like unto me. Unto Him shall ye harken." This is found in the eighteenth chapter of the fifth book of Moses. Again he quotes the word of the Lord, saying, "I will raise them up a Prophet, from among their brethren, like un-

to thee, and will put My words in His mouth, and He shall speak unto them all that I shall command Him." The Word of God spoken through Moses was committed to stone; but the Word of God to come through the Prophet like Moses should flow directly from His lips. Jesus was not only similar to Moses. He was linked to Moses. He was the substance of Moses' dreams. He brought reality to Moses' expectations. Moses' sacrifices were temporal, his tabernacles perishable; his own longings proved futile, for he himself could not enter the promised land because he broke his own law. His people failed to obey his commandments; so the sunset of the Mosaic regime brought the dawn of the Messianic Person. Jesus was the Prophet like unto Moses of Whom Moses spoke. As the temple was destroyed, the sacrifices ended, and the priesthood terminated, the per-

son of Jesus emerges. He obeyed the law of Moses perfectly, wherein the lawgiver himself failed. He said, "I came not to destroy the law but to fulfill it." That is, to fill it full. He gave Himself as a substitute for the sins of mankind — not a changing succession of animal sacrifices, but a perfect life offered on our behalf. He satisfied the demands of the law for the punishment of transgressors so that without a sin to our charge we true believers can enter the company of God. In His holy presence we can enjoy the truth and love that are the foundations of the universe. Moses' immediate goal was the promised land for his people Israel. This he did not enter, but God had something better for him through the Prophet like unto Moses, Messiah Jesus. He had an eternal fellowship for him, to be shared not only with his people Israel but by true believers from all nations of the earth.

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D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Miss Dorothy Reich ('39) says she enjoyed her trip to Africa, but she is glad she does not have to travel again for five years. She is adjusting to her new surroundings and loves it. Miss Reich is a missionary under the Berean African Missionary Society.

Miss Louise Jackson ('41) sends word, "Am having a wonderful time here. The classes are times of real blessing." Miss Jackson is attending the Child Evangelism Institute in Dallas, Texas.

Mr. and Mrs. William Swihart, 930 Lincoln, Jackson, Michigan, are the parents of a baby daughter, Mary Elizabeth, born January 28. Mr. Swihart is a former student of the Institute.

Rev. and Mrs. T. Agatsuma announce the arrival of a son, Calvin Hitoshi, born February 18. Mrs. Agatsuma (formerly Mary Takamine) is a graduate of the class of 1933.

Rev. Joseph J. Edwards ('35), Rev. Ivan E. Olsen ('36) and Mr. Marlin Olsen (former student) were among the guest speakers at a Bible Conference recently conducted at the Omaha Bible Institute.

Rev. and Mrs. Clyde Shaffstall have a baby girl, born December 30, 1944. Her name is Sharon Ruth. Both Mr. and Mrs. Shaffstall are former students.

A Denver Bible Institute alumni banquet was held February 8 at the Lawson W. M. C. A. in Chicago, Illinois. A number of the alumni and former students had gone to attend the Moody Founders Week Conference, and so were able to get together for a time of reunion and fellowship. Those attending the banquet were: Rev. Elmer Seger ('33) and Mrs. Seger (former student), Rev. James Hanson ('42) and Mrs. Hanson (former student), Rev. Marlin Olsen (former student), Rev. M. R. Kronquest ('37) and Mrs. Kronquest (former student), Rev. Louis Arkema ('37) and Mrs. Arkema, Rev. Leland McClellan ('39) and Mrs. McClellan (former student) and son Richard, Mrs. Fern Houston Neal ('42), Miss Ruth Wood ('37), Rev. and Mrs. Ralph Hone, and Miss Carolyn Strabel (now a student). Everybody had a good time looking at pictures and talking, but the thrill of the evening was a telephone call from Rev. Sam Bradford, President

of the Institute, stating that the Denver Bible Institute was to become chartered as a college.

Rev. Roy R. Boese ('27) has been accepted as an evangelist under the Fuller Evangelistic Foundation. We quote from a letter: "Mr. Boese just completed two days at Elmer Wilder's church in Imperial Valley. At the young people's banquet and meeting five young people confessed Christ, as their Saviour, and two more came back to the Lord. At his first evangelistic meeting under the Fuller Foundation at Dale Satterthwaite's church near Alhambra the Lord used him too, in saving three young men. Seventeen children made decisions for Christ in the one afternoon children's meeting. They have another meeting lined up for him at Adalanto, March 4 to 18."

We are very happy to hear of the way God is using Mr. Boese.

Recent visitors at the Institute were Rev. Arthur Bailey ('44) and Mrs. Bailey (former student) of Campo, Colorado, and Rev. Clyde Shaffstall (former student) of Fruita, Colorado.

Final payment and cancellation of the debt incurred by the Presbyterian Church of Littleton, Colorado, has been announced by Rev. Maurice Dametz ('22), pastor.

The building of the church brought

about the debt of two mortgages, one to the Board of National Missions, and the second to Mrs. Edwin C. Sterne. The unpaid balance of this latter mortgage was remitted upon the death of Mrs. Sterne. The Board of National Missions took into consideration the financial condition of the church membership, and offered to reduce the amount of the principal dollar for dollar, with any amount raised by the church itself, and to cancel the interest, which was quite a sum in itself. So to raise the money needed, 140 "wee cans" were passed out, and each person holding a can would drop in a penny a meal. These cans were picked up every six weeks and were found to contain around \$300.00 each time. The "wee cans" were opened thirteen times before the church's share of the principal was received. We praise the Lord with the Littleton Presbyterian Church and Mr. Dametz for the clearance of this debt.

Miss Evelyn Lundberg (who was a student this year) became the wife of Mr. Ray Haldeman on February 24, in Albin, Wyoming. We wish you God's richest blessings as you go through life together.

Dean Lapp spoke at a Bible conference in Iliff, Colorado, where Rev. Paul Seanor is pastor. Mr. and Mrs. Donald Howells (students) went along and testified for the Lord. They also had opportunities to speak about the school.

If you have engaged in any activities that would be of interest to the alumni members of the Institute and to other "Grace and Truth" readers, please send it in.

NATIONAL JEWISH MISSIONS

IT HAS BEEN USED BY GOD for the salvation of Jewish souls in Europe and on this continent. During this time of war our witness is continuing among Europe's Jews through national workers. We heard recently from one of them in Roumania: although a Jew, God marvelously preserved his life.

Pray for funds that we may hasten to the aid of distressed Jews in Europe as soon as possible with material relief and the gospel. Pray with us for more missionaries for North America and Europe. As we reach the Jews today, we find an extraordinary need and opportunity among them. Now is the time for every child of God to give, and work, and pray for the salvation of Jewish souls.

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BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

THE JOY OF THE LORD "GREAT JOY"

"The joy of the Lord is your strength" (Neh. 8:10).

- I. The sight of the guiding star caused great joy
Matt. 2:10
- II. The birth of Christ caused great joy
Luke 2:10
- III. The sight of the empty tomb caused great joy
Matt. 28:8
- IV. The sight of the risen One caused great joy
Luke 24:52
- V. The reception of the Gospel caused great joy
Acts 8:8
- VI. The news of many conversions caused great joy
Acts 15:3
- VII. The manifestation of practical love caused great joy
Philem. 7

—T. B.

SEEING JESUS

- I. The Crucified One
We would see Jesus
John 12:21
- II. The Raised One
They saw Jesus
I Cor. 15:6
- III. The Crowned One
We see Jesus
Heb. 2:9
- IV. The Coming One
Every eye shall see Him
Rev. 1:7

—J. M. H.

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WHAT IS A REVIVAL?

I. What does revival mean?

1. Not a series of meetings
2. A reanimation of that which is already alive
Ps. 85:6; Hab. 3:2

II. When are revivals needed?

1. When there is declention
Neh. 1:2-5
Neh. 4:6
2. When there is depression
Ps. 42:5-11
3. When there is descension
Jer. 2:11-13
4. When there is desecration
II Chron. 29:5-7

III. How are revivals promoted?

1. By consecration
Rom. 12:1
2. By association
Heb. 10:25
3. By renunciation
II Cor. 4:2
4. By determination
I Cor. 2:2

5. By humiliation
II Chron 7:14

6. By coordination
Acts 2:42-47

IV. When may a revival be expected?

1. When there is concentration
Jer. 29:13
2. When there is introspection
Ps. 139:23-24
3. When there is cooperation
Neh. 4:6
4. When there is expectation
Ps. 62:5
5. When there is confession
Neh. 1:6

V. What are some of the results?

1. The destruction of idols
II Chron. 15:8
2. The preaching of the Word
Ps. 51:12-15

—C. E.

SENTENCE SERMONS

PICKED UP HERE AND THERE

Life is too short and eternity too

Continued on page 133

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HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

Jesus rode a colt on which man had never sat before; a week later He lay in a tomb in which no man had ever lain before; and at the end of three days He broke the bands of death that no man had ever done before. His "triumphal entry" was but a passing dream, but His triumph over death is as eternal as God Himself — He is alive forevermore. —Selected

JESUS DIED FOR ME

Alex Ritchie

On the sands of time are footprints
Of the millions gone before;
Some are blurred by life's long story.
Others linger by the shore.
But Example's blessed story
Reaches one great climax here;
And for me the Lord of Glory
Once a crown of thorns did wear.
JESUS DIED FOR ME.

Jesus' LIFE can never save me
From the guilt and doom of SIN.
And "according to His mercy"
Is the door where I go in.
Trusting only in the merits
Of that precious healing flood:
Flowing freely for the sinner
Trusting in the cleansing blood.
JESUS DIED FOR ME.

In the coming day of glory
When He brings me safely HOME,
This shall be the deathless story
Of the saints around the throne—
Worthy is the LAMB victorious
Once on earth for sinners slain;
Sing His praises loud and glorious
Sound triumphant this refrain,
JESUS DIED FOR ME.

"ABUNDANT BOOK"

Instead of a ration book, the believer carries an "abundance book" and discovers that the more abundant life given him by the Lord Jesus is a life of superlatives.

When he prays, he is assured that the Lord is "able to do exceeding abundantly above all" he asks or thinks.

When he suffers, he is comforted with the knowledge that his suffering worketh for him "a far more exceeding and eternal weight of glory."

As he sows the "good seed"— the Word of God — he knows that the results shall be some thirty fold, some sixty fold, and some an hundred fold.

And he is aware that his future is to be "with the Lord"— where there are fulness of joy and pleasures forevermore. —"Now"

WHICH CHRIST?

A very learned man once said to a little child who believed in the Lord Jesus, "My poor little girl, you don't know whom you believe in. There have been many christs. In which of them do you believe?"

"I know which one I believe in," replied the child. "I believe in the Christ who rose from the dead."

—"Christian Reader's Digest"

A PRINCE AND A SAVIOUR

A Hindu woman discovered that she was a great sinner and that God is holy and cannot pass by sin. She often said, "I need some very great prince to stand between my soul and God."

After a little while she heard that the Bible contained the account of a Saviour who died for sinners. So she asked a pundit to read the Bible to her. He began at the first chapter of Matthew, and as he read the list of names in the genealogy of Christ, the woman thought, "What a wonderful Prince this Jesus must be to have such a long line of ancestors." And when the pundit read, "Thou shalt call His name JESUS: for He shall save His people from their sins," the woman exclaimed, "Ah, this is the Prince I want! This is the Prince I want!"

—"Gospel Stories for the Young"

PRAYER ENDS A CHURCH FEUD

I was once in a church where there was a deadly feud between certain members and officers, and it was so bitter that the opposing parties would not even sit on the same side in the prayer-meeting room. After eighteen months of strenuous endeavors to heal the sore and get the contention out of the way, I said to the Lord, "Thou hast put me here, and Thou art bound by Thy promise to stand by me. Now I have sought to remedy this difficulty, and I cannot, and I find this conflict facing me every way, and these antagonists have arrayed themselves against each other like hostile forces; now, Lord, either heal the breach, or remove out of the way the real offenders." From the day I offered that prayer not one of those offenders ever darkened that church door. —Arthur T. Pierson

Concluded on next page

THE Prophetic WORD

by the Rev. G. P. Raud, Bible teacher and president of the American Bible Institute, who has conducted Bible research for forty years.

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THE BOLSHEVIST'S "TRIUMPH"

In a large public assembly hall in Moscow a public lecture was given by Comrade Lunatscharsky attacking the "obsolete faith." The address seemed successful, and the lecturer was so confident of himself that he closed his address by inviting discussion of his theme, but stipulating that no speaker was to occupy more than five minutes.

There came forward a young priest with a close-cropped beard, of homely appearance, shy and awkward — a typical village priest.

Lunatscharsky looked down at him scornfully. "Remember, not more than five minutes!"

"Yes, certainly. I shall not take long."

The priest mounted the platform, turned to the audience, and said: "Brothers and sisters, Christos Woskresse! (Christ is risen!)" This was the solemn Easter greeting exchanged by all on Easter night.

As one man the great audience answered: "Woistinu Woskresse! (Verily, He is risen!)"—Condensed from "The Sunday School Times"

CLING TO THE RISEN ONE

"Behold I am alive for evermore" (Rev. 1:18).

The resurrection life — how absolutely safe and secure! We sometimes hear the expression, "Cling to the cross." How much better would be, "Cling to the Crucified," or, better still, "Cling to the Risen One." Yet this clinging on our part implies some uncertainty. Suppose I let go. I may do so! Then, what will become of my safety? How insecure my condition after all! How far more comforting the divine assurance, "Your life is hid with Christ in God." Or, consider the words of the inspired apostle: "Christ, Who is our life." If Christ die, then we shall perish — not otherwise. And He says, "Behold, I am alive for evermore." Here, then, is absolute safety for every one "in Christ."

—"King's Business"

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—L.C.L.

Living, by Dr. Norman B. Harrison. Price, cloth, \$1.00. 160 pages. The Harrison Service, 3112 Hennepin Ave., Minneapolis 8, Minn.

A book of Christian culture that should be in every Christian home. The author is well known as a pastor, Bible teacher, and conference speaker. It fits childhood, youth, and grown-ups. It will be especially helpful to use at the family altar. Its opening sentence is well worth repeating: "Some one should have written this book twenty years ago to save shipwrecks and spare heartaches."

Christian Dialogs and Recitations, by C. Kuipers. Price 60c, paper. Zondervan Publishing Company, 847 N. Ottawa Ave., Grand Rapids 2, Michigan.

An excellent book which fills a distinct place. To those who wish to put on really true Christian programs, here is just the book you are looking for.

What Every New Convert Should Know, by John H. Bostrom. Price, 10c. May be ordered from the author, 450 Avenue 64, Pasadena 2, Calif.

This is a splendid little book to place in the hands of the new convert. It deals with the young convert's problems of doubt, temptation, questionable pleasures, etc. It is full of instructions for Christian growth.

Treasure Untold, by Keith L. Brooks. Price, 50c. American Prophetic League, 4747 Townsend Ave., Los Angeles 41, Calif.

This book consists of a cross reference study of both the books of Ephesians and Colossians. It is one of a series of studies by the same author. It is well adapted for use of Bible classes. We recommend it heartily.

The Royal Albert Campaign, 1944. Published by Pickering and Inglis, Glasgow, Scotland. Paper, \$1.25; cloth, \$1.50; 176 pages.

Selected addresses from six different conference speakers in the Faith for the Times conference which was held in Royal Albert Hall, London. A wide variety of inspiring subjects is covered.

Our Eternal Home, by J. Adamson Finlay. Published by Pickering and Inglis, Glasgow, Scotland. Price, paper, 35c; cloth, 60c.

A very enlightening and comforting book on the subject of heaven.

Biblical Prophecy, Fulfilling and Unfulfilled, by Keith L. Brooks, D.D. American Prophetic League, Box BB, Eagle Rock Station, Los Angeles 41, Calif. Art stock cover; 94 pages; 50c.

This is a valuable contribution to the literature dealing with prophetic subjects. It consists of a collation of the Scripture passages on the principal themes of prophecy.

God's Peace Plan, His Coming King by William A. Thomson, Pickering and Inglis, Glasgow, Scotland. Cloth, 75c.

An excellent book on prophecy. Chapters which deal with the Antichrist, the Great Tribulation, the times of the Gentiles, Armageddon, the judgment seat of Christ, the millennium, millennial conditions, the new heavens and earth. Very practical and instructive.

Gil Dodds, The Flying Parson, by Mel Larson. The Evangelical Beacon, 4211 Hermitage Ave., Chicago 13, Ill. Cloth, \$1.25.

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Continued on page 133

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The Hebrew Monarchy at Its Height

Second Quarter, Lesson 6, May 6

Lesson: I and II Samuel; I Kings 1-11

Lesson Text: I Kings 7:51; 8:1, 14-15; 9:1-7, 26; 10:22-29; 11:4, 11

Devotional Reading: Psalm 122

Golden Text: "Blessed is the nation whose God is the Lord" (Psalm 33:12).

LESSON EXPOSITION

A survey of the history of the nation Israel at its greatest height, under Solomon, presents us an example of the blessings and glory that at all times might have been Israel's had they walked pleasing to God; and it also presents to us a picture of that glory that will be theirs when David's greater Son sits on the throne of David and rules the world.

I. THE DEDICATION OF THE TEMPLE

I Kings 7:51; 8:1, 14-15

Though we have above indicated our section heading as the dedication of the Temple, we really only touch on a part of this service in the verses assigned.

In the last verse of chapter seven we find that the work on the Temple was completed. Accordingly, the workmen began to carry into the Temple certain things dedicated for its service. First mentioned were those things David had dedicated — silver, gold, and vessels. These things David had accumulated as spoils in his years of warfare (I Chron. 18:7-11; 22:14-16; 28:11-18; 29:1-5). The Scriptures indicate the prodigious abundance of David's silver and gold put among the treasures, as well as the fact that David also supplied vast quantities of precious metals for construction of the Temple and its furnishings.

The next thing brought into the Temple was the Ark of the Covenant. Though Solomon constructed many new furnishings for the Temple, the Ark of the Covenant, which Moses had constructed, the Ark which for so long had rested in the

Tabernacle, was the same one to still indicate God's meeting place with men in the Temple. Solomon did not make the mistake that David had in attempting to improperly move the Ark (II Sam. 6:1-11). He followed God's instructions for moving the Ark (Num. 4:1-15). He assembled the priests, who bore the Ark on staves and brought it into the most holy place.

The last two verses assigned for this section give us the first words of Solomon's message at the dedication services and his blessing upon the people. How good it would have been for Israel had Solomon always maintained the plane of spirituality which he exhibited that day. How good it would be if all nations had rulers who would bless the Lord God of Israel.

II. GOD'S SECOND APPEARANCE TO SOLOMON

I Kings 9:1-9

God had appeared in a dream to Solomon some years previously at Gibeon (I Kings 3:5). At that time Solomon had recently been anointed king, and he sincerely petitioned God for wisdom to rule the great nation. The sacred record says that his speech pleased the Lord, and God gave him the wisdom he requested and added unto that riches and honor. So when Jehovah appeared the second time unto Solomon, Israel's king had received his wisdom to rule well and likewise riches and honor.

At the second appearance the Lord told Solomon that He had heard his prayer — his dedication prayer. The Lord further said that He had hallowed the Temple which Solomon had built to put His name there forever. And then God said: "Mine eyes and Mine heart shall be there perpetually." The wonder of such love! If God's heart is eternally set in the place which He has inaugurated where He may meet and bless sinful men, how much more our unworthy hearts should delight in such a meeting place.

The main purpose, however, for this second appearance of Jehovah to Solomon was to reiterate to Solomon the King Covenant made to

David. To David, God had promised that his house, and his kingdom and his throne should be established forever. To David God also had said that if David's son, the heir to the throne, should commit iniquities he should be chastened. So as God appeared to Solomon the second time He further enlarged upon the promised chastisement as the result of iniquity. God told Solomon that the covenant would not be abrogated because of iniquity, but that He would cut off Israel out of the land He had given them; that He would cast out of his sight the house He had hallowed for His name, and that Israel should be a proverb and a byword among all people.

How accurately history bears out the fulfilment of this promise. Solomon in his latter days turned from the Lord, as we shall note in the last part of our lesson. His son Rehoboam heeded not wise counsel, and the kingdom was divided. Following the division, more ungodly than godly kings in both Judah and Israel hastened the captivity of both nations. Israel fell first and then Judah. Today the Jewish people are scattered over the world. It is superfluous for us to mention how they have become a proverb and a byword among all people. The words "kike" and "sheenie" are everywhere hurled as taunts and epithets of opprobrium.

Since the captivity of Judah "but One King of the Davidic family has been crowned at Jerusalem, and He was crowned with thorns. But the Davidic Covenant, confirmed to David by the oath of Jehovah, and renewed to Mary by the Angel Gabriel, is immutable and the Lord will yet give that thorn-crowned One 'the throne of His father David' (Luke 1:31-33; Acts 2:29-32; 15:14-

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17)" ("Scofield Reference Bible").

III. SOLOMON'S RICHES AND GLORY

I Kings 9:26; 10:22-29

In the first part of the passages before us we have the account of Solomon's commercial exploits. Such was his success that the record says, "Solomon exceeded all the kings of the earth for riches and wisdom."

Next we read how the whole earth sought Solomon to hear his wisdom, and as they came they brought presents to him. The Queen of Sheba, mentioned in the first part of this chapter, was an example of one of these who came bringing precious gifts and learned of the wisdom God had put in the heart of Solomon.

In our introductory remarks we stated that the glory and blessings of the godly part of Solomon's reign might have always been Israel's had they walked pleasing to God. Now we are sure such was the case. God would have been pleased to always display before the world the blessedness of serving Him and the glory attendant upon such blessings. And how greatly God would have been pleased to disseminate His truth to the world as He did in the days of Solomon when all the earth sought Israel's king to hear his wisdom. However, the greater significance of the events we have just been considering is that they point so definitely to the time when Israel shall occupy the place God intended for them. That time is yet in the future when Israel's true King, the Lord Jesus Christ, sits on the throne and judges in righteousness. "When He occupies the throne, the Gentiles will seek Him and praise the King as the Queen of Sheba praised Solomon. 'The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all the kings shall fall down before Him; all nations shall serve Him . . . And He shall live, and to Him shall be given the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised' (Ps. 72:10-15). This great Kingdom Psalm will be fulfilled when our Lord comes again. 'The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord' (Isa. 60:26). All these and many other prophecies will be fulfilled in the future Kingdom of our Lord" ("The Annotated Bible," A. C. Gaebelain).

IV. SOLOMON'S APOSTASY

I Kings 11:4, 11

These verses tell the sad story of

the latter part of Solomon's life. The temptation of being able to have everything his eyes could desire was too great for Solomon. He tells us that whatsoever his eyes desired he kept not from them (Eccles. 2:10). Among the things Solomon desired were seven hundred wives. And these wives turned his heart entirely away from God to their heathen gods: Ashtoreth, the goddess of the Zidonians; and Milcom, the abomination of the Ammonites; Chemosh, the abomination of Moab; and Moloch, the abomination of the children of Ammon. What a sad sequel to the life of the man who had been used to witness to many of the truth of the God of Israel! It only shows the reality of sin and graphically reveals how every Christian should shun every appearance of evil.

So in the last verse of our lesson we have God's promise to rend the kingdom from the Davidic family. In the verse following the last verse in our lesson, verse twelve, we find God making it clear that He would not do this in Solomon's day for David's sake. God hastened to add, however, that He would rend the kingdom from Solomon's son. We have noted in our above comments how the kingdom was divided in the days of Rehoboam. God is faithful to His Word.



The Tragedy of the Northern Kingdom

Second Quarter, Lesson 7, May 13

Lesson: I Kings 12:32; II Kings 1-10; 15; 17:6-8

Lesson Text: I Kings 12:26-30; 16:30-33; 19:1-4, 13-18; II Kings 4:8-11; 17:6-8

Devotional Reading: Amos 5:6-15

Golden Text: "Oh magnify the Lord with me, and let us exalt His name together" (Psalm 34:3).

LESSON EXPOSITION

In our lesson for last week we touched upon several events leading up to the division of the kingdom and also to some of the subsequent history. In our lesson for today we begin with the position of the northern kingdom and trace it through to the captivity.

I. JEROBOAM'S IDOLATRY

I Kings 12:26-30

The ten tribes rejected Rehoboam and repudiated the authority of the

THE LESSON ILLUSTRATED

After the battle of Gettysburg, Lincoln told General Sickles that he had had no doubt as to the result. When asked why he felt so confident, he said: "I knew that defeat in a great battle on Northern soil involved the loss of Washington, to be followed, perhaps, by the intervention of England and France in favor of the Confederacy. I went to my room and got down on my knees in prayer. Never before had I prayed with so much earnestness. I wish I could repeat my prayer. I felt that I must put all my trust in Almighty God. I asked Him to help us and give us victory now. I felt that my prayer was answered. I knew that God was on our side. I had no misgivings as to the result at Gettysburg."

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When General Grant was in Paris, the President of the Republic invited him to attend the Sunday races. He knew that to refuse an invitation from the President of France would be considered especially discourteous by the French people; and yet he politely declined the invitation, saying, "It is not in accord with the custom of my country, or with the spirit of my religion to spend Sunday in that way. I will go to the house of God."

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house of David. Though this was in reality a repudiation of the family God had endorsed as the royal family, yet in a certain sense God did not disapprove (12:24), for this was the beginning of a number of things contrary to His will and purpose which He was permitting to be used to chasten His people for their sin.

Following their rejection of Rehoboam, the ten tribes made Jeroboam the son of Nebat to be king over Israel.

The first thing which Jeroboam did in order to establish his hold upon the people of Israel was to lead them into sin, the sin of idolatry. He realized that if the people had returned to Jerusalem to worship they would soon have been reconciled to their king Rehoboam. So Jeroboam set up in Bethel and in Dan, in each place, a golden calf and called them Israel's gods. The fact that Israel harkened to this blasphemous idolatry indicates the apostate condition of their hearts. The fact that Jeroboam would resort to such means in an endeavor to hold

the people indicates the condition of his heart. Later through His prophet, Abijah, God sent this message to Jeroboam: "I exalted thee from among the people and made thee prince over My people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke Me to anger, and hast cast Me behind thy back: Therefore, behold, I will bring evil upon the house of Jeroboam" (14:7-10). The unmistakable inference from God's word to Jeroboam is that had Jeroboam walked circumspectly and tried to turn the people back to their God, God would have blessed the reign of Jeroboam and used him in working out His purposes. Though Jeroboam might have reasoned correctly about losing his grip on the people should they return to Jerusalem to worship, he reasoned incorrectly in leaving God out of the picture. Had he sought God's will in the matter, God would have showed him the proper procedure.

II. AHAB'S WICKED REIGN

I Kings 16:30-33

One of the most marked steps in the dealing of the Northern Kingdom was the accession of Ahab to the throne. Concerning his father Omri it was said, "But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him" (16:25). Yet concerning Ahab it was said: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him" (16:30). Though we do note a few indications of better qualities in Ahab (I Kings 21:27-29), they were soon choked out by the influence of the ungodly woman he married. "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (I Kings 21:25).

So we find that in Ahab's mind it was a light thing to walk in the sins of Jeroboam, and he added to this the sin of marrying Jezebel, the daughter of Ethbaal ("Baal is with him"), and introducing in Israel the Worship of Baal with its vile practices. Ahab built a temple in Samaria for Baal worship. Some four hundred and fifty priests of Baal and four hundred of Asherah were supported by the nation — i. e., they ate at the Queen's table (I Kings 18:19). "The forced introduction of this

new worship led to a systematic persecution of the prophets, and even of the openly professed worshipers of Jehovah, which had their complete extermination for its object (I Kings 18:13; 19:10; II Kings 9:7)" ("Eder-shelm").

One more thing we find in our text in connection with Ahab's sin was that he made a grove. This was in wilful disobedience to God's command: "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee" (Deut. 16:21). The groves so often mentioned in the Old Testament were devoted to the worship of Ashtoreth and other heathen deities. The significant thing about the part of the worship connected with the groves was the indecent, immoral practices carried on there.

Both Ahab and Jeroboam are mentioned again and again in the Word as those who caused Israel to sin (II Kings 8:27; 21:3; II Chron. 21:6; 22:3-4 and I Kings 22:52; II Kings 10:31). Both of these men marked a downward step in Israel's spiritual condition and hastened the day of their captivity.

III. ELIJAH'S MINISTRY

I Kings 19:1-4, 13-18

We have introduced now into our lesson one of the truly great characters of the Old Testament, in fact, of all time, the prophet Elijah, a man who played a great part in maintaining a true testimony in the dark days of Ahab. In this lesson he comes before us as Ahab recounts to Jezebel what Elijah had done to the prophets of Baal. This incident we must review, for it was one of the great achievements of Elijah's life.

Following the three years' drouth and famine Elijah came out of his

seclusion and went and faced Ahab. The king accused the prophet of God of being the one who troubled Israel. The prophet emphatically returned the compliment, saying that it was Ahab's worship of Baalim which was responsible for Israel's trouble. Then the prophet challenged the king to assemble together all of the prophets of Baal and the prophets of the groves for a show down. On Mount Carmel a great crowd assembled to witness the event. Baal's prophets were completely humiliated as they endeavored to get their gods to answer by fire. Then the Lord God of Elijah vindicated His own presence and power and also vindicated Elijah's ministry by consuming the sacrifice on the altar, the stones, the dust and licked up the water that had been poured over the sacrifice, in answer to Elijah's prayer. The people then praised God and in compliance with Elijah's command fell on the prophets of Baal and slew all of them.

This then was what Ahab told Jezebel that Elijah had done, and it was in view of this that the ungodly queen sent the warning message to Elijah. Somewhat unfortunate, no doubt, was the lapse of faith of God's great servant which caused him to flee and despair of his life. However, Elijah's great feast of godliness and courage certainly far outweigh this one failure, which seems to us to have been unnecessarily and irrelevantly interjected into this lesson by the committee, though the incident does reveal Jezebel's animosity to the things of God.

While Elijah still was in hiding in a cave in Horeb because of Jezebel's threats, a voice came to him, saying "What doest thou here, Elijah?" This question followed several remarkable manifestations of divine power. But the audible manifestation of

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God was the still small voice. Recognizing the presence of God, Elijah wrapped his mantle about his face (See Exodus 3:6; 33:20-22; Isa. 6:2). The question asked Elijah by God seems not to have been a severe reprimand but must certainly be considered a mild rebuke. On Carmel Elijah had stood as a man of faith, but on Horeb he stood in the place of unbelief.

Though Elijah pleaded Israel's apostasy and the hopelessness of the cause of God, he was informed that he was wrong. To the prophet God revealed that he was not standing alone; seven thousand in Israel had not bowed to Baal. ("The term 7000 must not be pressed literally as if it were the exact number of the faithful. Seven is the well-known sacred and covenant number"—Edersheim.)

Furthermore God revealed to Elijah that Ahab's reign was about to an end, for He revealed the coming reign of Jehu, as well as the fact that Hazael should be king over Syria. Then God informed the old prophet that his request "to take away my life" was answered, for God revealed that Elisha should be anointed to succeed him.

Elijah was a great man of God and was mightily used of God in spite of the lapse of faith we have just been reviewing. He did much to turn the northern kingdom back to faith. But even in spite of the great work of Elijah and Elisha the judgment finally fell.

IV. ELISHA'S MINISTRY

II Kings 4:8

Elisha was the successor to Elijah. He was a great man of God as had been his predecessor. His increasing activity in the service of the Lord is realistically told in the first half of this book of Kings. Other than that he was a restraining influence against evil in Israel and that he doubtless helped stay, for a while, the day of judgment, he has no particular connection with this lesson.

V. THE ASSYRIAN CAPTIVITY

II Kings 17:6-8

Following the division (in the days of Rehoboam) of the kingdom established by David and developed by Solomon were a little over 250 years in which the northern division existed as a separate kingdom. During this time some twenty different kings occupied Israel's throne. Of every one of these kings it was said that he did evil in the sight of the Lord. One possible exception to the above was Jehu, who was raised up to smite the wicked house of Ahab. Of him, however, it was said, "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not

from the sins of Jeroboam, which made Israel to sin" (II Kings 10:31). It comes to us as a surprise that God's long-suffering delayed so long, rather than a surprise that God did sell Israel into captivity. In the days of Hosea, Shalmaneser, king of Assyria, came against Israel and Hosea agreed to pay tribute. However, Hosea later conspired with the king of Egypt to help him; and upon learning of this, Shalmaneser returned, besieged the land three years, and took Samaria. This was followed by carrying into captivity many of the children of Israel.

The last two verses of our lesson clearly indicate the reason for this captivity and need no further comment.

This lesson comes to our nation and to other nations today as a stern warning. God will not continually ignore the wickedness of a nation that professes to know Him. God's people, as never before, need to get down on their knees and seek God's face, turn from their wicked ways; and God in heaven will undertake for us (See II Chron. 7:14).

THE LESSON ILLUSTRATED

There was no one trait in the character of William McKinley which drew the hearts of the people to him more powerfully than his unflinching thoughtfulness and tenderness toward his old mother — unless it was his devotion to his invalid wife.

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An old Methodist, a singer of no mean order, was afflicted with cancer on his tongue. He went to a hospital for an operation, and there a pathetic incident occurred. Holding up his head, he said, "Wait a bit, doctor; I have something to say to you." The operator waited, and the patient continued, "When this is over, doctor, will I ever sing again?"

The doctor could not speak; there was a big lump in his throat. He simply shook his head, while the tears streamed down the poor fellow's face, and he trembled convulsively. The sick man then appealed to the doctor to lift him up. The physician complied. He said, "I have had many a good time singing God's praises, and you tell me, doctor, I can never sing any more after this. I have one song to sing, which will be the last. It will be a song of gratitude and praise to God as well." Then, from the operator's table he sang:

"I'll praise my Maker while I've breath,

And when my voice is lost in death,
Praise shall employ my nobler powers;

My days of praise shall ne'er be past,
While life and thought and being last,

Or, immortality endures."

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The Resurrection is God's "Amen" to Christ's "It is finished."



The Defeat of the Southern Kingdom

Second Quarter, Lesson 8, May 20

Lesson: I Kings 12:1-17; II Kings 11-25; Jeremiah 18-39

Lesson Text: Jeremiah 18:1-10, 15, 17; 35:5-13

Devotional Reading: II Chronicles 6:36-39; 7:14

Golden Text: "Come, and let us return unto the Lord" (Hosea 6:1).

LESSON EXPOSITION

The title for our lesson and the general lesson text present us with a study of the decline and fall of the southern kingdom. The text assigned for printing touches on only a few incidents in connection with the southern kingdom, and these have no great bearing on the fate of the southern kingdom. Since last Sunday we noted the decline of the northern kingdom and a number of things which contributed to its de-

cline, we believe it will be profitable to make a comparison between these two divisions of Israel to see why the smaller group existed some one hundred and thirty-five years longer than the northern kingdom.

I. THE CONSTITUENTS OF THE SOUTHERN KINGDOM

The southern kingdom consisted of

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was to appoint porters — gate-keepers — singers, and Levites. The porters signify the final phase of the first work, protecting the city from physical enemies. The singers and Levites signify the first phase of the next work, protecting the city from spiritual enemies. For Nehemiah next turned his attention toward promoting a spiritual revival.

Nehemiah went about promoting a revival in the right way. He recognized the importance of the Word of God in this matter. A revival of reading the Word of God is always accompanied by a revival of spiritual awakening and enthusiasm. If every person in America would only read one chapter of God's Word each day, a change that beggars description would come over our nation. No doubt that is expecting too much. But if only every Christian would read even one chapter a day, we are confident that we would see a real spiritual revival.

The people in Nehemiah's day really must have been zealous and earnest about the matter of hearing God's Word. They gathered themselves together as one man. This suggests a complete unity of purpose. They requested Ezra the scribe to bring out the law of Moses from which to read. And Ezra brought out the book and, standing on an elevated position, he opened the book. As he did so, all the people stood as Ezra blessed the Lord, the great God. "And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground." Then Ezra read to the people from the morning until midday. Not only did Ezra read the Book on the law of God, but he also gave the sense and caused the people to understand. Ezra was a teacher of the Word of God. It is a glorious ministry when men study to understand the Word of God in order to faithfully, sincerely, and ruthfully give it forth for the edification of others.

III. THE RESULTS OF THE REVIVAL

Nehemiah 9:1-3

These few verses set before us the results of the awakening that came from the hearing of the Word of God. After the people heard the Word, they became convicted of their sins; and we see the evidences of repentance. Fasting with sackcloth and earth upon themselves was a graphic way of displaying their sorrow for their sins. God is not so concerned about the visible means of displaying penitence, but He is concerned that the sinner be truly penitent.

Following the repentance we see separation from that which was wrong and confession thereof. The

separation from strangers implied that they had been making unlawful alliances with the Canaanitish nations (See Joshua 23:12). For us it is a picture of entangling alliances with unbelievers and with the world. The Christian is commanded to separate from that which is dishonoring to God (II Cor. 6:14-18; II Tim. 2:4).

Following the separation and confession came the reading of the Word once again. This was followed by true worship of the Lord God. "Here again is the right order of a spiritual revival. Reading, hearing, and believing the Word always come first; humiliation, self-judgment, confession, and true worship follow" ("Annotated Bible").

THE LESSON ILLUSTRATED

"With all your heart." Do you know what that means? Let me tell you. A soldier who had been long in Southern prisons called at my home after the war. I had met him first while we were prisoners in Charleston jail. Afterward we were together in the jail at Columbia. He had gone to Belle Island. Three years had passed, and now as we met once

more, I asked him of his later prison experiences.

"I don't remember much about it, Chaplain," he said, "only that I wanted bread. I know it was twenty three months after my capture before I was released. But after I left Columbia it is all confused in my mind. I know I was at Belle Island awhile, and a long time at Andersonville.

"How hungry I was at Andersonville! For a while I used to want to hear from home. Then I grew so hungry that I didn't think of home. For a while I wanted to escape. But by and by I was too hungry to care for that. I only wanted bread, bread, bread. Oh, how hungry I was and how much I longed for bread!"

That, my friends, was longing for bread "with all the heart"— with one supreme, overmastering desire. Home and friends and liberty and life lost sight of, unthought of, in the ceaseless craving for needful food! Blessed are they who do thus hunger after the Bread of Life in Jesus Christ, "for they shall be filled" (Matt. 5:6). —Trumbull

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IMPLICATIONS OF THE RESURRECTION

Continued from page 112

His name, who gladly give up the things of the world for love of Him, are of all men most to be pitied. In that case we are but following a will-o'-the-wisp, a delusion, for the sake of which we are surrendering much that men of the world value. But the experiences of untold millions of Christians prove that the risen Christ is the joy and satisfaction of the hearts of all who thus yield themselves to Him.

Consider the case of Saul of Tarsus. We see him hastening along the Damascus road, bitter hatred filling his heart for Jesus of Nazareth and for all who confess His name. But suddenly the heavens are opened, and a light brighter than the sun shines upon the wayward persecutor. A voice from heaven cries, "Saul, Saul, why persecutest thou Me?" And in answer to the hitherto rabid Pharisee's amazed inquiry, "Who art thou, Lord?" the reply comes, "I am Jesus whom thou persecutest."

At once the tremendous change that Jesus called being "born again" takes place. Saul of Tarsus becomes a new creation and soon goes forth as Paul the Apostle to preach the faith that once he destroyed. It was his contact with the risen Christ

that wrought the miracle, as it has wrought similar miracles in the hearts and lives of untold thousands since.

This message was what the early preachers of the cross proclaimed everywhere they went. They preached "Jesus and the resurrection." Notice, it was not enough to preach Jesus. It was not enough to enlarge upon His excellencies. It was not enough to dwell upon the perfection of His life. It was not enough to occupy people with His sacrificial death. There was something more than this. "This Jesus hath God raised up . . . God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:32, 36). This was the message of Pentecost. This was the message which has been blessed and used of God throughout the centuries in the salvation of millions of souls, and this is the message for the preacher today, the only message that will insure the eternal salvation of all who believe it.

—:o:—

"The resurrection of Christ is the rock on which rests the central column that sustains the structure of historic Christianity. Remove this foundation, and the great fabric would fall to ruin."—James H. Lowden

"But now is Christ risen from the dead, and become the first-fruits of them that slept" (I Cor. 15:20).

and for many years walked faithfully, there were a number of years of apostasy during their existence as a kingdom. More and more they turned from the Lord as time went by. In the passage before us we have a message from God through His prophet Jeremiah to Judah.

Jeremiah was a prophet who was raised up of God during the last days of Josiah. Though Josiah was a very godly king the people were turning more and more from God during his reign and they fast forgot God after Josiah. So Jeremiah was raised up to warn the people of the error and the results of their wickedness.

In the passage before us we have one of the graphic methods God used to bring a message to Jeremiah to pass on to Judah. God took Jeremiah down to the potter's house to witness the work of the potter. The vessel which the potter molded and shaped on the wheel was marred in the hand of the potter so that he was compelled to make it over again.

The application of the truth which God had in this incident was primarily for the house of Israel. There is though one individual application which we shall first consider. God formed man perfect and innocent. That individual, which was a lump of clay into which God had breathed life, disobeyed his Creator and listened to the voice of the enemy. The vessel became marred; man became a sinful creature. Now God's work

on behalf of man is to remake him into a vessel unto honor. Of course this is only accomplished through the work of our Lord Jesus Christ on Calvary and through the instrumentality of the Holy Spirit.

Israel also needed remaking. As a nation they had been called in Abraham to walk righteously before God. But they had turned from God to work iniquity and they needed to be made over again. In God's message to Jeremiah He declared His intention to pluck up, and to pull down, and to destroy that nation. But God also declared His willingness to repent of His intentions should that nation repent of their evil ways. God would have gladly made them over again and restored them to a place of blessing and honor had they turned. But their answer was, "There is no hope: but we will walk after our own devices." For this cause we have God's verdict: "I will scatter them with an east wind before the enemy. I will show them the back, and not the face, in the day of their calamity" (18:17).

V. JEREMIAH IMPRISONED

Jeremiah 38:5-13

In this passage we find the account of Jeremiah cast into the dungeon. He was cast there because he had prophesied of the captivity of Jerusalem by the Chaldeans. The princes of Judah and King Zedekiah too, preferred to turn their back on God's revelation and on every indication of impending danger.

So they had Jeremiah placed in a dungeon. He was released from there, but was returned there at the insistence of these certain unbelieving leaders. At the insistence of Ebed-melech, the Ethiopian, Zedekiah, released Jeremiah once again. Zedekiah inquired of Jeremiah, as he had previously, concerning the fate of Jerusalem. Jeremiah could only answer him as the Lord had revealed unto him, that the only plan of safety for the people was to submit to the Chaldeans for the city was to be given into their hands. Furthermore he warned the king that if the people resisted the city would be burned with fire.

The thirty-ninth chapter of Jeremiah tells the story of the captivity of Judah, the destruction of Jerusalem and Zedekiah's own terrible persecution. The last vision his eyes saw was the cruel murder of his sons. Then his eyes were put out and he was bound in chains and carried to Babylon. He learned when it was too late that God's servants had told the truth.

So did the entire kingdom of Judah learn, after their city and home were destroyed and they were scattered, that it pays to serve the Lord. Would that our nation as well as all the others might learn that "Blessed is the nation whose God is the Lord."

THE LESSON ILLUSTRATED

A recent writer in one of our religious journals relates that once upon a time he commenced to backslide. He still had something of the love and fear of God in his heart and desired to do his duty; but felt that his spiritual strength was gradually slipping away. He no longer took delight in the service of God. His private devotions became a burden. He became depressed in spirit. Morbid fancies assailed his mind. Evil thoughts disturbed his peace. He became dead to his duty to others and thought only of self. People who had once spoken of him as an earnest Christian began to call him a hypocrite. Yet, in spite of this, he felt the inward prompting of the Holy Spirit, and desired to be better. One day while arranging his study table he came upon the catalog of his troubles. His Bible was covered with dust. Like a flash it came upon him that the reason for his deadness was that he had been depriving his soul of its proper nourishment, and that his lethargy was the result of slow starvation. And he went back to the Bible with new zest and enthusiasm, his hungry soul fed upon the bread of life, and he was soon strong again in Christian effort.

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The Returned Exiles and Their Work

Second Quarter, Lesson 9, May 27

Lesson: Ezra, Nehemiah

Lesson Text: Nehemiah 2:1-8, 17; 7:1; 8:1-6, 8, 12; 9:1-3

Devotional Reading: Psalm 126

Golden Text: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jeremiah 29:13).

LESSON EXPOSITION

Our lesson today has to do with the return of the Babylonian captives. For the past two Sundays we have considered the fate of the two kingdoms into which Israel was divided. The northern kingdom was carried into Assyria and had no national return. The southern kingdom was taken captive by Nebuchadnezzar and taken to Babylon. For seventy years they were held in that eastern country. During that time the Babylonian kingdom declined, and the Persians gained the ascendancy. Cyrus, king of Persia, permitted a group of the captives to return to Jerusalem to rebuild the Temple. Many of the Jews chose to remain in the east, where they were prospering. Almost a century rolled by. One day one of the Jews, Nehemiah, descended from parents who remained in the east, asked one of the brethren who had returned from Judah of the welfare of the Jews in Palestine (Neh. 1:2). He was greatly disheartened when he learned of the conditions in the homeland. He was told that the remnant were in great affliction and reproach. Also he was told that the walls of the city, Jerusalem, were broken down and the gates were burned with fire. The news of this sorry plight of his brethren brought Nehemiah real grief. He "sat down and wept, and mourned and fasted, and prayed before the God of heaven." Nehemiah's prayer in the last part of chapter one should be read carefully and earnestly considered before one goes further into this lesson. We shall not, however, be able to devote space to comment upon it.

I. THE DECREE TO REBUILD THE WALLS

Nehemiah 2:1-8, 17

Nehemiah's sorrow over the unfortunate condition of his brethren and their beloved city led to the solution of the problem. While Nehemiah was attending the king—for he held the honored position of cupbearer to Artaxerxes—the king noticed the sad countenance of his cupbearer. This condition was unusual for Ne-

hemiah. It must have been, though, something more than just an unusual condition that made the king take note. We hardly think eastern monarchs often took note of, or were concerned for the welfare of, those who attended them. Artaxerxes, however, noted and asked Nehemiah of his trouble.

Nehemiah, though sore afraid, addressed the king and then bravely told him the reason for his sorrow. Probably it came not as a surprise to Nehemiah, who had prayed to the Lord God of heaven, but to us it seems too good to be true that the king should have responded: "For what dost thou make request?" This normally unexpected request of the king was followed by a hurried prayer by Nehemiah: "So I prayed the God of heaven." This spirit evidenced by Nehemiah is exactly the attitude of heart that our Lord enjoined when He said, "Men ought always to pray and not to faint." Paul stated the same truth when he said, "Pray without ceasing." The person who constantly feels the need, and who constantly has the faith, to pause and breathe a hurried prayer to God is the person who will be used of God.

Nehemiah then made known to the king the request which he had the faith to believe that God would grant through the king (1:11). "If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my father's sepulchers, that I may build it." After asking how long the journey would be and when he could return, the king granted to Nehemiah his request. The Word says, "It pleased the king to send me; and I set him a

time." What time Nehemiah may have set for the length of his journey, we have no way of knowing. We doubt, however, that Nehemiah anticipated that he would be gone as long as he was. It was twelve years before he returned to Shushan (See 5:14 and 13:6).

Nehemiah then requested of the king to send letters to the governors beyond the Euphrates river. These letters were requested to guarantee Nehemiah safe passage through the various provinces enroute, and they also provided for the material he should need in his construction work. A letter to Asaph, the keeper of the king's forest, was needed to provide timbers to make beams for the gates of the palace, for the walls of the city, and for the house into which Nehemiah should enter. All of these requests were granted, said Nehemiah, "According to the good hand of my God upon me."

The last verse of this section records Nehemiah's words to the rulers after he had arrived in Jerusalem and had surveyed the ruined walls and gates. The response we find indicated in the next verse was very favorable.

The decree of Artaxerxes to restore and rebuild the walls of Jerusalem is of particular significance in connection with Daniel's prophecy of the seventy weeks (Dan. 9:24-27). For those who might like to pursue a study along this line we suggest a paperbound book, "Daniel's Prophecy of the Seventy Weeks," by Alva J. McClain. This book is for sale by the Institute Book Store, 2047 Glenarm Place, Denver 5, Colorado. Price, 50 cents.

II. THE SPIRITUAL REVIVAL

Nehemiah 7:1; 8:1-6, 8, 12

The first thing Nehemiah did following the completion of the walls

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the two tribes, Judah and Benjamin. At the time of the rebellion against Rehoboam's unwise program the greater part of Israel turned away from the Davidic family and made Jeroboam king. The two tribes mentioned above, however, followed the house of David. Added to these two tribes were a number of the Levites who left their homes and came to the southern kingdom when Jeroboam inaugurated his idolatrous worship (II Chron. 11:14). Too there were some from all the other tribes who, desiring to worship God, left Israel (II Chron. 11:16) and came to Judah. The record says that these strengthened the kingdom of Judah (vs. 17). We rather think their strength was more of a spiritual than of a physical nature. Although we have no idea what percent of the northern kingdom migrated to Judah for spiritual reasons, we feel confident that the northern ten tribes must have been much stronger numerically.

II. THE SIZE AND LOCATION OF THE SOUTHERN KINGDOM

The southern kingdom was a little smaller in size, as far as territory goes than the northern kingdom. Probably the material resources were a little less than those of the northern kingdom. However, any disadvantage in this respect was negligible.

As to the location, the southern kingdom was probably a little more favorably located. The greatest threat to the security of these kingdoms during their existence more often came from the north than from the south, so of course Judah was a little better situated. However, Judah was not without threats of destruction by adjoining powers. Shishak with a great Egyptian horde invaded. Later Zerah the Ethiopian with a host of a thousand thousand invaded. Judah was also invaded by Moab in conjunction with Ammon. Then after the captivity of Israel, Judah was invaded by a great Assyrian army under Sennacherib. So we see that Judah's location was possibly a very little more advantageous than Israel's; yet their preservation for over a century longer than Israel's cannot be attributed to that.

III. THE STRENGTH OF THE SOUTHERN KINGDOM

The strength of the southern kingdom and their real superiority over the northern kingdom lay in their spirituality. Whereas of every king, with one possible exception, who ruled in Israel it was said "he did evil in the sight of the Lord," of a great number of Judah's kings it was said "he did that which was right in the

sight of the Lord." Among those who did right were such godly spiritual giants as Asa, Jehosaphat, Hezekiah, and Josiah. These are the men who kept pointing the people back to the Lord and for whose sake God kept postponing the day of judgment at times when the people turned from Him. Even in the days of Rehoboam, who had turned from the Lord when Shishak invaded Judah (II Chron. 12:2-12), "the princes of Israel and the king humbled themselves; and they said, The Lord is righteous," and God spared them the ignominy of utter humiliation, though they were chastened for their sins. Then in the days of godly king Asa, Zerah, the Ethiopian, invaded with an army of one million. Asa with some five hundred and eighty thousand went out against Zerah. But let us note how he went. "And Asa cried unto the Lord his God, and said, Lord it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord, our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee" (II Chron. 14:11). We are not surprised to read in the next few verses that God utterly routed the Ethiopians. In like manner a great host of Moabites and Ammonites were destroyed when Jehoshaphat was king. This

godly man, as did Asa, cried unto the Lord and "Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." Then went forth the army, but in the strangest fashion. Singers went out before the army, saying, "Praise the Lord, for His mercy endureth forever." "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come out against Judah, and they were smitten." Then after Israel's captivity by the Assyrians these same warlike people under the leadership of Sennacherib with a mighty army came and besieged Jerusalem. Hezekiah, Judah's godly king, took the matter to the Lord in prayer. God through Isaiah promised to defend the city, and God did.

It was because of these godly leaders that Judah walked more faithfully than did Israel. And it was because of Judah's maintaining a more godly walk that God caused them to exist about one hundred and thirty-five years after Israel had been carried into captivity.

IV. JUDAH'S APOSTASY

Jeremiah 18:1-17

Though Judah did seek after God

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TRUTH IN TYPE

Continued from page 113

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). "I give unto them eternal life and they shall never perish, and no one shall snatch them out of My hand. My Father, who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one" (John 10:28-30). "For other foundation can no man lay than that is laid, which is Jesus Christ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire" (I Cor. 3:11-15).

All who entered the ark lived. "And God spoke unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee And Noah went forth . . . and builded an altar unto the Lord" (Gen. 8:15-20). All who receive Christ live. "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and cometh not into judgment; but hath passed out of death into life" (John 5:24, R.V.). "For as in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:22). "For this is the will of My Father, that every one that be- holdeth the Son, and believeth on Him, should have eternal life: and I will raise him up at the last day. I am the living bread, . . . if any man eat this bread, he shall live forever" (John 6:40, 51).

THE WORLD OUTSIDE THE ARK SETTING FORTH THE RESULT OF UNBELIEF

All who remained outside the ark perished. "And all flesh died that moved upon the earth, both of fowl, and of cattle . . . and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died And Noah only remained alive, and they that were with him in the ark" (Gen. 7:21-23). All who reject Christ perish. "He that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36). "Ye will not come to Me, that ye may have life" (John 5:40). "He that hath not the Son hath not the life" (I John 5:12); but "he that believeth on the Son hath everlasting life."

Where do you stand, reader, outside or inside? Do you trust Christ as your personal Saviour or not? Are you within the ark or without? Remember there is no middle class. One is either within the ark or without, either saved or lost. What will you do with Christ?

"To be almost saved is to be altogether lost."

"So near the door and the door stood wide;

Close to the port, but not inside;
Near to the Ark, yet not within;
Almost persuaded to give up sin;
Almost persuaded to count the cost;

Almost persuaded and yet lost."

"Faithful is the saying, and worthy of all acception, that Christ Jesus came into the world to save sinners."

—:o:—

"He is not here: for He is risen, as He said. Come, see the place where the Lord lay" (Matt. 28:6).

* * *

BIBLE SEED THOUGHTS

Continued from page 122

long to question what God says of either.

No one ever backslides on his knees.

Many who believe that the Bible is the greatest book do not believe the Bible.

Why should an honest man boast of his honesty; the sun never boasts of its brightness.

WHAT THE RESURRECTION DOES

- I. It satisfies God's claims for our justification
Rom. 4:25
- II. It displays God's omnipotent power
Rom. 1:4
- III. It makes salvation possible
Rom. 10:9
- IV. It insured peace to the disciples
John 20:19-26
- V. It defeats God's enemies
I Cor. 15:20-26
- VI. It shows God's infinite love
Rom. 5:8

—A. MacF.

—:o:—

SEAWORTHY

All the water in the world
However hard it tried
Could never sink a ship
Unless it got inside.

All the evil in the world,
All the wickedness and sin,
Can never sink your soul's fair craft
Unless you let it in.

BOOKS

Continued from page 124

The Preacher's Voice, by William C. Craig and R. R. Sokolowsky. The Wartburg Press, 57 E. Main St., Columbus 15, Ohio.

An excellent book which should be in every minister's library. A most valuable text-book dealing with the cultivation of the voice. Chapters on The Preacher and His Voice, The Mechanism of the Voice, Common Ills of the Preacher's Voice, the General Hygiene of the Preacher's Voice, Special Voice Training, the Delivery of the Sermon, and the Interpretative Reading of the Scriptures. The text is supplemented with diagrams, photographs, and drawings. The minister owes it to the Lord, to his message, to his congregation, and to himself to cultivate a good voice.

Kept by a Mighty Hand, by Kristina Roy. Translated by Charles Lukesh. Price, 50c. May be purchased from Charles Lukesh, Willow River, Minn. Net proceeds will be used in missionary work.

A fascinating story, vividly illustrating Christ's ability to untangle the problems of life. The book breathes of the spirit of practical Christianity and devotion to Christ.

—:o:—

IDEALS FOR A SUNDAY SCHOOL TEACHER

To be a Christian.

To pray and read the Bible daily.

To avoid all forms of reading that are not conducive to noble thinking.

To avoid all personal habits and forms of amusement which may tend to weaken my spiritual influence.

To encourage by my Sunday practices a reverence for God's Holy Day.

To be an example of faithful, punctual Bible School attendance.

To be loyal to the school officers.

To bring to my class a carefully prepared lesson.

To accept training in order to increase my teaching ability.

To know my class as intimately as possible.

To strive to bring my class to an acceptance of Jesus Christ.

—:o:—

"The 17th chapter of John is often called the Great High Priest's prayer. Read it again, and observe that it is a Steward's prayer." —Selected —Episcopal leaflet on Stewardship

Please join with us in prayer for printers to publish Grace and Truth.

MY PREACHER

"I owe him enough of my time to help in his work whenever he may need me.

"I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish sordid existence I might be guilty of but for his guidance.

"I owe him prayer that God may make his service a blessing to everyone with whom he comes in contact."
—Selected.

—:o:—

TWO ANIMALS

No less a personage than the beloved Rev. R. S. Beal of Tucson, Arizona, was congratulating a couple of newlyweds. They were Christians; and he was giving them a thought for the home they were establishing. He said, "There are two animals that should be in every home: bear, and forbear."

True indeed! For to bear with one another, and to forbear at times, is to demonstrate true love. Should these two be in every church—the "bear" and the "forbear?"

"Love beareth all things." "Bear ye one another's burdens." To bear means to carry. And every church needs those who will carry their share of the load. The load of financial responsibility is only one part of the load that has to be carried.

There is the load of the committee meetings; the load of music rehearsals; and so on and on. Yes, a church depends on those who will bear their share of the load. And, though it is regrettable, it is nevertheless true, that a church must have those who will bear their own share of the load, and the other fellow's share also—if there are those who do not carry a part of the load. Yes, "bear" should be in the church.

How about "forbear?" The Scriptures say, "with long suffering, forbearing one another in love." (Eph. 4:2); and again, "Forbearing one another, and forgiving one another" (Col. 3:13). Forbearance is, of necessity, a prime requisite in church work. Those who carry the load in any phase or department of church work, must have forbearance toward those who do not take on responsibility: must be kindly toward them, congenial, cordial, friendly in the true sense.

The "bear" and the "forbear" are the insignia of a real Christian, are they not?

—:o:—

BELIEVEST THOU THIS?

"And we know that all things work together for good to them that love God." (Romans 8:28)

How wide is this assertion of the Apostle Paul! He does not say, "We know that some things," or "most things," or "joyous things," but "ALL things." From the minutest to the most momentous; from the humblest event in daily providence to the great crisis-hours in grace.

And all things "work" — they are working; not all things have worked, or shall work; but it is a present operation.

At this very moment, when some voice may be saying, "Thy judgments are a great deep," the angels above, who are watching the development of the great plan, are with folded wings exclaiming, "The Lord is righteous in all His ways, and holy in all His works." (Psalm 145:17)

And then all things "work together." It is a beautiful blending. Many different colors, in themselves raw and unsightly, are required in order to weave the harmonious pattern.

Many separate tones and notes of music, even discords and dissonances, are required to make up the harmonious anthem.

Many separate wheels and joints are required to make the piece of machinery. Take a thread separately, or a note separately, or a wheel or a tooth of a wheel separately, and there may be neither use nor beauty discernable.

But complete the web, combine the notes, put together the separate parts of steel and iron, and you see how perfect and symmetrical is the result. Here is the lesson for faith: "What I do thou knowest not now, but thou shalt know hereafter." — Macduff

In one thousand trials it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, and one beside.

—George Mueller.

—:o:—

SWEET COMMUNION

When you woke from sleep this morning,

Though the hour was rather late,
Did you stop to speak with Jesus,
And His benediction wait?
Did you thank Him for His mercy,
For His care through all the night,
That no evil had befallen,
That no tears now dim your sight?

Did you ask Him for the blessing
Of His presence through the day,
For His leading safely onward,
For His guiding, lest you'd stray?
Did you tell Him that you'd gladly
Go wherever He should lead;
That you'd try to do His bidding,
Helping every soul in need?

If you go without these blessings
As you start another day,
Be assured your strength will fail you,
And you'll faint along the way.
O, live closer to the Master;
For unless you're very near,
Words of love He whispers to you
Will not reach your listening ear.

—Author Unknown

—:o:—

"WHAT IS A TAVERN?"

IT IS—

1. a feminine saloon.
2. a bar.
3. a liquor store.
4. a place where men lose themselves.
5. now true of women and girls.
6. the devil's effort to camouflage.
7. bait for a death trap.
8. crucifixion ground for the best in men and women.
9. a take off for a downward ski.
10. the rehearsal room where the devil's fairies practice for delirium tremens.
11. the hide out for crime.
12. the spigot for the product of the brewer and distiller.
13. the enemy of the Home
14. the enemy of the Church.
15. the enemy of the School.
16. a thief, stealing wages, health morals and souls.
17. the brightly lighted door to blackest night.
18. the greatest cause of absenteeism.
19. the friend of our enemies.
20. the enemy of our friends.

C. O. Johnson, St. Louis.

WHO WILL ROLL THE STONE?

BY HELEN FRAZEE-BOWER

"Who will roll the stone?" they questioned

Early on that Easter day;
But when they had reached the garden,

Lo! the stone was rolled away:
Angels' hands had been before them
Wasted was their anxious dread;
They, who thought to touch the body
Found a risen Lord instead.

In the garden of your worship,
Does some rock of sad defeat
Keep a dead Christ sealed before you
Who was once alive and sweet?
Christian, bring the spice of service
To the place you left the Lord
There to find the tomb forsaken,
Opened of divine accord:

There to turn and meet, with wonder
In that hushed and holy place,
Jesus Christ, alive and precious,
Speaking with you face to face.

"Who will roll the stone?" they questioned . . .

Christians, question not today;
Rise up early, seek the garden—
God will roll the stone away.

ECHOES

CONCERNING CHAPLAINS AND THEIR WORK

Yes, we do have a lot of fine chaplains but only a few are evangelistic. You hear fine reports of their work, but when compared with the possibilities it is not a "drop in the bucket." The chaplains are not allowed to make reports to the public, but some time ago a three months' report was printed in a Southern paper: Church attendance — 9,345,97; Services held — 180,759, including outdoor mass meetings.

THAT MEANS AN AVERAGE ATTENDANCE, INCLUDING THE MASS MEETINGS, OF LESS THAN 12. THE CHAPELS SEAT AROUND 100.

We know that because of their early training the Roman Catholic boys crowd their chapels; sometimes the priest has to hold three or four masses to get them all in. That cuts down the average Protestant attendance. The chaplains are not allowed to say, but I know that in many chapels the average is around 10 to 35.

In a camp of 30,000 men, even with thirty chapels, if they should all happen to want to go to church at one time they would be crowded. At the average Protestant attendance it would take 857 meetings, or 29 meetings in each chapel, to get them all at one time.

They report 8,660 professions of religion. With 180,759 services, it took 2 meetings to get one boy to make a profession. Compared with this, in the camps where I have had a chance to conduct meetings and give an invitation, more than 10 per cent of the boys have accepted Christ. It was my privilege to be on every front and in every leave area and great hospital in France in the first World War, and you find an even higher percentage as you get near the front lines.

—Homer Rodeheaver in
"New England Fellowship
Monthly"

THIS THING CALLED CIVILIZATION, No. 16

A business periodical (the "Wall Street Journal") carries a front page story telling of the concern of storekeepers and police officials as they face the day of Germany's fall. These times have been so serious that you would expect the first thought of a so-called Christian nation would be reverent thanks to God. But not so.

One city reports, "Every plant here expects its employees to bring

out the bottle and have a good time."

Here are a few sentences from the article mentioned above:

"Department stores have made the most detailed plans for V-Day to protect their merchandise from damage and vandalism . . . Kansas City merchants already have constructed wooden barricades to protect their windows. Chicago storekeepers have built barricades for their plate glass, and behind it they plan to display American flags as a patriotically restraining influence. Philadelphians will go a step further, drawing the shades of their windows and removing all valuable merchandise."

Riots, drunkenness, carousing — these are to be America's expressions of gratitude for victory. What a tragedy! When will our leaders have sense enough to recognize liquor as one of our greatest enemies?

If you don't know what is going on, just pick up any newspaper and you will read something like the following from the "Chicago Daily News":

"Unwanted, neglected, and abandoned children are becoming Chicago's biggest headache. Social workers admit they are almost licked. Police can do little. The courts fume, but are impotent to halt the wave of derelict mothers who leave their children with neighbors, bartenders, strangers, while they drink and flirt their way into disaster."

—Dr. W. H. Houghton in
"Moody Monthly"

★ ★

CHARGES GERMANS KILLED 1,715,000 JEWS IN SILESIA

A Geneva dispatch to the New York Times recently said 1,715,000

Jews had been put to death by the Germans in Upper Silesian "extermination camps" at Auschwitz and Birkenau in two years ended April 15, 1944.

The report was attributed to information reaching the International Church Movement Ecumenical Refugee Commission of Geneva and the Fluchtlingshilfe of Zurich.

Victims were said to have come from these countries: Poland, 90,000; The Netherlands, 100,000; Greece, 45,000; France, 150,000; Belgium, 50,000; Germany, 60,000; Yugoslavia, Italy, and Norway, 50,000; Bohemia, Moravia and Austria, 30,000; Slovakia, 30,000, and foreign Jews from Polish concentration camps, 300,000.

Another 120,000 Jews from Hungary were said to have been killed or died enroute to Upper Silesia. The Ecumenical Commission report said the Hungarian Jews were subjected to "malicious, fiendish, inhuman brutality." The Times story reported that many were worked to death.

Execution halls at Auschwitz and Birkenau were said to be fake bathing establishments capable of dispatching 2,000 to 8,000 Jews daily.

"Prisoners were led into cells and ordered to strip for bathing," the Times dispatch said, "then cyanide gas was said to have been released, causing death in three to five minutes. The bodies are burned."

*Has there been a resurrection
From the death of sin and shame;
Have you left the tomb forever,
A dear Saviour's love to claim?
Then, O pilgrim, you can tarry
With great peace this Easter Day
Till you rise, to be with Jesus
In His realm of love for aye!*

—Author Unknown.

The Russian Gospel Association

Rev. Peter Deyneka, General Director

IS ENGAGED in evangelistic and missionary work in many parts of the world. God has greatly honored this work and blessed His message through our missionaries. Hundreds have accepted Christ as their Saviour, and believers have been strengthened. Several baptismal services have been conducted in the last few months.

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- Send out new missionaries to Alaska.
- Engage new missionaries in Canada and the United States.
- Send financial help direct to Moscow, Persia, Palestine, South America and Australia.
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- Sponsor three radio broadcasts in the Russian language.
- Print Russian hymn books, —several thousand now on the press.

We thank God for everyone who has a part in praying for and supporting this work! If the Holy Spirit should lead you to have fellowship with us in winning souls, make your checks payable to the RUSSIAN GOSPEL ASSOCIATION, Dept. GT, 64 W. Randolph St. CHICAGO 1, ILLINOIS

Our illustrated magazine will be sent free upon request.

WHY I CAN'T GO TO THE MOVIES

Because my parents made me go too often when I was a boy.

Because no one speaks to me when I am there.

Because they always want money.

Because the manager never visited me in my home.

Because the people who go there never live up to what the movies teach anyway.

(The above is silly, isn't it? Of course, if we substituted the word "Church.")

—"Messiah's Advocate"

WHAT THE ARTIST SAW

An artist was asked to paint a picture of a dying church. Did he set upon canvas a small, feeble congregation in a ruined building? Quite the reverse. He depicted a stately edifice, with a rich pulpit, organ, and windows. But in the porch there hung a small box, with the words above it, "Collection for Foreign Missions." And just where the contributions should have gone, the slit was blocked by a cobweb! That was the artist's conception of a dying church, and it was profoundly true.

—"The Neglected Continent"

WHEN WETS ARE DRY?

Even the Wets are Dry — at least when their personal safety is concerned. They believe in prohibition when applied to the engineer who hauls the train upon which they are riding, the taxi driver who drives them around, the elevator boy who takes them up to their room in the hotel, the cook who prepares their food for them, the doctor who is operating on their little children, or the driver of the car they must meet at a narrow place in the road. It is only when the law interferes with their own liberty that they are really Wet.

—"Christian Advocate"

IMAGINE THIS

Somehow we cannot picture the Apostle Paul singing popular songs in a market place to get a crowd. He rather went "where prayer was wont to be made." It just doesn't fit the picture to envision Peter advertising his preaching as "The Story of a Converted Bum," nor can we picture James pulling rabbits out of a hat before the message to the Jerusalem Church. Preachers are called to feed the sheep not to amuse the goats.

—"Ohio Independent Baptist"

MOVIE MAD

It is estimated that 33,000,000 children and adolescents are permitted

by their fathers and mothers to stream into the movie house of America every WEEK. Investigation proves that the vast majority of school children, especially of the upper grades, go to the movies at least once a week, see fifty-two films a year, not counting the supplementary pictures, which frequently are even more cruel and vile than the advertised films. In at least forty of every fifty-two features these children see the vivid portrayals of sex and crime. Who will dare say that these pictures, with their repetition of immoral, suggestive postures and acts, do not leave a deep impression on the plastic minds of these youngsters in their formative years? To say they do not, is to contradict the findings of the Research Council's expert, Prof. Edgar Dale, psychologist of Ohio State University, who maintains that more than 70 per cent of what is seen is retained. We would do well to heed the scientific summary of Herbert Plummer and Philip Hauser in their "Movies, Delinquency and Crime."

—Robert J. Devine in the "Good Cheer News"

YOUR JEW!

Who taught you tender Bible tales
Of honey lands, of milk and wine,
Of happy peaceful Palestine,
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say?
Who gave you Christian creed? Yea,
Who gave your very God to you?
Your Jew, your Jew, your hated Jew.

—Joaquin Miller

THE MARKS OF A MODERNIST

What are the marks of a modernist? One or more of these six characteristics points him out:

1. He is often a rather fluent speaker. Having no distinct truth to present, he has to depend on fluency of speech to hold attention.

2. A modernist is in reality the minister of Satan, but appears to be an angel of light and a minister of righteousness.

3. As a rule, a modernist sets forth some truth or truism mixed with every sinister error that takes the unwary off their feet.

4. Their phraseology is usually orthodox. They use freely such words and expressions as: Faith, Atonement, Blood, Salvation, Kingdom of God, The Cross, Gospel of the Kingdom. On account of their use of biblical words and phrases, they may deceive the very elect. It is quite possible for a group of Christians to listen to a modernistic speaker and think they are listening to a Gospel talk. The words as used by them

may have an entirely different meaning from the same words used by orthodox speakers.

5. They seldom speak of our Saviour as the Lord Jesus Christ. They simply speak of Him as Jesus. In their writings and speeches they often compare our Lord with other religious leaders, as Socrates, Buddha, Mohammed, and Confucius, but put Him on a little higher scale than the founder of pagan religions.

6. They often advocate the union of all Christendom into one organization, making a grand conglomeration of all who call themselves Christians. Some of them go much further and advocate the union of all religions, Pagan, Jewish, Protestant and Catholic, into one universal system of super-religion and so unwittingly pave the way for the coming Antichrist.

If you want to ascertain whether a certain man is a modernist, ask him the following questions:

1. Do you believe that Jesus Christ was God manifest in the flesh?

2. Do you believe Jesus Christ was born of a virgin, having no earthly father?

3. Do you believe that Jesus Christ died a vicarious death on the Cross for you, that He bore your sins in His own body on the Cross?

4. Do you believe in the literal bodily resurrection of Jesus Christ from the dead?

5. Do you believe in the literal physical second coming of Jesus Christ?

6. Do you believe in the verbal inspiration of the Bible?

7. Do you believe in the eternal separation and punishment of the unbelieving?

If a man of whom you ask these questions is a modernist, he very likely will show one or more of the following reactions:

1. He may refuse to answer.

2. He might be offended at being asked such questions.

3. He may give you an evasive answer.

4. He will answer some of the questions in the negative.

If a man is a thorough Bible believing Christian, he will joyfully answer the questions in the affirmative and is very likely qualified to speak at any assembly of believers. Why should any man object to give reason for the hope that is within him before he is asked to speak at a Christian gathering.

—Krist Gudnason, in "The Christian Fundamentalist"

—:o:—

Pray for a pressman and a linotype operator to print Grace and Truth

GRACE AND TRUTH



Resurrection in Europe

*"I live, therefore, ye
shall live also."*

AT EASTER this year, Bethel Mission looks forward with confident hope to the speedy restoration of all its missionary activities in Poland and other parts of Eastern Europe.

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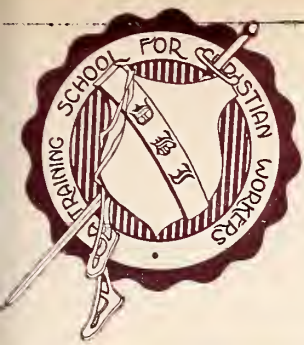
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DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

The President's Corner

SHADOWS GATHER

We would not intend this article to be critical of those of our nation and of the allies who are doing their best to bring order out of the world's chaos; we are simply bringing this as a reminder of the gathering shadows of the end of the age. Surely we are approaching the sunset.

In the Word of God, Daniel seven, the Lord looks forward through prophecy and gives to us a picture of nations at the end of the age. We see even now the world shaping toward this as has never been in the past.

Verse three tells of four "great beasts" coming up from the sea, "diverse one from another." We see even now the world being overshadowed by great creations of national power.

We see as in verse four, the British lion having the American eagle's wings. In this present conflict it is truly the wings of America that have brought power to the British lion.

Verse five tells of a bear, and we have seen in this generation the nation symbolized by the bear rising up with power spreading from the Danube to the Pacific, and its shadow being cast across the entire world.

We are hearing much of the big three relative to men, and of the big five relative to nations. This picture is not completed, for when it is completed there will be four great nations towering over the world. We are not able in this brief article to go into all details of these rising powers, but the world is due a surprise, according to Daniel 11:23-24. For there shall come up one who shall become strong with the "small people," and "he shall enter peaceably even upon the fattest

places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time."

This big four of the end of times will become a power representing the "United Nations." Those united nations shall be in league; yet each shall bear its own individuality, for in Revelation thirteen the Word of God describes the scene thus: "I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." The big four of the "leopard," the "bear," the "lion," and the "dragon" may arise even out of the shaping up of the present world powers. "The coming of the Lord draweth nigh."

There was never such a day as this for missionary ministry. There was never a day when schools were so needed to train young people in real Gospel evangelistic methods and missionary zeal. Such is the aim and purpose of Denver Bible College. Everything here is Bible centered. Here, sign posts point to the harvest fields. Students who are trained in this school are sent out with deepened zeal and trained minds to be laborers in the harvest of the Lord. Those who support this school are partaking in one of the world's greatest missionary enterprises to "gather them as brands from the burning." These are truly great days to serve God. The shadows are gathering. The evening falls.

on their own. Too frequently parents shun the responsibility to make real homes for their children. Night after night the parents are gone out in society, while the children are left in care of maids. Many parents are sacrificing their children on the altar of worldly pleasure. Children who have the loving touch of mothers who lead them in prayers and tuck them into bed are not likely to go wrong. But children who do not

have such an influence on their lives do not have a chance. Delinquent homes make delinquent children.

There is a breakdown in respect for law and order today, and it is because the home has failed. Multitudes of young men and women admit that they never knew what discipline was until they got into the various services of our country. No nation can ever make good citizens out of a people that has never learned discipline and respect for the rights of others. Today, the home as an institution is fighting for its life.

When Henry Grady, the great southern Christian statesman, made his first trip to Washington, he had a strange experience. He had looked forward to seeing the nation's Capitol building. Standing in a position where the building stood out in bold relief, he said in deep emotion, "So this is the home of the nation." Upon his return to Georgia he had occasion to spend a night in a humble planter's home. Before retiring, the father called about him his family, and in flickering candlelight he read the Bible and they knelt in prayer. It was an old-fashioned family altar. Stirred again, Henry Grady said, "I was mistaken about the home of the nation being at Washington. That pile of marble, as magnificent as it is, is not the home of the nation. The home of the nation is found in the dugout, cottage, cabin, and everywhere they teach the children to honor the Word of God and serve the Christ it reveals."

A family in the South-land kept the same fire burning in their hearth for over seventy years. When they moved, they took their burning hearth with them. When a new house was built, they transferred the flames to the hearth in their new home. Let Americans keep the fire of God burning in their homes, the Bible and the true Christ in their homes and churches, and the future will be bright and enduring.

The jazz age, the war, secularism, loose morals, materialism, the divorce evil, the delinquency of parents, are all uniting in their attack upon the home. The situation can be corrected only when patriotic Christians create a mass movement and turn back to God, calling upon Him to lift us out of the present moral sag, and to bring us back to the cherished Christian ideals of the past.

★ ★

THE REBORN CHURCH

Recently, before the New York Protestant Council, John D. Rockefeller

GRACE AND TRUTH

THE CHRISTIAN HOME

Just now we are desperately in need of a revival of the Christian home. We have sold out to the highest bidder and have lost most of our home joys and sanctities. Thousands of homes in America have become just places to eat and sleep. Both fathers and mothers are working, or father has gone to war and mother is working, and the children are left

feller, Jr., spoke of the survival of the church as hinging upon a rebirth. Said he: "This reborn church would pronounce ordinance, ritual, creed, all non-essential for admission into the kingdom of God, or His church. A life, not a creed would be the test... It would be the church of all people — the church of the rich and poor, the wise and the ignorant, the high and the low — a true democracy. I see all denominational emphasis set aside. I see cooperation, not competition... I see the church through its members molding the thought of the world and leading in all great movements. I see it literally establishing the kingdom of God on earth."

We have some fault to find with this statement. First of all, there is no question about the survival of the true Church. Christ has decreed that the gates of hell shall not prevail against it. Then, we have the feeling that the church which Mr. Rockefeller is speaking of is an apostate church. A church without a creed and without the ordinances which Christ gave would be an apostate church. Furthermore, the mission of the church is to preach Christ and Him crucified as the world's only hope. It is not the business of the church to mold the thought of the world, or to lead in world movements, but rather to lay the Cross upon the open sore of the world's sin. Nor is the church to establish the kingdom of God upon earth. Only the coming of the absent King will bring that about. Christ declared what kind of world the world would be when He comes back. It will not be a world dominated by the church. It will be a world like as it was in the days of Noah (Matt. 24:37-39). It will be a world in which there is only a little faith left. "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8). It appears that Mr. Rockefeller, Jr., is woefully ignorant of the Scriptures.

AMERICA INLAND MISSION

Among the faith mission boards there has recently been organized a new A. I. M., the America Inland Mission, with headquarters at Springfield, Missouri. The organization of the new board came into being in the office of Dr. Walter L. Wilson, well-known physician and Bible teacher. It is a national rural faith mission. It purposes to carry the Gospel to rural America, to the neglected districts and communities, to the heathen right at our doorsteps. Millions in rural America are without Christ and without hope. Already the new board has ten missionaries on the field. The house trailer and portable organ are proving a valuable asset to the work. Many in the Ozark area have responded to the Gospel and have ac-

cepted Christ as their Saviour. Thousands of communities in our nation do not have any true spiritual leadership and have not heard the Gospel of salvation for months and even years. The founders of the America Inland Mission have seen the vision and have risen to the challenge of a century.

THE MARKS OF A CHRISTIAN HOME

Christian parents are the first requisites of a Christian home. That means parents who live with one another and with their children, and who worship God and serve Him.

Evidence that parents are trying to make their home Christian is seen in such little things as the pictures on the walls. All should be pure and uplifting, some distinctly religious or Christian. Further marks are Christian literature, books, periodicals, Sunday school papers, a hymn book on the piano. Christian radio programs fall in the same category.

Most significant is the family altar as a mark of the Christian home. The influence of family prayers upon the life of the children cannot be measured. No better preparation can be made for meeting the duties and problems of the day than by asking God's blessing and guidance. There is something beautiful and uplifting in the practice of a family sitting down to a meal, folding their hands, bowing their heads and giving thanks to God. A home of prayer and praise is a Christian home. Its value to the children can be measured only in terms of eternity.

THE BIBLE POUNDERS

"Newsweek" for January 22 came out with a full bloom attack on Gospel broadcasting, centering principally upon Dr. Charles E. Fuller and his Old Fashioned Revival Hour, in which Mr. Fuller is characterized as belonging to the "revivalist sects."

First Mate Bob, the Rev. Paul Myers, also came in for a share in the attack, which falls under the heading of "Lucrative Brimstone," and claims that Fuller, Myers, and other Gospel radio preachers received an annual "take" of over \$200,000,000 from listeners. They were described as "Bible pounders."

This is part of a discrediting campaign which has backing in the Federal Council of Churches, and by certain liberalist higher-ups in the Methodist, Congregational, Christian, and Presbyterian churches. The preaching of liberalism over the great chains on free-time granted by the broadcasting companies has languished for lack of listener interest. Jealousy on the part of liberals and Bible-haters would therefore lead them to smear the Gospel broadcasts as a "racket." The real origin of these attacks is with Satan, the prince of the power of the air. Satan hates the Gospel, and he is extremely busy now, knowing that his time for such activity is short.

The "Bible Pounders" must have something which reaches the people. Multitudes of radio listeners throughout this Protestant land love the Bible. They love the old hymns. They love the evangelistic appeal. They are willing to pay the Gospel broadcasts largely for the kind of ministry they are giving — which ministry of the Word of God is absent from many of the churches. If \$200,000,000 was received for the Gospel air ministry, let it be remembered that the Gospel that was preached and the souls that were born again are worth far more than that.

A NEW SERIES

We wish to introduce to our readers the Rev. Joseph J. Edwards, the pastor of the First Baptist Church of Norfolk, Nebraska. Mr. Edwards is a graduate of the Denver Bible

Continued on page 158

HOME

by T. L. Paine

God's mercy spread the sheltering roof;
Let faith make firm the floor.
May friend and stranger, all who come,
Find love within the door.
May peace enfold each sleeping-place,
And health surround the board;
From all the lamps that light the halls
Be radiant joy outpoured.
Let kindness keep the hearth aglow,
And through the windows shine;
Be Christlike living, on the walls,
The pattern and design.

The Christian Household

BY H. A. IRONSIDE

In the first nine verses of Ephesians six we have the conclusion of that section of the epistle which begins with verse twenty-two of the previous chapter. The instruction given to Christian wives and husbands in chapter five is that there is to be mutual love, respect and loyalty, the wife serving in her particular capacity to make the Christian home what it ought to be and the husband taking the responsibility of providing for the family, the acknowledged head of that home seeking to act as in the fear of God — the wife reverencing her husband, the husband loving his wife. Now we come to consider other members of the family or the same persons in other relationships.

The apostle speaks first to children. Of course, he is speaking directly to those who alone really may be expected to heed the Word of God, to Christian children. This is one way in which children may adorn the doctrine of Christ in these early formative years before they launch out into the world to make a place for themselves and to take part in public service for Christ. This is how they may glorify God and bring honor to the name of the Lord Jesus Christ. "Children, obey your parents in the Lord: for this is right." You see, the matter of obedience is put on the common ground of what is correct and proper — "This is right." You profess to be a Christian, young man or woman, boy or girl; you have accepted the Lord Jesus Christ as your Saviour. Well, then, here is the first admonition He lays upon you, "Obey your parents." Why? Because it is the right thing to do. "This is right." In the epistle to the Colossians, where you have the same admonition, he bases it upon another ground. "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20). Do you say sometimes, as some Christian children do say, "I should like to do some big thing for Christ; I should like to feel that my life in a special way is counting for Him"? Well, "this is well pleasing to the Lord." Obedience, the recognition of parental authority and loving subjection, is well pleasing to Him. In this our blessed Lord Jesus Christ is our example. We remember that in Luke 2: 51 we read, "He went down with them," that is, with His mother, Mary, and Joseph, His foster father, "and came to Nazareth, and was subject unto them." Here you see our blessed Lord Jesus, the eter-

nal Son of God, become flesh, the example for all Christian children. What a wonderful thing, if you are a boy or girl in the home and have trusted the Lord Jesus, you can say, "My Lord was once a child like me; He once occupied the same position in the home that I do and He filled it well. He was obedient; He was subject to His parents in all things." The wonder of it is that He, the Creator of the universe, took that place of subjection, leaving us an example that we should follow His steps. Later on as you grow up and go into life you will have Him as your example in other spheres, but now He is your example in the home. How Christian children ought to take this to heart.

It is a most inconsistent thing for a child to profess to be a Christian, to have the name on the roll of some church, and yet be characterized by wilfulness and waywardness in the home. There is nothing more distressing, there is nothing in some senses more disgusting than to see a child who takes the place of a Christian outside and behaves and acts as anything but one in the private home circle. Disobedience to parents is one thing about which God's Word speaks most sternly. In Romans one, where the apostle is describing the iniquities that prevail in the heathen world, you will find it linked with the vilest kinds of sin. In verses twenty-nine and thirty, we read: "Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents." Notice the place that disobedience to parents has; it is linked with the vilest immoralities, even with the crime of homicide, and the reason for it is that if children are not taught to obey when they are young, if they do not obey their parents in the home, they will not obey God and will not obey the powers that be that are ordained of God when they go out into the world. That judge in Gary was right who when executing sentence on some young culprits said, "I wish it were possible to put the parents of these children in the penitentiary for allowing them to grow up like this." As Christian par-

ents we are responsible to see that our children are obedient. And as Christian children we are responsible to obey our parents.

Then notice, the apostle draws our attention to the fact that the commandment having special reference to obedience to parents is marked out in a peculiar way. In the Law we read, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:21). Read the ten commandments. You see you have four of them with no special promise attached, and then you come to the fifth and you find that God added something. He added a special promise. It shows the importance that He attaches to obedience to parents.

How important, then, that Christian children should lay this to heart. Do not be content with lip service; do not be content with attending Sunday school and attending the church and young people's meeting and think that these things constitute Christianity. First, learn to show piety at home. It is in the home circle that your life is under closest inspection and it is there you are called upon to give evidence of a second birth by obedience to your own parents.

Then in verse four the apostle speaks to fathers. He does not address himself here particularly to mothers. He says, "Ye fathers, provoke not your children to wrath." You see it is we fathers who are more inclined to become impatient and unduly harsh and unkind with our children; and yet on the other hand, let me point out that in Hebrews eleven, where the Spirit of God is speaking of Moses, exactly the same word that is used here and translated "fathers" is used for Moses' parents. "By faith Moses, when he was born, was hid three months of his parents." The word "parents" there is exactly the same Greek word that is translated "fathers" in Ephesians 6:4. Fathers and mothers are in this sense addressed together, and so the admonition comes home to every one with perhaps peculiar emphasis being placed upon the fathers.

"Ye fathers, provoke not your children to wrath." As Christian parents, have in mind your children's well being; do not be needlessly demanding of them; do not lay upon them burdens that are too hard for

The Nation's Strength

*I know three things must always be
To keep a nation strong and free.
One is a hearthstone bright and dear,
With busy, happy loved ones near.
One is a ready heart and hand
To love, and serve, and keep the land.
One is a worn and beaten way
To where the people go to pray.
So long as these are kept alive,
Nation and people will survive.
God, keep them always, everywhere,
The hearth, the flag, the place of prayer.*

—Anonymous

them to bear, for remember, as the children have the Lord Jesus as their example, you have God Himself as ours.

We read, "Like as a father pitieth his children so the Lord pitieth them that fear Him," and "If we call Him Father Who without respect of persons judgeth according to every man's work," see that you walk circumspectly before Him. Let your attitude toward your children be in accordance with His attitude toward you, and of Him it is written, "He will neither afflict willingly nor grieve the children of men." How we need to take this home to our hearts. "Ye fathers, provoke not your children to wrath"; but bring them up in the nurture and admonition of the Lord, setting them an example of what a Christian should really be, ministering the Word of God to them, praying with them, and walking before them consistently, in the fear of the Lord.

I remember the bitterness with which a young woman attending a university came to me and said, "I am in the greatest spiritual distress, and the saddest thing about it is that I cannot consult my own father, who is a minister of the Gospel. But I never remember to have heard him lift his voice in prayer with his family and I never knew him to gather us about him while he read the Word of God. He kept all of his religion for the pulpit and we never saw any of his piety in the home." It is in the home we are called first to manifest godliness, to give prayer and the Word of God their proper place. Let the grace of Christ be seen in your life and, though everything else should go, your children will have the memory of godly parentage and pious upbringing. What a sheet-anchor that has been to many young persons launching out in life.

In verse five, the apostle turns to

consider another relationship. He says, "Servants," whether they be in the home or employees outside. At the time the apostle wrote, they were slaves, generally speaking. The word "doulos," translated here "servants," means slaves one purchased; but you notice in verse eight he is thinking not merely of the purchased slaves, "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." And therefore the instruction which of old was given to slaves now applies to all employees. Slaves were purchased with the money of the master or born into the house and raised up of the master, but today we enter into an agreement; we sell our labor and in that way enter into a certain relationship which makes us just as responsible to heed the admonition given here. There would never be trouble between capital and labor if the Word of God were properly revered in this connection, if the instruction given here had proper place in all our hearts and lives. However, it is not expected that unsaved men will heed this admonition, but he is addressing Christian employees. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." That means, of course, the fear of not rendering proper service to your employer, and so grieving the Holy Spirit of God.

How this dignifies labor. Whether a man be working at the bench, whether one be engaged in the office, whether the miner be down in the bowels of the earth, or the farmer working on the surface of the earth, each may say to himself, "I serve the Lord Christ." When Carey applied for foreign missionary service, somebody said to him, "What is your business?" They intended it as

a slur, for he was not a minister. He said, "My business is serving the Lord, and I make shoes to pay expenses." And so every one engaged in any occupation should be able to say, "My business is serving the Lord and whatever my occupation, that is to pay my expenses; but I am there to serve Him."

"Not with eyeservice, as men-pleasers." I was looking up that word "eyeservice" and found it to be very interesting. It comes from exactly the same word as that translated, "servants" in verse five, and that is, properly speaking, "a slave." Eyeservice, then, would be eye-slavery. Did you ever know any one who was an eye slave? The man who soldiers at his work until somebody says, "The boss is coming!" The young woman who wastes her employer's time until somebody says, "Look out, there is the manager coming through the office," and she immediately gets busy and the typewriter rattles as it has not done for hours. That is eye-slavery. Do not let there be anything like that with the Christians. "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Does not this dignify labor in a wonderful way? No matter what my employment is, I am to do it as unto God, from the heart. It is the place in which He has set me and I am there to labor for Him. This lifts me far above all concern about the failure of an employer to properly recognize my worth. When I know I am working for the Lord and He knows everything, it saves from all such thoughts. "Ye are bought with a price; be not ye the servants of men" (I Cor. 7:23). I may have an employer who does not seem to appreciate me at all, who only wants to get all he can out of me and pay as little as possible, but I have sold my labor to him and therefore I go on and labor earnestly. I say to myself, "Never mind; there is One who does appreciate me and He knows that I am doing this work in an upright manner and doing it for His glory, and some day I shall receive of Him." "Oh, yes, yes," you say, "that is all very well. Religion is the opiate of the people." People of communistic tendencies say, "You like to preach resignation to the poor and tell them that no matter how hard their lot is here, it will be right when they get to heaven, in order to keep them contented here." Not at all; that is not what the apostle is saying. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." It is true in this life as well as in the world to come that the one who honestly serves the Lord Jesus Christ is rewarded for it. How many a man can bear testimony to that. One has

labored apparently unappreciated for years until suddenly under the hand of God circumstances change so that he is recognized and honored and respected for what he really is. The Lord sees to this even in this life, and there is a great deal more coming in the life ahead.

Now he turns to the masters, Christian masters, again we have to say. Verse nine, "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him." "The same things"—you expect your employees to honor you, to recognize their responsibility to rightly serve you. Very well, now, masters, it is your responsibility to properly consider the welfare of your employees; you have been trusted with means or have been put in a position where you administer the means of others—see that you do not look upon your employees as mere "hands" and so much labor to be ground from them, just to get the very most out of them and give the very least; but remember that as they are responsible to serve the Lord Christ so are you, and you are to do it to His glory.

"Forbearing threatening." Nothing of an unkind, cruel, or discourteous character is to be seen in the Christian master. "Knowing that your Master also is in heaven," and that you have to give an account, there-

fore, for all your dealings with your employees. If you cut down their wages when it is not necessary, if you seek to force them to work under unhealthful and unsanitary conditions, God is looking on and jotting down everything in His books of record when He sees that you behave in an unchristianlike way toward those dependent largely upon you because working for you. See how Christianity equalizes everything. Here is the true socialism, not a leveling of all distinctions, but men and women of every class subject to Christ. That puts everything right. "Ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him." Your wealth will not avail if you do not handle it correctly; your place of authority will amount to naught if you do not use it for His glory. "There is no respect of persons with Him." He judgeth according to the works of each one.

What salutary instructions we have here, how important that every Christian, whatever his relationship, should act in accordance with this truth. In the beginning of this epistle we have the highest kind of spiritual revelation. There it is that we learn that we have been raised up together and seated together in heavenly places in Christ. "Very well," says the apostle, "if you are a heavenly man, a heavenly wo-

man, a member of the Body of Christ, now behave on earth as Christ would if He occupied your position in life, whatever your business may be. Let the Spirit of Christ be manifested in you." This is the thing that will commend Christianity to a lost world.

We have had too much talking of high truth coupled with low living. We have had too much delight in wonderful dispensational unfoldings and yet the truth never affecting the feet. "Order my steps in Thy truth," prays the psalmist. O, may God grant that whether as husband or wife, child or parent, employee or employer we may each one who names the name of Christ manifest His grace in every relationship of life.

If today you are unsaved and you have sometimes stumbled over the inconsistency of Christians, let me say that the Word of God takes it for granted that Christians need constant admonishing, but you are invited to come just as you are to Christ, trust Him as your Saviour, receive the divine life by faith, and then live as a Christian should and show the rest of us what a real Christian ought to be. Do not be foolish enough to stumble over another's inconsistency, down to the pit of woe. Remember, there is power to make you what you ought to be and to make you to be a Christian not in word only but in deed and in truth.



SCENE IN WESTERN COLORADO

Courtesy Denver Convention and Visitors Bureau

The Decay of the American Home

"Awake thou that sleepest; arise from the dead."

Something is wrong with the American home. Like a Paul Revere, Mr. J. Edgar Hoover, the head of the Federal Bureau of Investigation, warns, "This country is in deadly peril. We can win this war and still lose freedom for all America, for a creeping rot of moral disintegration is eating into our nation. I am not easily alarmed or easily shocked, but today, like thousands of others, I am both **alarmed and shocked**. The arrests of teen-age boys and girls all over the country are staggering. Some of the crimes youngsters are committing are almost unspeakable: prostitution, murder, rape. These are ugly words but this is an ugly situation. You read in the news columns of the most flagrant cases — the sordid movie theater gang assault in New York — the vicious railroad track murder in Houston — the tragic case of the sixteen year old boy who killed his little sister after unmentionable cruelties. These are not isolated horrors from another world — they are danger signals which every parent, every responsible American should heed."

Mr. Hoover ought to know what he is talking about; but lest you who read this are still not awake to the danger, let us go further.

UNWANTED CHILDREN

Sydney J. Harris gives a revealing picture of Chicago's biggest heart-ache: "Unwanted, neglected, and abandoned children are becoming Chicago's biggest headache." The Domestic Relations Court reveals "derelict mothers leaving their children with neighbors, bartenders, and strangers while they drink and flirt their way into disaster." Children have been found chained to bed-posts, left in telephone booths, and roaming the streets at night hungry and the easy prey of wicked men. One juvenile director describes it as a tremendous and terrible increase in child desertion and neglect.

STATISTICS

50 to 125 per cent increase in all types of juvenile delinquency across the country.

500 per cent increase in sex crimes among teen-age young people in one of the nation's principal cities.

41 per cent increase in missing girls in New York City alone.

1,500,000 major crimes committed in 1944 by young criminals.

BY ERNEST E. LOTT

85 per cent of all crimes committed are by those under the age of 25.

Age 17 predominates in male arrests.

Age 18 predominates in girl arrests.

1,000,000 teen-age boys and girls in our crime army.

In one year there was an increase over the previous year in arrests for boys under the age of 21 of:

17 per cent for assault

26 per cent for disorderly conduct

30 per cent for drunkenness

10 per cent for rape

In the same year arrests of girls under the age of 21 showed an increase over the previous year of:

40 per cent for drunkenness

69 per cent for disorderly conduct

29 per cent for homicide

69 per cent for prostitution

104 per cent for other sex offences

These may appear to be cold, lifeless figures, but we pray that God will make them like a red hot iron that will burn us with conviction and stir us to action.

PARENTAL DELINQUENCY

We have heard much about child delinquency and little about parent delinquency. Harvey Firestone, Jr., says, "The seeds of crime are fertilized by a laxity in the rearing of children and bring forth a bumper crop of criminals." J. Edgar Hoover adds, "Every new case that comes to my desk adds to the overwhelming evidence that when youth commits crime, a greater crime has already been committed in the home. The first responsibility rests upon 'parents'."

These men are right. The charge cannot be denied. Our dancing, card playing, cigarette smoking, liquor drinking, theater going and cheap novel reading fathers and mothers of this nation have led the way for their wayward posterity. What can such a parent do about the habits of his impressionable offspring when he demands to go to the "filthy" movies, read "vicious" literature and "obscene, sex-inflaming" stories? If parents were to keep their teen-age girls at home evenings instead of letting them roam the streets looking for soldier "dates," the police could almost take a vacation.

The above is really intended as an analysis of the condition of **unbelieving** and **ungodly** parents. However, that is only half the story. We Christian parents would like to let the spotlight remain here but honesty forbids. We have failed too. Some of those young criminals came from Christian homes. We ask, Why?

Some Christian parents have "demanded" respect from their children instead of "commanding" it. There is a world of difference in these two approaches. One's life should be so good and above reproach that the respect would be gained automatically. Have we forgotten the truth of practicing what we preach? Paul advised, "Shew thyself a pattern of good works." If our lives contradict the teaching we give our children, then they may turn away in disgust and despise us and our professed Christianity. This is exactly what has happened many, many times.

Some religious parents have been so **domineering** that they have lost the confidence, love, and respect of their children, and they have become easy prey for the devil. Such parents believed the wise man who said, "Correct thy son," but they forgot that a child is human and deserves to know the why and wherefore of our rules. God reasons with us (Isa. 1:18). Why should we not reason with our children?

Another great evil in child training is discipline given in anger. Correction with the rod or hand is scriptural (Prov. 19:18), but nowhere are we allowed to do so under the heat of anger. Anger produces anger, therefore we need not be surprised if the corrected child becomes angry. In Ephesians 6:4 we have a warning against this evil, "You fathers, do not chafe your children's tempers" (Way translation).

Now we come to what we consider the biggest and most vital breakdown in the whole Christian family problem. Christian parents have neglected to lead their own sons and daughters to Jesus in spite of the specific command of Ephesians 6:4: "Bring them up in the nurture and admonition of the Lord." Furthermore, they have neglected the daily spiritual training of the Family Altar. While Moses did not call the spiritual training of which he spoke, a family altar, yet he established the principle, "Thou shalt teach them (the Scriptures) diligently unto thy children, and shalt talk of them when thou sittest in thine house..." (Deut. 6:6-7).

The failure of a certain father to have a family altar is revealed in the following rebuke written by his son six months before dying in action at the battle front:

"Dear Dad,

"I would like to tell you my thoughts, and perhaps they will help you...

"Dad, when I was growing up I always had a longing for you to play with me, to be in close fellowship with me, and have man to man talks...

"It seemed as though you were always so busy trying to make a living for the family, and I thank God and you for all that you did...

"If you had been leading family worship down through the years, taking us to church with you, and taking part in our daily lives, perhaps I would have been saved earlier in life and would not have gone into sin...

Lovingly,

Your son"

HOW SHALL WE MEET THE PROBLEM?

The first thing for us to do is to examine ourselves to see wherein we have failed. When the children of Israel heard Ezra read the long lost Law they "stood and confessed their sins . . . they confessed and worshiped the Lord their God" (Neh. 9: 2-3). If we have failed in leading our children to Jesus, then let us start right now. If the family has grown up and the children now live in their own homes but without Christ, then we have a very definite prayer responsibility. God may yet let us lead them to Him.

It is not too late to start a family altar. The family altar should be the avenue of spiritual training in the home and the father ought to lead it. It should be daily, intelligent, and spiritual. By this latter we mean that the Bible-instructed parent should give instruction about salvation, purity, vocation, playmates, pleasure, satanic forces, etc. The prayer time should be participated in by all. Chaplain Hogg of the Arkansas penitentiary says: "Out of 1700 convicts I found only one who had been brought up in a home where they had an old-fashioned family altar. I have heard since that he was pardoned, as he was found innocent of the crime with which he was charged. There is an atmosphere in the Christian home which makes it impossible for skepticism or atheism to live there. May God give us back the old-fashioned family altar, and the old-fashioned Bible, and old-fashioned parents!"

An oft quoted command in the Old Testament is, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1). How can men or women remember something they have not been taught? This verse teaches first of all that the particular time when one should be taught about the Creator is in his youth. It also teaches that such instruction will be a comforting, stabilizing factor throughout the life. The memory of it will be sweet and blessed.

An Army chaplain on the European battle front made a careful investigation of the young men under his spiritual care and sent home the following counsel: "My dear friends, place no value on anything you have or anything anybody else has unless it directly or indirectly contributes to the Christian training of your children and those of your neighbors. It is too late to give this training to millions. They will have to blunder their confused way through this hellish age without God and without spiritual equipment which should have been given them around a family altar. Regardless of what it may bring you — ridicule, social ostracism, persecution, or death — build and maintain a family altar now. You have no right to sleep or eat with children in your home untaught in the ways of Christ, until you obey the command of God to teach them His Word."

Parents, if you have failed, then repent and do the job right from now on. Establish a family altar immediately and give your children the training they deserve. Bring them up in the "nurture and admonition of the Lord." Christ said that we were not to forbid the children to come to Him. If we heed the Scripture's instruction to us as parents, then the following promise will be fulfilled, "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace" (Ps. 144:12).

Let the Holy Spirit speak to your heart as you read the following lines,

"TWAS A SHEEP, NOT A LAMB,
that strayed away

In a parable Jesus told;

A GROWN-UP SHEEP THAT HAD
GONE ASTRAY

From ninety and nine in the fold.
Out on the hillside, out in the cold,

'Twas a sheep the Good Shepherd
sought;

And back to the flock, safe in the
fold,

'Twas a sheep the Good Shepherd
brought.

And why for the sheep should we
earnestly long,

And as earnestly hope and pray?
Because there is danger. If they go
wrong,

THEY WILL LEAD THE LAMBS
ASTRAY.

For the lambs will follow the sheep
you know,

Wherever the sheep may stray;

When the sheep go wrong, it will not
be long

Till the lambs are as wrong as
they.

And so with the sheep we earnestly
plead,

For the sake of the lambs today

If the lambs are lost, what terrible
cost

Some sheep will have to pay!"

The next thing for us to do is to pray for the salvation of the ungodly pleasure-mad parents of our nation. No, not all parents are lost, but it is safe to say that the majority are. We should assist every godly effort to reach these parents whether by pulpit, microphone or printing press. God "is not willing that any should perish but that all should come to a knowledge of repentance." Parents cannot bring up their children in the nurture and admonition of the Lord unless they themselves know the Lord as their Saviour.

Perhaps you are asking about all those children who were not taught correctly — who were not brought to the Good Shepherd to be saved because of indifferent or ignorant parents. The command of Jesus still stands: "Suffer the little children to come unto Me." It is our job to bring those children to Him. We can do it through the Sunday school, Daily Vacation Bible schools, Child Evangelism classes, Rural Bible work and children's radio programs. The importance of the Sunday school is recognized by such men as General John G. Pershing, for he is quoted as having said, "What the nation needs is not more tanks, or guns, or battleships, but a chain of Sunday schools across America where the youth of our land can be taught to believe in and practice the teaching of the Scriptures." J. Edgar Hoover adds, "If more homes were cognizant of the leading role which the Sunday school . . . has to our youth, we would not be confronted with the rising tide of juvenile crime . . . Boys and girls who go to Bible school DO NOT GO TO JAIL!"

We are told that seventeen million children have never gone to Sunday school. It is obvious that more than one method will be neces-

Continued on page 158

GRACE AND TRUTH

Juvenile Delinquency

ITS CAUSE AND CURE

BY DONALD KATHAN

Today many people are worried, and rightly so, about juvenile delinquency. Someone has said that "delinquency" is just a two-dollar word for sin. Be that as it may, the problem is with us and is crying for a solution. The war has not made delinquents; it has simply shown them up. Perhaps a study on the causes and cure of delinquency will be helpful to us. Let us consider first:

THE CAUSES OF JUVENILE DELINQUENCY

One of the main causes of juvenile delinquency is the influence of the ungodly homes. The majority of homes are without God. God's name is never heard except in blasphemy. Rebellion against God, against the Bible, and against many laws is practiced by the parents and is caught by the children. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3).

Many parents never darken the door of the church, preferring to sleep on Sunday morning. Many children never come to Sunday school because the parents are too indifferent to bring them, or even to get them ready to come. The sinfulness of a family spreads like a cancer, and children are infected. The ungodly home is a cause of juvenile delinquency.

Another factor contributing to juvenile delinquency is the lack of spiritual instruction. We understand that there are thirty million young people who do not receive any spiritual instruction.

Some who do go to church and Sunday school are under modernistic teaching that denies sin, depravity, the deity of Christ, and the need of salvation. Modernism has brought thousands of religious pagans; they, no doubt, are among our delinquent children.

Countless others are enmeshed in the false cults of our day. They are taught religion without a personal Saviour; they are lost and have no inner compulsion to holy living. They have no spiritual help to keep them from becoming delinquents.

Two things that also contribute to juvenile delinquency are lack of discipline and lack of supervision. The Scripture definitely teaches the dis-

cipline of children. Someone has said that "everything in the modern home is controlled by a switch **except** the children." In Proverbs we read:

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (22:15).

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (23:13-14).

Some modern psychology teaches that children should not be disciplined, lest the repression affect their personality. The Word of God tells us that discipline "drives foolishness from the heart of a child" and "the rod and reproof give wisdom" (Prov. 29:15).

There are children who are not delinquent simply because their parents supervise them. A godly pastor once gave this advice, "If you want your children to amount to something, **KEEP THEM OFF THE STREET.**" The Word reminds us, "A child left to himself bringeth his mother to shame" (Prov. 29:15).

Another horrible evil that makes its contribution to juvenile delinquency is the modern movie. Evangelist John Rice in his splendid book, "What Is Wrong with the Movies?" gives actual case histories of boys and girls who were sexual delinquents. We quote:

"The most responsible thing for getting me in trouble is these love pictures. When I saw a love picture at night, and if I had to go home alone, I would try to flirt with some man on the corner... Movies were the first thing that made me go astray" (p. 87).

Others testify to learning criminality from the movies. A young burglar, only sixteen, throws a similar light upon the education of himself and his gang in their trade:

"In breaking in a store we learned from the movies to use a glass-cutter and master key and one boy had a jimmy. If the key didn't work we would use the glass cutter, and if that didn't work we would use the jimmy. We would put the jimmy by the lock and force it open.' This all

round training is illustrated by others who tell how they learned the use of blackjacks, brass knuckles, machine guns, and even bombs. 'The first stick-up I ever saw,' is the frank reminiscence of a young robber, 'was in a movie show and I saw how it is done and what the crook usually does after the stick-up'" (p. 70).

"Mr. Henry James Forman, author of 'Our Movie Made Children,' states, 'The road to delinquency... is heavily dotted with movie addicts, and obviously, it needs no crusaders or preachers to come to this conclusion'" (p. 92).

So much for the causes. There are probably more, but these furnish food for thought. We now consider:

THE CURE OF JUVENILE DELINQUENCY

Jesus Christ is the answer to all of the world's problems, and He is the answer to the juvenile delinquency problem. When children have the Lord Jesus in their hearts and are controlled by the Holy Spirit, they will not be delinquent. We must win the children for Christ. In our Sunday schools we must ever put before the children their need of the Saviour. A neighborhood Bible club held in the home affords a wonderful opportunity to witness to the children concerning the Lord Jesus Christ. Every church should have a summer Bible school designed to win the unsaved children to Christ. For any of my Christian readers who lack ideas, I can heartily recommend the book, "Reaching Children," by Mildred Morningstar (D. B. I. '37).

After the children have been won to Christ, they need to be nourished and cared for. Oh, that we would spend 1 per cent of the time on spiritual babes that we do on our physical babes! They **MUST** be instructed. "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6). Here is where the Sunday school should be on the job. Consecrated teachers and suitable material are needed for the job of fitting Christians for their place in the church. If there is no spiritual Sunday school in your neighborhood, begin one in your own home.

Young people should have an ac-

Funny how some people force their children to drink milk and eat spinach because they say it is good for them, and then turn right around and say that they are going to let those children grow up with little or no religion. They give their children milk for the body and then deny them the sincere milk of the Word for the soul, that they may grow thereby. This is a strange world in more than one way.

—The Presbyterian

tive part in the church life also. In my very early Christian life I was a theater-goer, but the church I attended was ACTIVE, and the following program allowed no time for the show:

Tuesday night: Bible School
Wednesday night: Prayer Meeting
Thursday night: Young People's Council
Friday night: Bible School
Saturday night: Street Meeting
Sunday: Sunday School
Church
Hospital Visitation
Young People's Meeting
Sunday Evening Church

We must keep our young folk busy for Christ.

Finally, we plead for old-fashioned godly homes as a bulwark against juvenile delinquency. We plead for the reading of the Scriptures regularly. Get a Precious Promise Box, or a Bread of Life Box, for portions to read at the table. A Daily Light book is splendid for Scripture readings. For children obtain the "Bread of Life for Children."

Let the family be united in prayer at least once per day. Teach the children to pray. Use a family prayer list of unsaved loved ones, of mis-

sionaries, or youth organizations, and of other prayer burdens.

Make the family life attractive. Provide helpful Christian fiction. Read and then lend your books. Provide wholesome amusements. Take the family to a summer Bible conference for your vacation. The spiritual benefits gained will be of infinite value.

A godly, spiritual, attractive home with real Christian companionship will do much to keep our boys and girls straight.

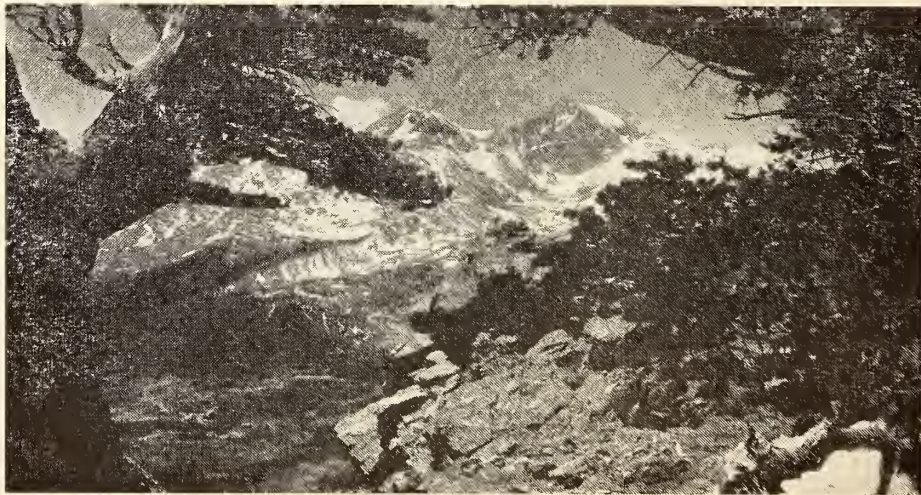
Let each one of us "Make our home like heaven; let it face the Father's House."

Take some time out of your busy life for the winning of children, and for the teaching of God's Word. Support with your gifts and prayers the Bible institutes and youth organizations that are winning youth to Christ. The Gospel of the Lord Jesus Christ is the remedy for juvenile delinquency. Let us teach it to "every creature!"

—:o:—

Even He who died for us on the cross, in the last hour, in the unutterable agony of death, was mindful of His mother; as if to teach us that this holy love should be our last worldly thought.

—Longfellow



IN AFTER-LIFE you may have friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows.

—Macauley

The Family Altar

Genesis 22:1-18

BY MAX R. KRONQUEST

"Father... Where is the lamb?" The expression "Family Altar" does not occur in the Bible, as such, but the truth of it is from Genesis to Revelation. Neither do the expressions "substitutionary atonement," and "the rapture of the Church" occur in the Word; yet there is such an abundance of teaching on these subjects that we are compelled to accept at once these glorious teachings.

The Old Testament altars with the sacrificing of different animals, with all the detailed regulations in these offerings, cannot be carried over into the New Testament home. In the Levitical days the offering of "a lamb without blemish" (Lev. 1:1-5) was a picture of the coming "Lamb of God, which taketh away the sin of the world" (John 1:29). When the Lamb came, even Jesus, the pictures naturally lost their glory.

While we do not follow the practices of the Old Testament altar, yet there are four applicable truths found in the offering of Isaac which should be in every New Testament Christian home. The home can never be the institution God intended it to be where these are absent, and the absence of these truths is almost sure destruction of the home in our twentieth century way of living.

The four outstanding virtues cited in Abraham's offering of Isaac are: (1) The Altar of Sacrifice; (2) The Altar of Surrender; (3) The Altar of Sustaining Fellowship; and (4) The Altar of a Spiritual Stimulant. We shall not attempt to go into the prophetic teaching, wherein Isaac so beautifully pictures, in several points of type, the Lord Jesus Christ dying on the cross for our sins, and where the Father Abraham pictures the Father of our Lord Jesus Christ giving His Son, His ONLY Son, for you and me. The surface values of this story will suffice in furnishing us with the foundational teachings needed in our present day homes. First we shall consider:

I. THE ALTAR OF SACRIFICE

God called upon Abraham to "take now thy son, THINE ONLY SON ISAAC, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of" (Gen. 22:2). Abraham not only responded to God's

call by saying, "Behold, here I am," but he also "rose up early in the morning, and saddled his ass" (22:3) for the journey. So many today are giving their annual geographical location, but have not begun the great journey of service for the Lord Jesus.

In our family altar we are not called upon to offer a son, nor a lamb; for Jesus, God's Son, is our sacrifice and our Lamb. Let us be clear on this one thing. We are not offering Jesus again on the cross in our family devotions. We are not crucifying afresh the Son of God (cf. Heb. 6:6) but rather recognizing Jesus as the ONE sacrifice for sins (Heb. 10:10) which God gave as the full payment for our sins. It is unscriptural for us to plead with God for forgiveness from the **penalty** of sin as believers. God's Word tells us, "In Whom **WE HAVE** redemption through His blood, **EVEN** the forgiveness of sins" (Col. 2:14). We do, however, need daily forgiveness, and cleansing wherein the **present power** of sin has caused us to soil our garments, and wherein fellowship has been marred. By closing our prayers, "in Jesus' name," we are recognizing the merit of Christ's blood, as our personal sacrifice on the cross. The Lord's supper, a church ordinance, is another way that God has planned for us to keep in mind our sacrifice and Saviour. "This do in remembrance of Me" (I Cor. 11:25). The Lord's supper, however, should never take the place of the many remembrances found in the daily family altar.

A brief, but nevertheless important, warning should be sounded on the subject of "sacrifice." The Family Altar is going to crumble and vanish for those who are "taken off their feet" by this modern wave of teaching that Jesus was only a "good teacher," "an example for better living," or "an ideal specimen of humanity." The saving qualities in Christ's blood are found in the fact that Jesus Christ was, and is the very Son of God. As we recognize Him in our family altars as the divine, all-powerful, ever-living Son of God who became incarnate for us, our hearts will be lifted far above the cares of this old world.

II. THE ALTAR OF SURRENDER

What surrender there must have

been in the heart of Abraham as he journeyed along on that three-day journey, which would end only in the offering of his dear, and only son! The existence of the family altar in our homes proves that we have surrendered to God to that extent, but there is need that we go far beyond that. The formal observance of the family altar is not sufficient. The two young men that Abraham chose to help with the altar did not have part in the worship. We quote, "And Abraham said unto his young men, Abide ye here with the ass; **AND I AND THE LAD WILL GO YONDER AND WORSHIP**, and come again to you" (Gen. 22:5). So many of us have only touched "the hem of His garment" in surrender. Abraham rightfully belonged to "God's Optimist Club." Despite the fact that he was to offer his son, he rose early in the morning to perform this duty. When asked by his son about the lamb for the offering, he, knowing that his son beside him was to be that offering, answered, "God will provide Himself a lamb" (22:7).

"But why do I have to do this?" "Do you have to do that to be a Christian?" "But why?" We have all heard expressions and questions like this, and if anyone ever had a right to ask "Why," Abraham did. But Abraham had learned that "to obey is better than sacrifice" (I Sam. 15:22). Regardless of how unnecessary some of God's commands may seem to us, God has a purpose behind them. With Abraham the purpose is summed up in these words, "And he (the angel) said, Lay not thine hand upon the lad, neither do thou anything unto him: **FOR NOW I KNOW THAT THOU FEAREST GOD, SEEING THOU HAST NOT WITHHELD THY SON, THINE ONLY SON FROM ME**" (Gen. 22:12). Abraham was so surrendered that he was willing to give his own son, if that was what God wanted. Think of the years of soul-struggle Abraham would have suffered if he had not surrendered. And, think of the joy Abraham had in obeying; for he had not only done the will of God, but God had provided a ram "in the stead of his son." "God will provide."

Rewards always follow obedience, which is found in the following words: "... Because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as

Why a Family Altar?

It will sweeten home life and enrich home relationship as nothing else can do.

It will resolve all misunderstanding and relieve all frictions that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day do our best and determine in what we do to in school, home, office, store and factory, true to glory God.

the stars of the heaven" (Gen. 22: 16b, 17a). "And in thy seed shall all the nations of the earth be blessed; BECAUSE THOU HAST OBEYED MY VOICE" (22:18).

III. THE ALTAR OF A SUSTAINING FELLOWSHIP

The home, the oldest institution in the world, is being threatened more than any other organization. The secret of maintaining the spiritual fibers of the home is the family altar. The secret of caring for any misunderstandings or friction which may sometimes intrude into the sacred portals of home life, by means of the rush of the hour, is the family altar. The lack of daily dependence upon the Lord for spiritual and material needs is cared for in the family altar. The lack of appreciation for the Lord and our loved ones is cared for in the family altar, thus preventing distances in the family which can never be bridged. When the Philippian jailor (Acts 16) and Zaccheus (Luke 19) turned to Christ, the family also supported their decision. So, for those who maintain family devotions their possibilities in winning their children for Christ are also far greater.

Typical of the present day, the story was recently told of a woman who heard the worst of screaming on her back porch where her two children were playing. She rushed back, opened the door and said, "What on earth are you children trying to do?" The boy spoke up and said, "Oh, nothing. We're just playing daddie and mother." There may be times when we feel like Elijah who said, "... the children of Israel have forsaken Thy (the Lord's) covenant, thrown down Thine altars, and slain Thy prophets with the Sword; AND I, EVEN I ONLY, AM LEFT; AND THEY SEEK MY LIFE

TO TAKE IT AWAY" (I Kings 19: 10b).

God had to tell Elijah, "I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (I Kings 19:18). We wish time and space would permit us to tell you of a number of fine Christian homes of prominent business people where family devotions are maintained to the glory of God (I Tim. 3:5).

IV. THE ALTAR OF A SPIRITUAL STIMULANT


As a man appreciates coming home and finding that the good wife has readjusted the furniture, making the very atmosphere fresh and invigorating, I am sure that the family will appreciate freshness in the family devotions. There is danger in routine, and there is also danger in too much variety. The spiritual results are what we are interested in. How may they be secured? We are here suggesting a few ways of adding spiritual life to the family devotions, or, may we say "adding fire to the family altar." If you find one or two ideas in this article that are helpful, we shall be happy. Doubt-

less you have some ideas that we could use to a good advantage. And above all, we are not limiting the family devotions to a set of rules — merely suggestions.

"Father...Where is the Lamb?" The Lamb of God, the Lord Jesus Christ, should be the central theme in our devotions—the central theme in our testimonies, prayers, aspirations, and in all Bible reading. Isaac detected the absence of the Lamb. Do we miss the Lord Jesus when He is not found in sermons and churches as the Saviour of the world? Do we miss Him when for some reason family devotions were not observed? We should become so attached to the Lord Jesus as Lord of our lives that we cannot live without Him.

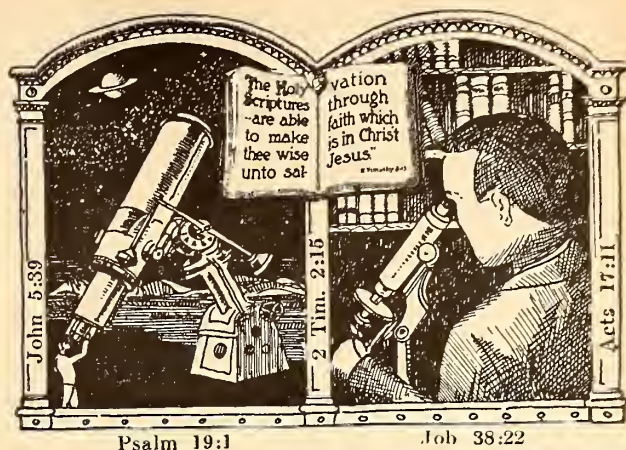
We should avoid in the family devotions: (1) making too long, or too short the devotional period; (2) entering this period with the attitude that it is burdensome; (3) the feeling that you must read an entire chapter (sometimes we may need more sometimes two or three verses may accomplish the desired result); (4) that you must "pray around"; (5) that the family altar must be limited to Scripture reading and prayer with no place for a testimony, and possibly even a Gospel chorus; (6) a lack of discipline which will make for confusion; and (7) everything which distracts from the spiritual uplift to be removed from this period.

The uncertainty as to just who is going to read the Scripture, and who will lead, or how many will lead in prayer has proved a personal inspiration. The freshness of some unexpected testimonies; the reading of some "prayer promises," "daily manna," "daily light," or other devotions could be added, though, are only to the freshness of devotions. Such suggestions, and many others that could be added, though, are only "means to an end"—"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comfortable unto His death" (Phil. 3:10).

*Train up a child in the way
he should go: and when
he is old, he will not depart
from it.* 

PROVERBS 22:6

SERIAL BIBLE COURSES



Truth in Type

BY AARON SCHLESSMAN

ISAAC, A TYPE OF CHRIST

"By faith Abraham, when he was tried, offered up Isaac... accounting that God was able to raise him up, even from the dead: from whence also he (Abraham) received him (Isaac) in a figure (parable)" (Heb. 11:17, 19).

This passage clearly declares that Isaac rose from the dead in a figure, or parable, which at once suggests to us that God was setting forth in type in this incident the rising from

the dead of His own Son. The placing side by side of Isaac and Christ will reveal a most delightful analogy. So strong is the analogy and so positive is the statement of the passage just considered that the student of God's Word must acknowledge that the story of Isaac is given to us as a glorious picture of the Christ who was to come.

In Isaac we see set forth the person and character of Christ. In Isaac we see set forth the sufferings and death of Christ.

ISAAC SETTING FORTH CHRIST IN PERSON AND CHARACTER

ISAAC

1. A child of promise
Gen. 15:4; Gal. 4:28
2. Birth pre-announced to Sarah by an angel
Gen. 18:10
3. Name given before birth
Gen. 17:19
4. Birth contrary to nature, Sarah being barren
Gen. 11:30; 21:2
5. Birth gave great joy
Gen. 21:6
6. Emphatically called "an only son"
Gen. 22:2; Heb. 11:17
7. Descended from Abraham
Gen. 21:2
8. Mocked and persecuted by Ishmael, his brother
Gen. 21:9-10; Gal. 4:28-29

CHRIST

1. A child of promise
Isa. 7:14
2. Birth pre-announced to Mary by an angel
Luke 1:30-31
3. Name given before birth
Luke 1:31
4. Birth contrary to nature, being begotten of the Holy Spirit
Matt. 1:20
5. Birth gave great joy
Luke 2:10-11
6. Emphatically called "an only Son"
John 3:16
7. Descended from Abraham
Matt. 1:1
8. Mocked and persecuted by the Israelites, his brethren
Matt. 27:29; Acts 2:23-24

ISAAC SETTING FORTH CHRIST IN SUFFERING AND DEATH

ISAAC

1. Went to the place of death as a sacrifice
Gen. 22:2

CHRIST

1. His death was a sacrifice
Eph. 5:2; I Tim. 2:6
(Please turn to next page)

ISAAC SETTING FORTH CHRIST IN PERSON AND CHARACTER

Both Isaac and Christ were children of promise. It had been twenty-five years since God had given Abraham the first promise till the time of Isaac's birth. God spoke, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:4). The birth of Christ had long been foretold. The promise was given to Adam, and the prophets told of it: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14).

The birth of both was pre-announced. While Abraham and Sarah were in the plains of Mamre, the angels visited them, saying, "And lo, Sarah, thy wife, shall have a son" (Gen. 18:10). And the angel Gabriel was sent from God unto the city, Nazareth, to a virgin, "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son" (Luke 1:30-31).

The name of both was given before birth. "And God said, Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac" (Gen. 17:19). And to Mary the angel said: "Thou shalt bring forth a son, and shalt call His name Jesus" (Luke 1:31).

The birth of both was contrary to nature. Sarah was barren, and her only hope was in God. "But Sarah was barren; she had no child" (Gen. 11:30). But "Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Gen. 21:2). Christ was begotten of the Holy Spirit. "The angel of the Lord appeared un-

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| 2. Went to the place of death in obedience to God
Gen. 22:3 | 2. Died in obedience to God
I John 4:14; Phil. 2:7 |
| 3. Carried the wood on which he was to die
Gen. 22:6 | 3. Carried the cross on which He died
John 19:17 |
| 4. Went willingly to the altar
Gen. 22:9 | 4. Went willingly and freely to the cross.
Tit. 2:14; John 10:17; Isa. 53:7 |
| 5. Rose from the place of death in resurrection
Heb. 11:17-19 | 5. Rose in glorious victory over death
Matt. 28:6 |

(Turn back to previous page, Col. 3)

to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Spirit" (Matt. 1:20).

The birth of both caused great rejoicing. Abraham had waited long since the first promise that in "his seed all the families of the earth should be blessed," till the birth of Isaac. And the birth of a son gave great joy. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21:6). Sarah's rejoicing was because of the birth of Isaac (Gen. 21:2-5). The birth of Christ had long been foretold. It was prophesied that He should be the joy of the whole earth. Hence the angel announced his birth to the shepherds at Bethlehem and said: "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:10-11).

Both are emphatically called "an only son." God said unto Abraham, "Take now . . . thine only son" (Gen. 22:2). And again we are told that Abraham "offered up Isaac . . . his only begotten son" (Heb. 11:17). Of Christ it is said: "For God so loved the world, that He gave His only begotten Son" (John 3:16).

Both are descended from Abraham. Concerning the birth of Isaac, it is written: "For Sarah conceived, and bare Abraham a son" (Gen. 21:2). Concerning the genealogy of Christ it is written: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. 1:1).

Both were mocked and persecuted by their own kindred. Isaac is mocked and persecuted by Ishmael, his brother. "Sarah saw the son of Hagar, the Egyptian . . . mocking" (Gen. 21:9-10). And we are emphatically told of the persecution. "Now we, brethren . . . are the children of promise. But as then he (Ishmael) that was born after the flesh persecuted him (Isaac) that was born after the Spirit . . ." (Gal. 4:28-29). Christ is mocked and persecuted by

the Israelites, His brethren. "And they platted a crown of thorns and put it upon His head, and a reed in His right hand; and they kneeled down before Him, saying, Hail, King of the Jews!" (Matt. 27:29). "Him . . . ye by the hand of lawless men did crucify and slay: Whom God raised up" (Acts 2:23-24).

ISAAC SETTING FORTH CHRIST IN SUFFERING AND DEATH

The death of both was to be a sacrifice. God in testing Abraham, said: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2). God sent Christ into the world to be a sacrifice for all. "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2). "Who gave Himself a ransom for all, to be testified in due time" (I Tim. 2:6).

As Isaac went to the place of death in obedience to God, so Christ died in obedience to God. God told Abraham to take Isaac, his son, and to go to the land of Moriah, and offer him there for a burnt offering. "And Abraham rose up early in the morning . . . and took two young men with him, and Isaac, his son, and clave the wood for the burnt offering . . . and went unto the place of which God had told him" (Gen. 22:3). Isaac had not forfeited his life by the breach of any human law, but it pleased the Lord to try Abraham's love, faith, and obedience; in like manner Jesus knew no sin, and there was no cause of death in Him; but "the Father sent the Son to be the Saviour of the world" (I John 4:14), and He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:

and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8).

As Isaac himself carried the wood on which he was to die, so Christ carried His own cross. "And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son" (Gen. 22:6). The Jews "took Jesus therefore: and He went out bearing the cross for Himself" (John 19:17).

As Isaac went willingly to the altar, so Christ went willingly and freely to the cross. All that God commanded had been obeyed: "And they came to the place which God had told him of; and Abraham built an altar there . . . and laid him on the altar upon the wood" (Gen. 22:9). Christ "gave Himself for us, that He might redeem us from all iniquity" (Titus 2:14). He said, "I lay down my life" (John 10:17). "He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. 53:7). Christ was conscious that He had done nothing to forfeit His life, and He knew that it was in His power to escape; yet He made no resistance for He came "that they might have life."

As Isaac rose from the place of death in resurrection, Christ rose in glorious victory over death. "By faith Abraham, when he was tried offered up Isaac . . . accounting that God was able to raise him up, even from the dead, from whence also he received him in figure" (Heb. 11:17, 19). By the last clause, "from whence also he received him in figure," we see Isaac restored to his father, Abraham, as if he had been raised from the dead, and this was a typical representation to Abraham of the real death and resurrection of the Messiah. Christ alluded to it when He said, "Your father, Abraham, rejoiced to see My day: and he saw it and was glad" (John 8:56). In like manner Jesus Christ, Who was really dead, actually rose on the third day, the appointed time. "He is not here: for He is risen, as He said. Come, see the place where the Lord lay" (Matt. 28:6).

In both cases, God directly intervened. God only could have restored Isaac. He only had power to burst the bonds in which Jesus lay and call back the disembodied soul. God was the restorer of both. Death was swallowed up in victory.

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.

—Beecher

The Fellowship of the Gospel

(The Book of Philippians)

BY JOSEPH EDWARDS

As the writer approaches a book, he has two questions in mind — what is the subject of the book? and how did the author treat that subject or what was his outline? Our experience of determining the subject and outline of a book has varied greatly in different books. Sometimes we have been satisfied that we have found the subject of the book only after hours of diligent study; at other times, did we not know the working of the Holy Spirit, we would be tempted to say that the discovery was almost accidental. Sometimes the subject becomes apparent almost as soon as one begins to read, as is the case in Philippians.

In finding the outline of a book, we follow a very simple procedure. As we read the book carefully, we keep asking ourselves, "What is the central thought here?" watching constantly for the turning point to the next central thought. These turning points become the divisions between the sections of the book. We then try to sum up into a simple statement all that has been said in each section. These statements become the outline. At times the process may become a bit laborious, but in our estimation the results are worth the effort. This is unusually true in the book of Philippians; for when we had finished with the outline we felt that the outline itself spoke volumes. So complete was the outline covering the subject that one would not care to have a thing added. Here it is. Judge for yourself.

I. The Philippians Were Partakers of Paul's Grace (1:3-11)

II. Paul's Hope and Ministry (1:12-30)

III. Preserving the Fellowship from Within (2:1-16)

IV. The Fellowship of the Gospel, a Mutual Concern (2:17-30)

V. Protecting the Fellowship from Without (3:1-19)

VI. The Philippians' Hope and Life (3:20-4:9)

VII. Paul Was a Partaker of the Philippians' Gift (4:10-19)

Sections I, IV, and VII form the framework of the book, while sections II and VI reveal the hope and life of the persons involved in the fellowship, and sections III and V deal with keeping the fellowship from being broken up.

We launch directly into the message of the book by taking up a discussion of section I. Let us bear in mind the fact that our most precious fellowships in life started when someone gave us something which brought lasting happiness to us or when we gave someone something that brought lasting happiness to him. Among the writer's most cherished fellowships are the fellowship with the one who led him to Christ in a little mining town in Colorado and the fellowship with the one who has contributed largely to his Bible knowledge. On the other hand, there are fellowships where the writer has had the joy of leading some soul into the joy of Bible knowledge. Similar fellowships exist all over the world. However, not all fellowships are individual but many of them exist as churches or movements.

THE STEPS LEADING TO FELLOWSHIP

Five steps had led to the fellowship between Paul and the Philippians. (1) He had prayed for their fellowship (1:3-5). (2) He had confidence that God would perform a good work in them (1:6-7a). (3) They received the things he had to give (7b). (4) He longed for their development (1:8). (5) He prayed for their development (1:9-11).

In the first step, Paul had made request for their fellowship in the Gospel "from the first day until now." The fellowship had been conceived in prayer. He had prayed until it came. And in so doing he left us an example of fellowship building. One evening the writer was listening to Dr. George W. Truett on the radio, and during the message Dr. Truett told of a very worldly woman who during his sermon became concerned about her husband and waited after the message to ask him to pray for the husband. Dr. Truett reached into his pocket for a little book, and when he had opened it, he showed the woman the name of her husband. Dr. Truett had been praying daily for him for ten years!

Confidence that God will act if we pray is the second step. Too often we hear, "I prayed for a while but I have given up." Confidence must be restored before we can get folk to pray again. This can be done through faith in God's promises.

Paul had it. He knew that prayer was his responsibility but that conversion itself depended upon God. He knew too that God's faithfulness was greater than his. God could be counted upon to perform the good work. Then Paul added, "It is meet for me to think this of you all, because I have you in my heart."

The third step was that of the Philippians' receiving the spiritual blessings that Paul had been praying they would. It made them the partakers of his grace. He refers to what the grace of God had accomplished in his life. This was in two realms, his bonds and his defense of the Gospel. In his bonds he had found the grace of God sufficient; for in chapter 4:11 he says, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, to be content." In his defense of the Gospel he gave them "what he had received of the Lord" (I Cor. 11:23). They needed both. One gave them doctrine, while the other supplied that which was needed for Christian development.

In the action of passing on to others what we have received we have an illustration of the truth spoken to Abram in Genesis 12:2, "I will bless thee . . . and thou shalt be a blessing." How natural it is to pass on those things which have been the greatest blessing to us. The fellowship had begun when through answered prayer Paul was able to give to the Philippians those truths he himself had received from the Lord. While the fellowship had really begun with him when he started praying, it became a glorious reality when they received Christ. This, however, is only the beginning. The fellowship must continue on.

The fourth step is a longing that those in the fellowship shall come into the abundant life. Paul was not satisfied with their receiving salvation alone, but he wanted to see them enjoying victory and reigning in life by Christ Jesus. He says, "God is my record, how greatly I long after you all with a heart that is one with Messiah's." This world would lose much of its fragrance if it were not for the host of Christians with an indescribable longing for others to come into the knowledge and possession of the Christlike life. Paul said to the Galatians, "My little children, of whom I travail in

Continued on page 156

Bible Study Methods

The Law of the Context

BY THE EDITOR

One of the most important laws of Bible study and interpretation is the law of the context. We call it the "law of the context" because it is inviolate: it must be observed. The law of the context assumes that the text and the context are in harmony. And failure to observe this law will lead to confusion. Someone has remarked that "a text without the context is a pretext."

Applying this principle, the text will be clarified by reference to the context. In the study of a passage it is always well to ask, "What does the context say or teach?" Of a teaching or an interpretation, it is well to ask, "Does the context bear this out?"

All Bible students and scholars recognize the importance of the law of the context. Todd, in his "Principles of Interpretation" says, "Consideration of the context is of utmost importance, as failure to do this is one of the chief causes of the misinterpretation of Scripture." A. T. Pierson speaks of this law as the "law of comparative mention." In his book, "Knowing the Scriptures," he states: "As in an organism no member or part, however minute, can be fully understood aside from its relation to the whole, so in Scripture every paragraph and sentence is part of its totality and must be studied in relation to all the rest." Continuing, he says, "The text will be illuminated by the context, or Scripture immediately preceding or following. Every occurrence and utterance should be studied in its surroundings." In a book entitled "Principles of Interpretation," by Lockhart, we find the statement, "The context is the key to the meaning." This law is quite universally recognized by Bible students, and it is regarded as of primary importance.

Isolated passages are often misleading if considered apart from their context. It has been carelessly stated that one can prove anything by the Bible, but this is not true if the law of the context be observed. Someone has said that the Scripture approves of suicide. Then he uses three Scriptures in alleged proof of the same. The first is: "Judas went out and hanged himself"; the second: "Go thou and do likewise"; the third: "That thou doest, do quickly." But these passages are all wrenched from their context, and such is the misuse of the Scripture; in fact, it does the Scripture violence. In other days,

when women wore their hair in knots on the top of their heads, a minister decided that he would preach against this custom. He chose for his text Matthew 24:17, which reads: "Let him that is on the house top not come down to take anything out of his house." He used the words "Top not come down," in order to prove his point. This also was wresting the Scripture, and giving an utterly different meaning to it from that which was intended.

THE LAW OF CONTEXT DEFINED

THE LAW OF THE CONTEXT IS THAT LAW UNDER WHICH GOD, EITHER IN ADJACENT PASSAGES OR DISTANT PASSAGES BEARING ON THE SAME OR RELATED THEMES, GIVES BIBLE LIGHT ON BIBLE QUESTIONS.

The context divides into "near" and "remote": the "near" context being the immediate Scripture which surrounds the text. The "remote" context consists of every passage in the Bible which may be brought to bear on a given subject or line of study. This immeasurable invaluable law is clearly declared in I Corinthians 2:13, which tells us to "Compare spiritual things with spiritual," and which literally means, "Compare Scripture with Scripture."

PAUL'S USE OF THIS LAW

There is no better illustration of this law than the Bible's own demonstration of it. In Romans 3:10-19 Paul is summing up the Scripture doctrine of the universality of sin. In this great summarization of truth he uses the context method, reaching back into the Old Testament and gathering passages from the remote context. The passages quoted are as follows:

Romans 3:10-12 with Psalm 14:1-3
Romans 3:13 with Psalm 5:9 and 140:3

Romans 3:14 with Psalm 10:7
Romans 3:15-17 with Isaiah 59:7-8
Romans 3:18 with Psalm 36:1

He has laid the foundation for his argument by use of the context law and the proof-text method. He car-

ries his argument for the universality of sin forward to a sweeping conclusion in the nineteenth verse. We find further demonstration of his use of this context law in Romans 15:9-12. In this passage he quotes II Samuel 22:50, Deuteronomy 32:43, Psalm 117:1, and Isaiah 11:10.

THE CORRECT INTERPRETATION OF PASSAGES

Correct interpretation of Scripture is a great need among Christian people. It is needful for ministers who stand behind the sacred desk to declare the truth fearlessly and interpret it correctly. God has put these laws of interpretation in His own Word for that very purpose. The laity may come to a clear understanding of the Word of God by use of the laws which God has given for its study and understanding.

We have heard sincere souls say, "Pray for me that I may endure unto the end." This expression is based upon Matthew 24:13, which reads: "But he that shall endure unto the end, the same shall be saved." We are forced to ask, is there no salvation except by endurance? Must one hold out steadfast unto the end in order to be saved? The verse quoted by itself leads us to think so. But in its setting it does not lend itself to such a teaching. Our Lord in this chapter is speaking of the great tribulation and its horrifying events. The gospel that is preached in that time will be the gospel of the kingdom (vs. 14). The "endurance" will be that of persecution (vss. 9-12). The verse speaks of "he that shall endure unto the end." The end of what? Is it the end of one's life that is referred to? The context helps us here. The correct interpretation is this: It is not the end of one's life, but the end of the tribulation that is referred to. Neither is it soul salvation that is spoken of, but rather, physical salvation. Many tribulation saints will be martyred, but not all. Many will suffer persecution unto the end, and shall be saved physically to enter Christ's kingdom and to reign with him. This is particularly true of the elect remnant of Israel.

Another passage is often misused as applying to the rapture of the Church, and many premillennialists use this passage incorrectly. It is Matthew 24:40-41, and it reads:

GRACE AND TRUTH

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." These verses have been commonly applied to the rapture of the Church. The context of the passage will not bear this out. The chapter is speaking of the Great Tribulation and the conditions that will pertain during that time. The Church will already be raptured before the tribulation begins. Who then are the ones "taken" and the ones "left," and what are they "taken" to, and what are the ones "left" to experience? The near context answers this question completely. The days of Noah and the flood of Noah are referred to in verses 37-39. Those days were descriptive of the days immediately before the coming of Christ: "As it was...so shall it be." In the days of Noah the flood "took" away the wicked to judgment, and the righteous were left (vs. 39). The verse is self-explanatory. It declares: "So shall the coming of the Son of Man be." Therefore, when Christ comes again, the wicked will be taken away to judgment, and the righteous will remain to reign with Christ in His glorious kingdom. It is exactly the reverse of the rapture of the Church, for at the rapture the righteous will be taken and the wicked left. The passage correctly interpreted is therefore seen to refer not to the events connected with the rapture of the Church, but to the events coincident with Christ's coming in judgment.

Another passage which has given difficulty to some is Philippians 2:12, which reads: "Work out your own salvation with fear and trembling." We have quoted the latter part of the verse, for that is the way it is usually quoted. The verse is mistakenly used by some to teach that salvation is by works, but notice that it does not say, "Work for your own salvation," but "work out." The immediate context is of help to us. Verse thirteen says: "For it is God that worketh in you both to will and to do of His good pleasure." Salvation cannot be worked out until it is worked in. God works salvation in us, and we work it out. Notice also the words, "**your own** salvation." This makes it personal and possessive. We cannot work out that which we do not possess; but possessing salvation, we are called upon to work it out — that is, maintain good works.

A CHECK TO FANCIFUL INTERPRETATION

The value of the law of the context is demonstrated by its usefulness as a check to fanciful interpretation. As a check to fanciful in-



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terpretation this law serves as a safety brake. Just at this point a Scripture helps us: "Knowing this first, that no prophecy of the Scripture is of any private interpretation" (II Pet. 1:20). The margin renders it, "of its own interpretation," and that means that it is not to be isolated from the remainder of Scripture. Therefore this context law is a check to arbitrary interpretation.

Now the modernist harps on the universal fatherhood of God, and he quotes Scripture in the support of his doctrine. He quotes Ephesians 4:6, but in doing so he ignores the immediate context. The near context destroys the petty fabric of the universal fatherhood doctrine, for it clearly indicates that when Paul speaks of "one God and Father of all," he is speaking specifically of Christian believers — those who are members of the Body of Christ.

The modernist also ignores the remote context, which supplies a complete refutation of the universal fatherhood doctrine. Christ in speaking to the most religious people of His day, said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). John, in his first epistle speaks clear-

ly on this point: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10). From these passages it is very clear that some have the devil for their father, and for such the fatherhood of God cannot be claimed. The Scriptures teach that there are two great families on the earth. The only way to claim God's fatherhood is to get into God's family, and that way is by the new birth. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). Accordingly, we become God's children by birth, and we are born into God's family upon the exercise of saving faith in the atoning work of God's eternal Son. The apostle Paul gives us a summarizing statement in the words: "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). The law of the context is a safety brake which works.

The observance of this law in our Bible study will give us balanced and steady souls. If a person covets having a balanced, common-sense, logical, and spiritual insight into the interpretation of Scripture, let him unhesitatingly rely on the law of the context.

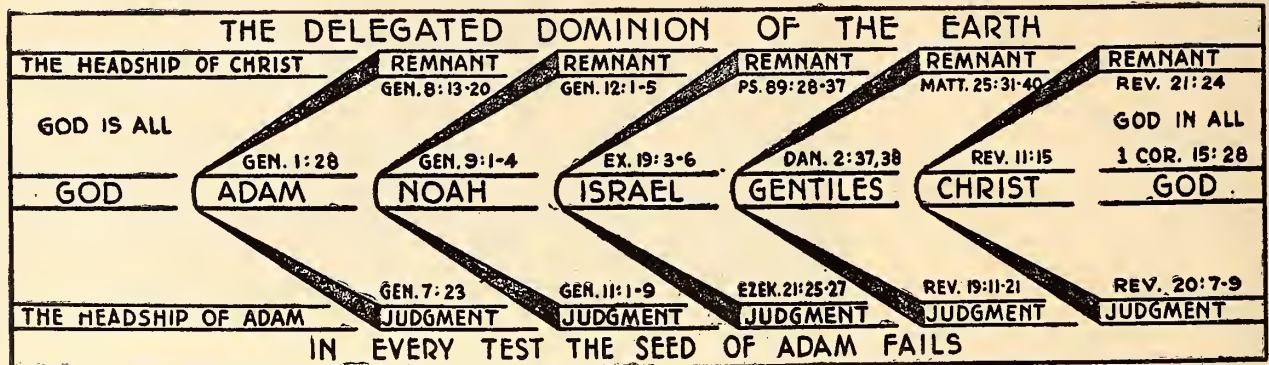
The happiest part of my happy life has been my mother, and with God's help she will be more to me than ever. —Brooks

This Present Age and the Next

BY CHARLES M. NEAL

CHAPTER I

NO HOPE UNDER ADAM'S HEADSHIP



"THERE IS NO POWER BUT OF GOD..."

It is of primary importance to understand that all power belongs to God. There was a time when the Godhead was in full and undisputed authority in all the universe. God in His wisdom saw that it was good to delegate certain measures of power to His creatures. Long before the creation of man, God delegated authority to angelic beings. One such case of delegated power was to "the anointed cherub that covereth," whose name was "Lucifer, son of the morning." Sin began in the universe when he said "I will" against the will of God. He aspired to be like God and to displace God in rule. This angel is now known to us as Satan and the devil. He appeared to the newly created pair in the Garden and told them the lie about being like God. The natural seed of Adam has always sought to realize the lie, and like Satan, has aspired to be like God and to displace Him in rule. Every great world-power has been ruled over by men who have sought to displace God. This series will make clear this tendency and constant effort of man. (Examine Isaiah 14:12-20 and Ezekiel 28:11-19.)

"THE EARTH HATH HE GIVEN TO THE CHILDREN OF MEN..."

Adam and Eve were given the commission to have dominion over every living thing. The sin to befall man was known and provided for before his creation (Acts 2:23; 1 Pet. 1:20). Adam and Eve fell into sin and lost their charter. Man in sin and apart from God can never run the world successfully. He thinks he can, and God is giving him a trial. There

are seven dispensations revealed in the Bible; every dispensation is a demonstration that natural man — mankind of Adam's seed — can never succeed in having dominion. Below we give a few samples which may be traced on the chart. In the series, of which this is the first chapter, this fact will be made very prominent. Natural man must always fail. The only hope lies in the new headship, the second Adam — the Lord Jesus Christ.

ADAM AND HIS BOYS FAIL...

Adam's charter of world-dominion embraced "every living thing that moveth upon the earth." Sin came in, and man fell and lost his charter. The devil got a squatter's claim, but the real title reverted to God. Man in sin — Adam and his boys were given a chance and failed. All his children were begotten in his image and likeness. The earth became corrupt and was filled with violence, and the flood took them all away in judgment, except four pairs carried over in the ark.

NOAH AND HIS BOYS FAIL...

In Genesis 9:1-4 God gives Noah and his three sons a new charter of world-dominion. It was substantially the same as that given to Adam. There were some changes. Flesh was given to man and beast for food. The fear of man was placed in every living creature. The foundation of human government was laid in granting permission to man to take human life to preserve order. Noah and his sons failed because they chose to disobey God and build the tower of Babel, out of which came the confusion of tongues, and the

people were scattered over the face of the earth. In this confusion nations formed and became idolatrous.

ABRAHAM AND HIS BOYS FAIL...

God chose Abraham out of the nation of Assyria. Out of Abraham came Isaac and Jacob; out of Jacob came the twelve tribes of Israel. When God brought Israel out of Egypt, He gave them a land and a law. This nation became God's peculiar treasure. Under Him, and obedient to Him, they were to become a nation of kings and priests to the other nations of the earth. After a long training and trial God set the nation aside because of disobedience. Abraham and his boys had failed. God took the kingdom from Israel but reserved the right to take them up again for the sake of his Davidic Covenant. (Read Exodus 19:3-8; Ezekiel 21:25-27; Psalms 89:28-37.)

THE GENTILES FAIL...

When God took the kingdom from Israel, He gave it to the Gentiles and "the times of the Gentiles" began (Dan. 2:37-38; Luke 21:24). This dominion was just as wide as that given to Adam: it reached to "where-soever the children of men dwell." God made them "to rule over them all." We are to this day living in "the times of the Gentiles" and will not see the end of such time until the Lord Jesus shall return to take the rule (Rev. 11:2-15). Prophecy indicates the utter failure of the Gentiles to rule the world for benefit to themselves or to the honor of God

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D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Dr. W. M. MacIntosh ('20) was one of the speakers at the All-Day Evangelical Conference, March 22, at the North Presbyterian Church in Denver. This conference was conducted by the Denver Association of Evangelicals. Dr. MacIntosh is pastor of the First Baptist Church of Fort Collins, Colorado.

We are happy to pass on this information taken from a letter recently received from Mr. and Mrs. Delmar Stevens. "We have some wonderful news to tell you. The Lord has answered our prayers, and our permits for entrance into Ethiopia have finally been granted. We know you will rejoice with us in this definite leading from the Lord. We expect to be on our way just as soon as the necessary visas come through from Lagos, and as soon as plane accommodations to the Anglo-Egyptian Sudan can be arranged. Our future address will be, care of the Sundan Interior Mission, Box 105, Addis Ababa, Ethiopia, East Africa. Write to us there, and do pray for us as we enter this field of service for our Saviour." Mr. Stevens is a graduate of the class of 1941, and Mrs. Stevens (formerly Mary Wood) is a former student.

Mr. Paul Leasure was ordained to the ministry at Hooper, Colorado. February 11, by delegates from the churches of the San Luis Valley Association. Mr. and Mrs. Leasure have been serving the Hooper church for fourteen months and are well liked by the people there. Both are members of the class of 1943.

Twenty-one souls saved was the result of the "Streamline Revival" held March 5 through 11 at the Fruitdale Baptist Church, of which Rev. John W. Bailey ('26) is pastor. Rev. and Mrs. John Losh (both former students), of Judson Memorial Baptist Church of Denver, were the evangelists. Mrs. Losh's work with the children was very effective.

Rev. Eugene Ferrin (former student) reports that the Lord is blessing his work at the Lakewood Baptist Church. The attendance is increasing rapidly.

Rev. and Mrs. Donald Reader tell us of the work in Victor, Colorado. The church is somewhat handicapped by a lack of Sunday school and church officers because some have

moved away, being involved in war work. But on March 11, fourteen went forward to indicate their willingness to do any work the Lord might have for them to do. Yes, the Lord is blessing. Mr. Reader is of the class of 1944, and Mrs. Reader (nee Geraldine Cook) was graduated in 1941.

Rev. and Mrs. Paul Leasure announce the birth of a son, Lauren Paul, born March 30. May God bless you as you seek to bring up this little one for the Lord.

Mr. William G. Moffett has recently taken up the pastorate of the Brownsville Baptist Church in Brownsville, Oregon. Let us pray God's blessing upon this work. Mr. Moffett was graduated in 1943.

We have received word that Mr. Irving Lindquist (E. S. '36) and Mrs. Lindquist ('38) of the Berean African Missionary Society were going to Leopoldville, where Mrs. Lindquist will take her medical course. This course will give her recognition with the Colonial government, and she will be able to go ahead with whatever comes their way in the line of medical work. The government will also help with medicines for the natives. However, the greatest need at present is a building suitable for this kind of work. Let us pray about this, and perhaps the Lord would want you to send a gift to help meet this need. The address is Berean African Missionary Society, Box 234, St. Louis, Missouri.

Mr. and Mrs. Arthur Norris have been granted a leave from their work among the Navajo Indians so that Mrs. Norris (formerly Emalou Anderson) can rest and have regular medical attention.

In looking back over their work they give us this interesting item: "Last summer an English speaking group suggested hymn singing on Sunday evenings and for that we gladly opened our home. We were happy for the opportunity to sing praises to God, but it did not seem that it would go any further than this. However, gradually Bible reading was introduced and then some exhortation from the Word. Two men who attended were professing Christians and were willing to lead out in prayer publicly. Both of these have testified that they have been greatly helped by this fellowship together. One evening when an unsaved man came in, one of these men dealt with him about accepting the Lord as his Saviour. We also know that this man talks with others about the Lord in his own home. Another one who attended the meetings was raised a Catholic, but two weeks ago she made a profession publicly, saying that she trusted Christ to wash away her sins and save her. We praise God for this victory!"

Let us pray for the Norrises as they leave this work for a while and ask God to give strength that their return might be soon. Mrs. Norris is a graduate of the class of 1938.

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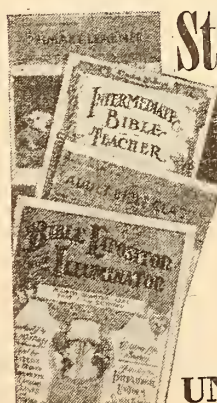
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The Baptist Church of Cedaredge, Colorado, experienced a disastrous fire last December, amounting to two thousand dollars damage. The pastor, Rev. John Wood ('43), wrote "But the Lord was with us, and we have it in better shape than it was before. It was a revival in the hearts of the people; attendance has increased and giving also. We had our first service in the new church on March 4. On March 20 the building was dedicated to the Lord, and the church ordained me to the ministry."

We are glad to hear how God has worked in the hearts of the people in Cedaredge Baptist Church. We also want to express to Mr. Wood our wishes for a long life full of service for our Saviour.

The Berean Baptist Church of Santa Fe, New Mexico, is purchasing two lots down town where they expect to build. The building in which they are now holding meetings is being crowded out every Sunday. A building fund program was launched a short time ago and already over nine hundred dollars has been raised. Rev. Max R. Kronquest ('37), pastor of this church, also has a regular Sunday evening radio broadcast. A young doctor in the church who felt burdened for this radio work is paying for an additional fifteen minutes, which makes their program thirty minutes now. Mr. Kronquest speaks and Mrs. Kronquest (former student) assists at the piano.

Miss Alice Ostrander ('41) in Nigeria writes concerning the darkness of heathenism. The hardships and temptations of the children are such that one wonders how they can overcome them. But when they come into the stations for help, they are taken in and cared for and are given Christian training. She said that three boys who had run away from their Moslem homes came to her station from an outstation because their father forbade them to go to school, and they wanted to become Christians. One of these boys is to be her boy and her responsibility unless he decides to go back home. She says, "My family is beginning to be quite a few in all, and I have just begun. I have Peter, James, Aina (a girl from our girls' school) and this boy whose name is Amodu." Let us not forget to pray for Miss Ostrander and for the people with whom she works.

Rev. Arthur Bailey ('44) preached his farewell sermon in the Baptist Church in Campo, Colorado. He and his wife (nee Virginia Jones, a former student) have returned to Denver, where Mr. Bailey expects to take further training at the Denver Bible College next fall.

THE FELLOWSHIP OF THE GOSPEL

Continued from page 151

birth again until Christ be formed in you" (4:19).

The fifth step, like the first, is prayer. Paul's first prayer had been for their fellowship; now he prays for their development. His intense longing ended in prayer! He prays that their love might abound as the fellowship brought "a recognition of the truth and a comprehensive grasp of its application" (Way). This is the exact thought of the milk and meat of the Word. The milk of the Word is ANY truth which in coming to the believer results in growth in KNOWLEDGE. "As new-born babes, desire the sincere milk of the Word, that they may grow thereby" (I Pet. 2:2). "... Ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk" (Heb. 5:12). Notice the parallel here: ye need that one TEACH you — ye need MILK. ANY truth which has been received by the believer and USED to discern between right and wrong, resulting in growth in grace or spirituality, becomes meat to that one. For example, the truth of our Lord's return is a simple but blessed one. When it first came to us, it brought growth in knowledge; but when we grasped its application, we began to put away certain sins we did not want to be found doing when Jesus came. The result was growth in grace and spirituality. The same truth which had first come as milk then became meat, for we were LIVING by it rather than growing by it. We get our definition from Hebrews 5:13-14: "For everyone that useth milk is unskilful in (the use of) the Word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of USE have their senses exercised to DISCERN BOTH GOOD AND EVIL." Hence, in "recognizing truth" the Word has come as "milk," but "in grasping its application" the same truth has become meat to us. In other words "milk" stands connected with being TAUGHT, while "meat" stands connected with our USING what we have been taught.

For the person who presses on from "milk" to "meat" the rest of Paul's prayer soon becomes a reality. "That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." What a glorious fellowship!

THIS PRESENT AGE AND THE NEXT

Continued from page 154

We can see that failure now in this war-torn world where more than nine-tenths of the nations are now fighting the second world war within one generation. This series will have much to do in featuring this failure.

CHRIST AND THE NEW HEADSHIP TAKE OVER...

When God took the kingdom from Israel it was to be so "until He come Whose right it is" (Ezek. 21:24-27). In Revelation 11:15 we see the announcement of His coming, and at such time the kingdom of this world will become His. He will then have what God has promised Him (Ps. 2:8-9). What He gets from God He shares with His saints (Rev. 2:26-27). The overcomers of the world are seen in heaven looking earthward and they are saying, "We shall reign on the earth" (Rev. 5:9-10). In Revelation 19:11-21 we see the final conflict and dispossession of the Gentiles, and the next chapter shows the reign of the Son and the Saints. After this reign, the kingdom passes back to God — the Godhead (I Cor. 15:20-28).

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GRACE AND TRUTH

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

HOME—WITHOUT A BIBLE

What is home without a Bible?
'Tis a place where daily bread
For the body is provided
But the soul is never fed.

What is home without a Bible?
'Tis a vessel on the sea,
Compass lost and rudder broken,
Drifting, drifting aimlessly.

What is home without a Bible?
Listen! ponder while I speak;
'Tis a home with Bibles in it,
But not opened once a week.

Monday comes and goes, and Tuesday,
Wednesday, Thursday, Friday, too,
Saturday, and even Sunday!
Book untouched the whole week
through.

Lost! The Bible lost! Its teachings
Lost! Its help, each day in seven,
Lost! To live by, Lost! To die by,
Lost! What's lost? The way to
Heaven.

—“Spiritual Life”

PRAYED INTO THE KINGDOM

John Scudder, a promising young physician in New York, while visiting one of his patients one day many years ago picked up a tract on the table and read it. The result was that he and his wife went to India as missionaries. Their nine children all became missionaries in that land. By this time the Scudders have given almost six hundred years of continuous missionary service for India. When Dr. Scudder was asked the cause or motive of all this missionary service he said: “The only explanation I can give is that the children were literally prayed into the kingdom by their mother. She was accustomed to spend the birthday of each child in all-day prayer for him. And God answered her prayers.” Is this not a novel way of celebrating a child's birthday?

—“Gospel Herald”

A BETTER MAN

A speaker at a temperance meeting told how drink had caused the downfall of a brave soldier. In the course of the sad story he said, “Sometimes after a debauch the man

will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone.”

From a Tract

Christ is sufficient for young as well as for old people and children. If the heart is not satisfied, it is because Christ does not live within.

All that I have taught of art, everything I have written, every greatness that has been in any thought of mine, whatever I may have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me to learn a part of it by heart.

—Ruskin

It is said that when Andrew Carnegie was building a new house, he gave orders to the architect to have inscribed on the living-room fireplace this motto: “The hearth our altar; its flame our sacred fire.” After the fireplace was built, the architect said, “You will have to choose another motto; that one is too long.” “No,” said Carnegie, “I want that motto. Tear down the fireplace and build a bigger one.” The architect informed him, “You cannot have a bigger fireplace without having a bigger room.” “All right,” was the reply, “tear out the walls and build a bigger room.” “But a bigger room will throw the whole house out of

HOW RICH!

According to the writings of Gov. M. R. Patterson in a recent issue of the Commercial Appeal (Memphis, Tenn.) J. P. Morgan, one of the richest men our country ever had to live within her borders, was not only rich in stocks and bonds, but he had a wealth that far exceeded and outweighed all his millions, if Mr. Morgan tells it straight in his will: “I commit my soul into the hands of my Saviour, full of confidence that, having redeemed it and washed it with His most precious blood, He

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proportion," remonstrated the architect. "Tear the house down, then," said Mr. Carnegie, "and build a bigger one. I must have that motto."

Only if we inscribe a big enough motto over the portal we build, shall we find the house is big enough as a dwelling place for God. What better could we choose than "Love never faileth"? Then indeed will it be spacious enough for God, who is Love, to dwell therein.

—"The Secret Place"

Dr. Kelman tells of an eminent American man of science whom he asked the solution of the problems of modern city life. "An emperor!" came the answer swift and decisive. "An emperor!" asked Dr. Kelman in surprise, "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes and extraordinarily competent for leadership." "Precisely," was the quiet answer; "and we know the Man; we are waiting for Him and His name is Jesus."

—"The Wonderful Word"

Home is the place where we are treated best and grumble most.

Never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.

—General Douglas MacArthur

THE FAMILY ALTAR

We would erect an altar, Lord, to Thee;

And here at morning, noon, or evening pray;
Our household gathered at Thy Throne of Grace,
To seek Thy blessing on our unknown way.

Here would we worship Thee, the King of kings,
And own allegiance to Thy sovereign sway,

Here bring our sins and lay them at Thy cross,
Trusting Thy love to wash them all away.

Here would we come to read our daily chart,
Here, for our duties, strength and grace obtain;

Here find direction for our faltering feet,
And peace to keep us in life's stress and strain.

O that Thy children everywhere, our God,
May in their homes to Thee an altar raise!

For on our land Thy smile again may rest,

If Thou art honored by our prayer and praise.

(From "When Home is Heaven")

DECAY OF THE HOME

Continued from page 144

sary to reach them. A theory on which Christian workers have worked and planned is that we must take the Gospel to the children where they are. This has given rise to the Child Evangelism classes, Rural Bible Crusade, Young Life Clubs, Miracle Book Club, children's radio programs, etc. In addition we have the Daily Vacation Bible schools, Summer Bible Camps, and then for the older young people God has raised up the Youth for Christ movement. This last named method has reached the proportion of three hundred meetings each Saturday night, attended by over a million young people.

Perhaps there are more methods being used than we have named but the important thing is that you and I should get busy in one or more of these efforts and help win the children and young people for Christ. Set your own house in order first and then "work, for the night is coming." The home has failed miserably. Will our record be better?

TO THOSE WHO READ "LIGHT ON THE LESSON"

Because pages number 129 and 132 in the April number are in reverse position, you will have some difficulty in following through as you study the lessons for May 20 and 27. Please

EDITORIALLY SPEAKING

Continued from page 139

Institute. He also served on the faculty of D. B. I., and later he served on the faculty of the Omaha Bible Institute. God has blessed him with a rich, spiritual ministry. He is gifted with a deep insight into the Word. With this issue we begin a series from his pen on the book of Philipians. These studies will be seven in number. They go forth with the fervent prayer that they may be the means of rich blessing to our host of readers.

★ ★

STUDIES ON PROPHECY

With this issue we publish the first installment of a series of ten studies by Charles M. Neal. These studies will deal with the scope of Scripture, various phases of prophecy, dispensational character of Christ's parables, the Jews, the great tribulation, and the millennial age. Each study will be illustrated with a chart. Our readers will find delight in studying the Word with these helps.

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LOVE AT HOME

(The Home of Mary and Martha)

"And she had a sister called Mary, which also sat at Jesus' feet, and heard His Word" (Luke 10:39).

- I. Love at leisure — "She sat"
 1. She felt quite at home with Jesus
 2. She was free from worldly care
 3. Her future was safe in His hands
- II. Love in lowliness — "At Jesus' feet"
 1. A penitent; an acknowledgment of unworthiness
 2. A disciple; a confession of ignorance
 3. A receiver; an admission of emptiness
- III. Love listening — "And heard His Word"
 1. Listening without her own notions and prejudices
 2. Listening without the ideas of others

—C. H. S.

A CHRISTIAN HOME

- I. The Character of the head of the house
 - A. Perfect
 - B. Upright
 - C. God fearing
 - D. Avoiding evil
Job 1:1
- II. The Worship of God, and Concern for his family
 - A. Offered burnt offerings
 - B. Sanctified his children
Job 1:5
- III. The Testing as proof of his genuine faith
 - A. His live stock taken away
Job 1:14-17-
 - B. His children all killed
Job 1:18-22
 - C. His health gone
Job 2:7
 - D. His wife and acquaintances gave him poor advice
Job 2:9; 4:12-21; 8:8-10; 11:2-3

E. He becomes a victim of self-righteousness
Job 10:7; 27:6; 13:15

F. His faith failed not
Job 19:25

IV. His restoration

A. A sound preacher to talk to him (Elihu)
Job 33:24; 36:3; 37:14

B. Listening to the counsel of God
Job 38, 39, 40, 41

C. The changed testimony of Job
Job 40:3-5; 42:1-6

D. His advisers confounded
Job 42:7

E. Job fully restored
Job 42:9

F. His family returns and his prosperity doubled; and his friends and relatives all come back
Job 42:10-17

—C. R. J.

PICKED UP HERE AND THERE

A little girl, when asked where her home was, replied, "where mother is."

No man can safely go abroad who does not love to stay at home.

A man who satisfies his soul with worldly pleasures lives in an imaginary world of unreality with no foundation.

One who is interested in proving that there is no hell generally has a personal reason for doing so.

If you insist on having sin in your life, you'll get hurt when God punishes sin.

Every experience a Christian has is not necessarily a Christian experience.

The business of a Christian is not to get a following, but to set a standard.

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THE UNITED STATES AND PALESTINE

By Dr. Daniel L. Marsh
President of Boston University

The Christian people of the United States have always had a keen interest in Palestine, and a large proportion of them have always had a lively interest in the possible return of the Jews to Palestine. One reason for this interest is that Palestine holds the shrines most sacred to the Christian's heart: Bethlehem of Judea, Nazareth, the Sea of Galilee and its environs, the Jordan River, the Mount of Olives, the Garden of Gethsemane, Jerusalem and the hill outside the city's walls.

Across all the years, many persons have favored the return of the Jews to Palestine as a matter of good common sense, both psychological and social sense. The second president of the United States, John Adams, is recorded as having said to the American Jewish statesman, Major Noah: "I really wish to see the Jews again in Judea, an independent nation." The idea expressed by John Adams has remained alive in America until the present hour. Thus in 1891, following anti-Semitic pogroms in Eastern Europe, a memorial was presented to President Benjamin Harrison, urging him to use his good offices with governments of Europe "to secure the holding of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home and to promote the alleviation of their suffering conditions." This memorial had been presented by the Rev. W. E. Blackstone, a Christian minister, and it antedated the first Zionist Congress by six years.

President Woodrow Wilson, than whom America has never had a greater President (except possibly Abraham Lincoln and George Washington), endorsed Great Britain's Balfour Declaration which favored "the establishment in Palestine of a national home for the Jewish people." This policy was unanimously approved, in 1922, by our government in terms of a joint resolution of Congress, signed by the President of the United States.

Following the Balfour Declaration, the Palestine Mandate was approved at the Versailles Peace Conference and ratified by the League of Nations. President Wilson took with him to the Versailles Conference a document prepared by a committee of American experts which recommended "that the Jews be invited

BY FRED KENDAL

to return to Palestine and settle there," and that the League should "recognize Palestine as a Jewish state as soon as it is a Jewish state in fact."

I have been in a position to learn something of current American opinion on this subject. I know that it is by no means unanimous, and yet I honestly believe that a large majority of Christian Americans would today, if they could, make Palestine available to the Jewish people as a national home for the sake of providing an asylum for oppressed Jews in Europe, as well as providing a "home land" to which Americans of Jewish inheritance can point with self-respect.

—"Reader's Scope"

HUNGARIAN JEWS EXECUTED IN DEATH CAMPS ESTIMATED AT 450,000

Washington, D. C.—The number of Jews who were gassed in German concentration camps is estimated at 450,000, according to the free Hungarian radio. The extermination of Jews started under the Sztojay Government and gained impetus when the quisling Szalasi assumed power. Jewish houses were shelled by guns mounted on tanks, and Jews were massacred by the thousands.

A complete curfew imposed on the Jews prevented them from obtaining food and caused the deaths of additional thousands. In the ghetto 2,000 to 3,000 Jews were crammed into buildings able to accommodate normally no more than 100 to 200; they were compressed in cellars, attics and on staircases. Epidemics and roving Szalasi bands claimed the lives of thousands; 50,000 were ordered to dig trenches around Budapest on the eve of the city's siege preceding its liberation; not one of the trench-diggers has returned.

—"The Toledo Jewish Times"

Mr. and Mrs. L. T. Pearson, concerned with the spiritual condition of the British Palestine police, opened their home at Haifa to them, and in a limited time entertained over 800. They also would stop twenty-four hours at a police post and never leave without having Bible study. The Scripture Gift Mission provided them with 5,000 copies of the New Testament inscribed on the covers with "To the men who guard the Holy Land." On one occasion they came upon twenty-four Jewish po-

lice, each of whom accepted a New Testament.

—"Sunday School Times"

CAIRO WOULD GIVE CHRISTIAN ARABS VETO POWER IN PALESTINE

New York—A compromise on the Palestine question said to include equal civil and political rights for Jews and Moslems but leaving the power of veto in the hands of the approximately 150,000 Christian Arabs residents of Palestine, has been agreed upon by the foreign ministers of Arab states at their conference in Cairo, according to Cairo dispatch to the New York Times from Julian Meltzer.

The Arab leaders will also propose, as a part of the plan, an early immigration into Palestine of another 200,000 to 300,000 Jews. According to the Moslem leaders the plan would increase the Jewish population in Palestine from 70,000 to 1,000,000, making it, within a short time, equal to the Moslem population, with the Christian Arabs, 150,000 in number, holding the balance of power.

(Independent Jewish Press Service-Palcor reported a week ago that Arab leaders would propose a immigration plan not commensurate with Jewish needs, to indicate that they are not oblivious to the Jewish problem.)

"ISRAEL IS SWALLOWED UP NOW SHALL THEY BE AMONG THE GENTILES AS A VESSEL WHEREIN IS NO PLEASURE" (Hosea 8:8).

The other day we heard something over the radio that truly was heart-breaking. Six hundred Jewish refugees had miraculously escaped the clutches of the Nazis, and through untold hardships, hazards and harrowing experiences finally found themselves in Turkey on their way, as they hoped and thought, to Palestine and safety, only to be refused admission into Palestine by the British Consul, owing to the Palestine White Paper which we believe to be the blackest of all documents in human history. Our ambassador to Turkey protested before the British Embassy against such a cruel decision. We are sure that heaven itself joined in protest along with our ambassador. The plight of these poor refugees is most desperate, for Turkey doesn't want them either "WHITHER TO, O ISRAEL?"

—"Star of Hope"

GRACE AND TRUTH



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

Between the Testaments

Second Quarter, Lesson 10, June 3

Lesson: Malachi; Matthew 2; Luke 1-2; Galatians 4:4-5

Lesson Text: Malachi 3:1-3, 16-17; Luke 1:68, 72, 77-78; Galatians 4:4-5

Devotional Reading: Malachi 4:1-6

Golden Text: "I am the way, the truth, and the life" (John 14:6).

LESSON EXPOSITION

In the three different passages of Scripture which are assigned for our lesson for today, we find set forth both phases of Christ's coming — the first and the second. Accordingly we shall in each passage note the distinction between the two comings.

In the Old Testament the distinction between the two phases of Christ's coming was not clearly revealed. Peter says that the "prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow" (I Pet. 1:10-11). Obviously the prophets to whom was revealed both the sufferings of Christ (His first coming) and the glory (His second coming) were perplexed about the implications of these two characteristics of our Lord's advents. Never was it revealed that a long time was to elapse between the two advents, though our Lord did hint in one of the parables (Matt. 25:19) that such would be the case. Even this expression must be regarded as very indefinite, for in the Scriptures the expression "a long time" may refer to anything over a few months. The reason God did not clearly reveal the duration between the two comings was that through the years the hope of the return of our Lord has been held before the Church as a comforting hope. Nor have those who were unable to wait for the

event been doomed to disappointment, for the "dead in Christ shall rise first." They shall yet meet Him in the air with the living members of the Church.

So for our first Scripture portion in this lesson we shall view one of those passages which we now know to indicate the two phases of Christ's coming, but in which there is nothing to indicate that around two thousand years would separate the two portions of the passage.

I. MALACHI'S REVELATION OF THE LORD'S COMING Malachi 3:1-3, 16-17

The portion of this passage which refers to the first coming is only a portion of the first verse, "Behold, I will send My messenger, and he shall prepare the way before Me." Three times in the Gospels (Matt. 11:10; Mark 1:2; Luke 7:27) this passage is quoted with reference to John the Baptist. That great man of God did appear on the scene and he prepared the way for the coming of the Messiah. Of him Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist." But when Jesus came to begin His ministry, John said, "He must increase, but I must decrease." So it was to the first coming of Christ and to the heralding work of John that the first part of the passage before us refers.

The rest of the first verse and the other two verses of this passage in Malachi definitely refer to the second coming. The primary emphasis of the passage is on judgment. In the last verse of the second chapter we find Judah asking seemingly rather scornfully, "Where is the God of judgment?" Probably the attitude was similar to that oft expressed today, "Why doesn't God, if there is a God, do something about the wrongs in the world?" So after announcing His first coming by the sending of His messenger, John the Baptist, our Lord immediately breaks into the characteristics of His coming in judgment.

"The Lord Whom ye seek shall come suddenly to His temple." Though this most assuredly refers to the second coming, we ought not fail to catch a little foregleam of this event the first time Jesus came. On the day of His triumphal entry Jesus went into the temple and cleansed it of those who were making it a house of merchandise, saying, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The passage to which Jesus alluded is in Isaiah 56:7, and it has special reference to the Kingdom which Jesus will set up at His second coming, when the temple shall become a house of prayer for all people. Following the cleansing of the temple the blind and the lame came to Jesus in the temple, and He healed them. How beautifully this refers to the Kingdom age, when healing shall be universal. The whole incident in connection with the cleansing of the temple at the first coming very strikingly prefigures the event of which Malachi is writing when He shall come suddenly to the temple.

"Even the Messenger of the covenant, Whom ye delight in: behold, He shall come, saith the Lord of hosts." The Lord comes as the Angel (messenger) of the covenant for Whom the people were longing. Evidently it was for the presence of the Lord in the visible way in which He had manifested Himself in the Tabernacle and in the temple (Exod. 25:8 and Lev. 16:2) that the people were longing.

"But who may abide at the day of His coming? and who shall stand when He appeareth?" Our Lord now raises a question that might well confront every person in the world: "Who shall be able to stand when our Lord removes Himself from the seat of mercy and places Himself on the seat of judgment?" Habakkuk started out pleading with God for judgment, but he ended up by praying for mercy. Well might these Israelites who were seeking judgment on wickedness have been concerned about their own wickedness and have been seeking God's mercy and pardon.

"He is like a refiner's fire, and like fullers' soap." Though this passage primarily refers to God's national

purifying of the nation of Israel, yet an individual application can be made. When our Lord comes in judgment He will baptize with fire (Matt. 3:11-12). The wheat will He gather into the garner, but He will burn up the chaff with unquenchable fire. The wheat represents the people of God and the chaff, the ungodly (See Psalm 1:4).

"And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Our Lord's second coming will be more than a judgment on the unsaved; it will be a cleansing for those who are saved, but who have not been walking in righteousness and holiness (See Zechariah 13:9). He shall purify the sons of Levi. It was necessary that the priests be clean in order that they might offer acceptable sacrifices unto the Lord. Accordingly, after their cleansing they might offer unto the Lord an offering in righteousness.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared

the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." In these verses we have a reference, not to both the first and second comings, but to the conduct of godly people and the reward that will be theirs at the Lord's coming again. The people who will be rewarded are those that feared the Lord. The thing they did was to speak often one to another. Though not definitely stated, the clear implication is that they spoke of the Lord, and no doubt they spoke of His goodness. Furthermore, I have never known anyone who really feared the Lord, and revered and honored His name among those likeminded who did not also bear witness of His saving grace to those who did not fear His name. These who feared the Lord are contrasted with those who have been complaining about the Lord's way of doing things (2:17).

The Lord hearkened to the words of people and made a record of their words. And when He comes again, in that day when He makes up His jewels, He will remember their loving trust and faithfulness. A solemn thought this passage presents. Will

we in that day want our Lord to remember our words?

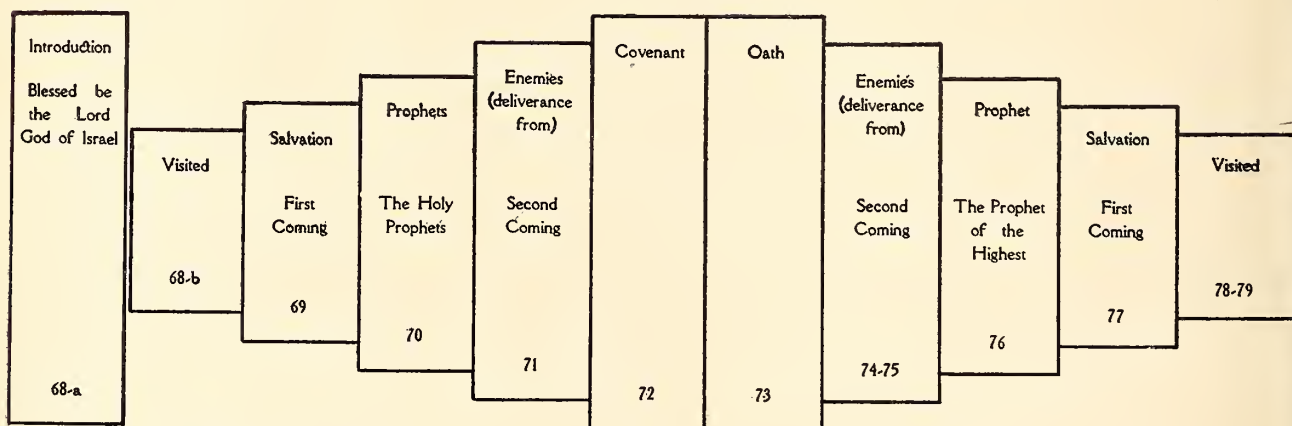
II. ZACHARIAS' REVELATION OF THE LORD'S COMING

Luke 1:68-79

Though we have been assigned only a portion of Zacharias' inspired utterances, we shall consider the entire passage. The words of this text were spoken by the father of John the Baptist at the christening of this son of whom Malachi had prophesied. Though a few of Zacharias' words are addressed to his son, the major portion of his message concerns Him of Whom John the Baptist was only the forerunner. And the things Zacharias said of Jesus pertain to both the first and second comings. We are unable to devote space to a full discussion of the passage, but we are inserting a chart of the passage designed by Rev. Clifton L. Fowler, former editor of the magazine. This chart clearly indicates the two phases of Christ's coming alluded to by Zacharias and also sets forth clearly the beautiful literary structure of these words uttered so quickly after this old saint regained his speech.

The Prophecy Of Zacharias

Luke 1:68-79



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III. PAUL'S REVELATION OF THE TWO PHASES OF CHRIST'S COMING

Galatians 4:4-5

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." The above all refers to the first phase of Christ's coming. He came into the world at God's appointed time. He came in God's appointed way, "made of a woman"; He was virgin born. He came under God's appointed circumstances,

"made under the law." He came for God's chosen task, "to redeem them that were under the law."

Gods appointed time of sending His Son into the world must have been of significance, though we have very little in the Scripture throwing light upon it.

The fact that Jesus was born of a virgin is of vital import, and the Scriptures do make this fact absolutely clear. We shall not, however, further comment on this truth in this lesson.

We wish to offer a few comments

GRACE AND TRUTH

on the fact that Jesus was made under the law. We cannot interpret this passage to mean that Jesus was made under the law to redeem only them (Israel) who were under the Mosaic law. Weymouth translates the passage, "made subject to law." "His subjection to law is so expressly associated with the subjection of the world in general to law that the term cannot be limited (as our versions limit it) to the law of Moses. Christ was in fact subjected also to the Roman law and died by its sentence" ("The Expositor's Greek New Testament"). So when Jesus came into the world, He came subject to God's holy law and He fulfilled the law in every detail. Not an accuser could find a just accusation against Him. But in keeping the law Jesus could only condemn us, for none of us do keep or can keep the law. Thus in keeping the law Jesus demonstrated that God's standard of righteousness was not too high.

But Jesus did more than keep the law. He met, vicariously for everyone who will believe, the demands of the law for righteousness. Jesus in His death on Calvary's cross paid the price of man's redemption and freed him from the curse of the law.

"That we might receive the adoption of sons." Now a reference to the adoption is not necessarily a reference to the second coming; yet the two truths are closely associated, for it is at the second coming that the adoption will take place.

The word adoption as used in the Scriptures has a different meaning from our present day use of the word. The Greek word translated adoption means, according to Strong's Concordance, "the placing as a son." So the Christian's adoption is the time when he is placed as a son. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). The Christian becomes a son of God the moment he places faith in Jesus Christ, but he does not enter into all the privileges of sonship at that time. But when Christ appears, we shall be like Him. Then will we enter into all the privileges that belong to a son of God. Now we, though sons of God, are still subject to the infirmities of the flesh, and likewise subject to many other things that cause us suffering and misery. But even so we "groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). And not only are the believers waiting for this blessed event; the whole creation is waiting for the manifestation of the sons of God (Rom. 8:19).

THE LESSON ILLUSTRATED

"The difference between the atonement, as set forth in the Old Testament, and as presented in the New," says Dr. C. I. Scofield, "is that in the former case the sheep died for the shepherd, in the latter the Shepherd died for the sheep." In the Old the look of faith was forward to the cross. In the New it is back to the Cross. In God's eternal purposes it is the Lamb slain from the foundation of the world.

—"1000 New Illustrations"

In the great iron foundries, in making Bessemer steel, the process of purification is watched through a

spectroscope, in which the changing colors of the flames show exactly when the metal is perfectly ready for its uses. When the flame becomes a certain precise shade of color, then the great crucible is tilted and the metal poured into moulds. So the great Divine Refiner, the loving Christ, sits down by the crucible of our discipline and chastening, watches intently to see when the fire has done its work; and when this is reached, the metal is removed from the flames. Not a pang, a pain, or a sorrow that is not necessary to our purifying, will He permit.

—"3000 Practical Illustrations"



Ministry of Jesus

Second Quarter, Lesson 11, June 10

Lesson: Matthew; Mark; Luke; John

Printed Text: Mark 1:14-15; Luke 4:16-21; Mark 8:27, 29, 31

Devotional Reading: Isaiah 61:1-9

Golden Text: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

LESSON EXPOSITION

In the ministry of Jesus a great deal is involved. Volumes and volumes have been written about it. So

it will be readily apparent that we can give in this lesson only a very inadequate handling to such a great subject. It will be noted that the general lesson text assigns the four Gospels, while the text assigned for printing includes just a very few verses in Mark and a few in Luke. Before we give special attention to the few verses assigned for printing in Mark and Luke, we think it will be profitable to note the general characteristics of the four Gospels.

The four Gospel writers present a fourfold picture of Christ and His ministry. In the four Gospels Jesus is set forth as King, as Servant, as Man, and as God.

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Matthew places the emphasis in his Gospel on the fact that Jesus is King. Again and again he proves that Jesus is the rightful heir to the throne of David. He begins his Gospel with the generations of Christ and traces His ancestry back to David and on back to Abraham. Matthew is the only Gospel writer who quotes Micah's prophecy, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me THAT IS TO BE RULER in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2 and Matthew 2:6). Matthew is the only Gospel writer who records the visit of the wise men who came asking, "Where is He that is born King of the Jews?" Matthew alone mentions the star which guided the wise men to the Babe of Bethlehem. Doubtless these men were guided there because of their knowledge of Balaam's prophecy, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17). And not only does Matthew set forth much more completely than the other Gospel writers Jesus' claims to the throne of Israel, but also he sets forth the offer of that Kingdom to the nation of Israel and also many features of that Kingdom that is yet to be set up.

The Gospel of Mark is the record of Christ the Servant. There is no genealogy given. There is no record of miraculous birth. The book starts out with the ministry of Christ. It is this book that deals primarily with the practical demonstration of Christ's teachings: "And whosoever of you will be the chiefest shall be SERVANT of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10: 44-45).

Luke is the Gospel writer who places the emphasis on the humanity of Christ. He especially presents Christ as the Man. Whereas Matthew traces the genealogy of Christ back to David and Abraham to prove His right to the throne, Luke traces the ancestry of our Lord back to Adam to show His human lineage. Luke gives a very detailed account of the birth of Christ, showing the humble way in which our Lord entered the world. No account of the wise men's visit and homage to the King is given, but rather Luke tells of the shepherds' visit to the Babe in the manger. Then Luke tells of the circumcision of Jesus. He is the only Gospel writer who tells us anything about the boyhood of Jesus and His growth. The key to the Gospel of Luke might be expressed in the phrase "the Son of man." "For the Son of man is come to seek and to save that which was lost."

John is the Gospel writer who sets forth Jesus as God in the most un-

mistakable manner. The special emphasis which John makes is much more obvious than that made by the other three Gospel writers. John gives no genealogy. He starts with Jesus Christ in the beginning with God and one with God. The mighty miracles which John records especially emphasize the Deity of Jesus. Again and again John records Jesus' claim to Deity, and in the closing words of his Gospel he says, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

We now turn to the passages assigned for printing and make a few comments on these verses.

I. JESUS' GALILEAN MINISTRY Mark 1:14-15

This Galilean ministry began immediately after John was put in prison. John the Baptist, the forerunner of Jesus, had come with a message of repentance to the nation of Israel in preparation for the coming King. In spite of his glorious message and his spirit-filled ministry the people rejected the message of John — that is, in a large measure they did. We know that many of them went out and were baptized but gave no indication of real repentance. Accordingly, John cried out to them, "Bring forth therefore fruits meet for repentance." Now John's ministry was completed, and his work was rejected. He had been cast into prison. Jesus, therefore, began where John left off. Jesus, however, did not announce the coming King but announced that the King was at hand. "Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, the time is fulfilled, and the Kingdom of God is at hand." The King was at hand, and the people were at hand. The King was willing to inaugurate the greatest Kingdom that this world could receive.

The conditions attached to receiving this Kingdom were, "Repent ye, and believe the Gospel." Throughout the ministry of John the Baptist, our Lord Jesus Christ, the twelve, the seventy, and the ministry of the apostles following our Lord's ascension God stipulated that Israel must repent in order to receive the Kingdom. In addition to this repentance they must believe in the Gospel. They must acknowledge that Jesus Christ is God's Son and their Messiah. Now we know that the majority of the nation did not do this. Just as they had rejected the message of John the Baptist, they also rejected the message of Jesus Christ and His disciples. After the death and resurrection of Jesus the nation of Israel still resolutely refused to receive the offer of God's Kingdom and acknowledge that Jesus Christ was their rightful King. The time is coming, however, when they will make that great confession and will earnestly and sincerely repent of their sins and their rejection of their Messiah. This repentant attitude which God so earnestly desires of His people was clearly depicted by the prophet Zechariah: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as on that is in bitterness for his first born" (Zech. 12:10).

II. JESUS IN THE SYNAGOGUE Luke 4:16-21

We come now to an interesting event in the life of Jesus. In Nazareth, where Jesus had been brought up, in the same synagogue where no doubt He had attended every week from his youth up Jesus was on the Sabbath day and stood up to read, "On His entrance into the syn-

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agogue, or perhaps before that, the chief ruler would request Jesus to act for that Sabbath as the 'Sheliach Tsibbur,' or messenger of the congregation. For according to the Mishnah, the person who read in the synagogue the portion from the Prophets, was also expected to conduct the devotions, at least in greater part. If this rule was enforced at that time, then Jesus would ascend the 'Bima,' and standing at the lectern, begin the service by two prayers... The liturgical part being thus completed, one of the most important, indeed, what had been the primary object of the synagogue service began. The 'Chazzan,' or minister, approached the ark, and brought out the roll of the law. It was taken from its case and unwound from those cloths which held it. The time had now come for the reading of portions from the Law and the Prophets. On the Sabbath, at least seven persons were called upon successively to read portions from the Law, none of them consisting of less than three verses. Upon the Law followed a section from the Prophets" (Edersheim). Whether or not the reader was permitted to select his own portion is not known. At any event Jesus turned to the sixty-first chapter of Isaiah and began reading the first verse and part of the second. The portion which Jesus read had to do with His own anointing for His ministry, with the message He came to proclaim and the ministry He came to perform, and the offer He came to make. These things which Jesus read concerning Himself and His ministry are primarily concerned with His offer of the Kingdom to the nation of Israel. "The acceptable year of the Lord" can mean nothing other than the fact that God was now giving Israel an opportunity to accept the Kingdom prepared for them from the foundation of the world. The fact that Jesus abruptly ended His reading in the middle of the second verse and did not read "and the day of vengeance of our God," is an indication that He was not ready at that time to proclaim God's day of judgment. He knew that Israel would not accept the offer of the Kingdom, and He knew that many years must elapse before judgment was pronounced upon their enemies. These years He also knew would be years of persecution and trial and torture for God's chosen nation. He knew that the broken-hearted would not be healed for many years. He knew that deliverance was not coming to the captives for many years. He knew that recovering of sight to the blind would not come for many years. He knew that the liberty for them that were bruised would be many years away. Nevertheless, He made the offer to His people. A few of them entered into God's promised

blessings, and down through the ages many have come to enjoy in a certain measure the things God has provided for His people. But full realization of these things will not be until the day that Israel does repent and believe the Gospel; and then their Messiah will set up His Kingdom and His blessings will flow forth to all the world. So in that day in the synagogue Jesus closed the book and gave it to the minister and sat down. And all the eyes of them that were in the synagogue were fastened on Him. No doubt they were sorely perplexed why He should abruptly conclude the portion He had been reading. But when He began to reveal that it was concerning Himself that these Scriptures were written, they soon became angry. Later they rose up and thrust Him out of the city and led Him to the brow of the hill that they might cast Him down headlong, but He,

passing through the midst of them, went on His way.

The last portion of Scripture assigned — Mark 8:27, 29, 31 — has to do with Peter's confession of faith. Since we discussed this event as recorded in Matthew 16:13-17 in our lesson for February 25 of this year, we will not repeat in this lesson. Should any care to use this portion of Scripture and desire some help on the passage, we trust they will have available the February 25 lesson comments or other comments.

THE LESSON ILLUSTRATED

About the year 280, a number of Christians were sentenced to be tortured in a public place by order of the heathen emperor Maximilianus. Among the emperor's soldiers who stood by there was a young officer by the name of Adriannus, twenty-eight years of age. He stood there

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wrapt in deep thoughts, whilst his look was fixed upon the Christian martyrs. All at once he quickly stepped up to them and said, "I beseech you by the God whom you worship that you tell me who gives you this strength and joy in the midst of your sufferings." The martyrs replied, "Our dear Lord Jesus Christ, in Whom we believe." "And what is the end of all your tortures?" asked the young officer. The martyrs said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (I Cor. 2:9-10). When the young officer had heard this answer, he stepped up to the heathen judges and said, "Take down my name; I also am a Christian!"

The emperor, having heard of this incident, ordered Adriannus to be thrown into prison. Here he was more fully instructed in the Christian faith by his fellow-prisoners and strengthened in his love to the



The Church Begins Its Work

Second Quarter, Lesson 12, June 17

Lesson: Luke 24:44-48; Acts

Lesson Text: Luke 24:44-47; Acts 4:1-4; 5:29-42

Devotional Reading: Ephesians 4:1-7

Golden Text: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

LESSON EXPOSITION

In our lesson for today we find Jesus talking to His disciples on the day of His resurrection, telling them of their responsibility to carry out the Gospel message. Shortly after His ascension we find the disciples going about Jerusalem proclaiming the message. In this lesson we especially wish to lay the emphasis where they placed it, on the resurrection of Jesus Christ.

I. JESUS' MESSAGE TO THE DISCIPLES

Luke 24:44-47

To His little group of disheartened disciples Jesus appeared and first of all convinced them that He had really risen from the dead. He showed them His hands and His feet and convinced them that He was more than a spirit.

Saviour. All the great tortures which he had to suffer at the hands of the heathen could not make him deny his faith. Amid his sufferings he died a noble martyr's death and entered the joy of his Lord Whom he so nobly confessed.

—"1001 Illustrations"

Children's Day Illustration

A father, coming home at an unusual hour one day, heard his little girl, Mary, praying for him. It brought him under great conviction for sin, and he went down stairs, and, telling his wife that he felt very strange, asked if there were not a Bible in the house. It was found, and the wife read at his request, choosing the fifty-third psalm. Then he asked her to pray for him, but she could not, and little Mary was called in to pray for her papa. As the results of her prayer, both her father and mother were brought into the kingdom, and they were a united family in the Lord.

—"Hymn and Revival Anecdotes"

this, remission of sins was available for all people. And it became the disciples' task to carry this message forth. "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

II. THE FIRST PERSECUTION

Acts 4:1-4

The healing of the lame man by Peter and John on Solomon's Porch attracted the attention of many people (Acts 3:11). And Peter made the most of his opportunity — he preached unto them of Jesus and the resurrection. This crowd of people however, served to also attract the attention of other people. As Peter was preaching, the priests, and the captain of the temple, and the Sadducees came upon them. And these were grieved that they taught the people, and preached through Jesus the resurrection from the dead. The Sadducees do not believe in the resurrection of the dead; so of course they would not receive this message. Peter was presenting. They might very well have investigated to see whether the things Peter was saying were true. They might have searched the Scriptures to see whether they taught the resurrection of the dead. But rather than search for the facts they chose to believe that which they desired to believe. The priests and the captain of the temple did not believe that Jesus was the Messiah so of course they could not believe in His resurrection. They too might have investigated the facts about the resurrection rather than bribing the soldiers that guarded the tomb and getting them to swear to a lie (Matt 28:12-13). So they laid hands on Peter and John and put them in the hold.

The work of Peter and John, however, was not in vain. In spite of the fact that the people saw the opposition of the priests and the captain of the temple, in spite of the fact that the people saw the persecution falling on these earnest witnesses for the resurrection, many of them believed and many more were added to the church.

III. THE SECOND PERSECUTION

Acts 5:29-33

Following the imprisonment of Peter and John, which we studied about in our previous point, these two were released. A great council met in Jerusalem the day after the arrest of Peter and John and listened to the testimonies of these spirit-filled men. They marvelled at the boldness of these unlearned men as they presented the truth of the Gospel message. They had to acknowledge to themselves that a notable miracle had been performed by them; and though they would not

Then Christ began to immediately reveal the great significance of His death and resurrection. Because of

receive the message of Peter and John, they were compelled to let them go. However, they charged them that they should not speak henceforth to any man in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Accordingly, Peter and John did exactly as they had said they would. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." By the hands of the apostles were many signs and wonders wrought among the people, more believers were added to the church, and great multitudes came bringing the sick to be healed. All this filled the Jewish leaders with great indignation. So again they laid their hands on the apostles and put them in prison. This time, however, the angel of the Lord by night opened the prison doors and brought the prisoners forth and commanded them to "Go, stand and speak in the temple to the people all the words of this life." So when the council was gathered together on the next day they found the apostles not in the prison, but found them in the temple teaching the people. Small wonder that the chief priests heard these things and were filled with consternation and began to wonder "whereunto this would grow." Though they feared to use the violent methods they doubtless would have liked to employ, the captain went and brought before the council the apostles without violence, for they feared the people, lest they should have been stoned. So in this Scripture which we have assigned for this section of our lesson we find the apostles in the presence of the council answering the charges of violating the council's previous orders.

Peter and the other apostles answered in exactly the same manner as they had answered when the council had first charged them not to speak in the name of Jesus, "We ought to obey God rather than men." And lest perchance the Jewish leaders might forget the message which God had committed unto the apostles, Peter repeated it for them once more, "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

Though the council did fear the

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people, they were so indignant at this message that they took counsel to slay them. However, they were deterred in this unwise action by the wise counsel of one of their members.

IV. THE COUNSEL OF GAMALIEL Acts 5:34-42

"Gamaliel was undoubtedly an instrument of God to restrain the wicked devices of the council. But who was Gamaliel? The text itself gives the answer, a great man and a teacher of the law. He is called in Hebrew writings Rabban Gamaliel the Old. His name means 'bestowed of God.' He was president of the council after his own father, Rabban Simeon, who was the son of Hillel. He is the great teacher at whose feet Saul of Tarsus sat. He died eighteen years before the destruction of Jerusalem, and died a Pharisee. If his advice here seems that he favored the apostles, his subsequent career shows that he followed the wicked devices of his contemporaries. A prayer against the heretics (the believers in the Lord) was later formulated to be read in the synagogue, and he fully approved of it and recommended its use" (page 113, "The Acts of the Apostles," A. C. Gaebel).

The counsel of Gamaliel is worthy of careful consideration. He reminded the council of other leaders who had risen up and secured a following. One of these was Theudas, boasting himself to be somebody; and he gathered around four hundred people, but finally his endeavors came to naught. Another person who was raised up was Judas of Galilee. But finally all of his endeavors came to nothing. Accordingly Gamaliel reasoned that if the doctrine of the apostles "be of men"

it would come to naught, and "if it be of God" it could not and should not be overthrown.

While we believe that Gamaliel's advice to the council was very good, and we should like to think that his reasoning was entirely correct, we cannot. That is, all which is not of God does not come to naught in a short time. Eventually all that which is not of God will come to naught, but not until the return of Christ. Many of Satan's leaders are abroad in this day and age and gaining great followings, and Satan's plagiarism of God's program will continue until it climaxes in his crowning achievement, the man of sin, the Antichrist, in the Great Tribulation, who will gain a great following, but all of these will be destroyed who receive his mark.

One thing of significance in connection with Gamaliel's advice, though, is that the council agreed to it. Nevertheless, they called in the disciples and beat them and again charged them that they should not speak in the name of Jesus. Neither did they discontinue their persecution; for we know of the persecutions which the early Christians suffered. This reveals that these men were not conscientiously objecting to what they believed to be wrong. It revealed that they were determined to overthrow the followers of Christ, and such a determined attitude always indicates unwillingness to know the truth.

We must not fail to note the attitude of the apostles as they departed from the presence of the council. They rejoiced that they were counted worthy to suffer shame for His name. Suffering for the sake of Christ is not very often a coveted privilege. Nevertheless, to belong to Jesus is such a great priv-

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ilege that it is truly a privilege to suffer for His name's sake.

Furthermore, these disciples did not discontinue their message, but in the temple and in every house they ceased not to teach and preach Jesus Christ.

THE LESSON ILLUSTRATED

At the beginning of the Reformation, Martin of Basle came to a knowledge of the truth, but, afraid to make a public confession, he wrote on a leaf of parchment, "O most merciful Christ, I know that I can be saved only by the merit of

Thy blood. Holy Jesus, I acknowledge Thy sufferings for me. I love thee! I love Thee!" Then he removed a stone from the wall of his chamber and hid it there. It was not discovered for more than a hundred years. About the same time Martin Luther found the truth as it is in Christ. He said: "My Lord has confessed me before men; I will not shrink from confessing Him before kings." The world knows what followed, and today it reveres the memory of Luther; but as for Martin of Basle, who cares for him? —Burrill

—"3000 Practical Illustrations"



The New Church in the Pagan World

Second Quarter, Lesson 13, June 24

Lesson: Acts 11:19-26; 13:1-3; I Timothy; Hebrews; I Peter; especially I Timothy 6:1-20; I Peter 4:7-5:4

Lesson Text: I Timothy 6:3-5, 9-16; I Peter 4:12-16

Devotional Reading: I John 5:1-12

Golden Text: "Seek ye first the Kingdom of God, and His righteousness" (Matt. 6:33).

LESSON EXPOSITION

We are indeed puzzled how to present for our readers comments which will be helpful on this lesson. Obviously the complete lesson is far too large to attempt to discuss. And should we include part of this text, other than the lesson text assigned for printing, we should not know what part the various teachers would desire. The lesson text assigned for printing seems rather inadequate for a lesson, and in some ways quite irrelevant to the lesson title. Nevertheless, the only solution seems to be to confine ourselves to the lesson text which is assigned for printing.

I. MARKS OF THE FALSE TEACHER

I Timothy 3:3-5

The first mark of the false teacher is the doctrine he brings, or perhaps we should say, he does not bring; for that is the inference we get from Paul's words. We will quote the third verse from the Revised Version, for we believe it brings out the thought a little more clearly: "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."

Many there are today who are standing behind the sacred pulpit, professing to love and honor God and the Lord Jesus Christ, using the Bible as their text, and at the same time repudiating the true message of the Word of God and the claims that Jesus made. These men, while indulging in many scriptural phrases and nice sounding platitudes, do not consent to the sound words of the Scripture. They speak of the divinity of Jesus, meaning that they believe that He was divine in the sense that all men are divine. They avoid, however, such words of Jesus as, "Say ye of Him, Whom the Father hath sanctified and sent into the world, thou blasphemest; because I said, I am the Son of God?" (John 10:36). They talk about the blood of Christ, meaning, by their eulogizing the sacrificial death, to commend Jesus for the martyr spirit. They avoid, however, "For this is My blood of the new testament, which is shed for many for the remission of sins," and "Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (Matt. 26:28 and John 6:53-54). You cannot always tell a Modernist by what he says, but if you hear him enough you can tell him by what he does not say. These are they who pretend to teach the true doctrine, but in reality they teach a different doctrine. They consent not to the sound words, even the words of our Lord Jesus Christ. And though the admonition may sound harsh, we need to remember what Paul and John say about such persons: "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again,

If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8-9). "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hateth both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: For he that biddeth him Godspeed is partaker of his evil deeds (II John 9-11).

The man who comes with a different doctrine, says Paul, "is proud knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings." Another mark of the false teacher, particularly the Modernist, to whom we are especially applying these words, is the boast of superior scholarship. Say they: "the consensus of scholarship is on our side." Such, however, is not true. It is true that the majority of those today who are coming out of our institutions of higher learning are skeptics, because the great majority of these institutions are dominated by materialistic atheism. The natural man, when he gets a little knowledge, becomes too proud to admit that there are countless enigmas surrounding the world and its origin and man and his origin. So he concocts his own theories and calls anyone ignorant who is so foolish as to accept the Bible as the Word of God. Nevertheless, Christians might boast of some great scholars. Some of the world's most brilliant men have been Christians. But the godly man is not puffed up with pride, claiming himself to be something when he is nothing.

These men, says Paul, come "doting about questions and strifes of words." The Modernists, according to their own standards, are astute textual critics. By merely examining the text they profess to be able to determine if written by one or more people, the time it was written, and many other things. They reject the Mosaic authorship of the Pentateuch and maintain that these books consist of four diverse documents: (1) The Jehovist; (2) The Elohist; (3) The Deuteronomist; and (4) The Priestly Code. They claim that these books were written some six hundred years after Moses' death. Now let us quote from a man of whom the Christians might reasonably boast. His name is Robert Dick Wilson. He was Professor of Semitic Philology in Princeton Theological Seminary. Professor Wilson spent many years in language study under the world's most brilliant linguists. In his years of language study he became conversant in twenty-six languages. During his lifetime his linguistic explorations covered some forty-five

languages and dialects. Said this great scholar, "I have come now to the conclusion that no man knows enough to assail the truthfulness of the Old Testament. Wherever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test."

The last mark of these false teachers is their error of supposing that gain is godliness." Now we do not wish to make any unjust accusations against the Modernists, but we believe this statement made by another is true: "Many who admit they have long ago rejected the truths of Christianity remain teaching in so-called Christian seminaries, and preaching in the pulpits of Christian churches, not because they have anything important to say, but because they obtain a good living at it." If it is not true that to them gain is godliness and if they really believe that they have a message for the world, why do they never start new churches and schools? This writer knows of many churches and schools now dominated by Modernists, but which were started by earnest Bible believing Christians. Furthermore, he knows of churches and schools in numerous places that are now being started by godly, Bible believing Christians. He knows of dozens of Gospel radio programs that are being supported by Bible believing Christians. But he does not know of one church or of one school that was started by Modernist effort or Modernist money. He knows of not one radio program that is supported by Modernist money. They steal their churches and schools, and they get their radio time gratis! If they have a message for the world, why do they not indicate it by putting into their program some of the sacrificial labors and giving of the fundamental Christians? Until they do, we will have to class them with the people guilty of "supposing that gain is godliness."

II. THE DECEITFULNESS OF RICHES

I Timothy 6:9-10

The fact that the person who has at his disposal the money to buy everything that he desires is subject to great temptation is too obvious to need further comment. However, it is a truth that we all need to keep in mind when the oft recurring temptation to accumulate wealth tries us.

We feel that it will be profitable to clarify the expression, "the love of money is the root of all evil," lest others might be puzzled about his statement as the writer was at one time. The thought came to me one day as this passage was under discussion that the love of money

is not the root of ALL evil. There is evil in the love of many things other than money and the Bible so teaches. So I determined to investigate to see whether that was a correct translation of the passage, and I found that it was not. The Revised Version gives the proper translation: "The love of money is a root of all kinds of evil." Or as another translator states it: "The love of money is a root from whence springs all manner of evil." So the Bible teaches not that the love of money is the root of all evil, but that it is a root from which come all kinds of evil. The Bible is never found to be inconsistent in its teaching. Whenever we find a passage which seems to contradict another passage, it is because we do not fully understand one of the passages or because of a faulty translation. God cannot contradict Himself, and God wrote the Book.

III. LIVING FOR ETERNAL THINGS

I Timothy 6:11-16

The things which Paul warns Timothy to flee, the things he has just been discussing, are the things that pertain only to this life. In contrast to these things Paul exhorts his son in the faith to seek the things that characterize the person who is living primarily for the future life — righteousness, godliness, faith, love, patience, meekness. "Lay hold," says Paul, "on eternal life." This expression is not to be interpreted as an exhortation to strive after eternal life in an effort to obtain it. Timothy had eternal life through faith in Christ, and Paul would have been the last person in the world to have denied this cardinal scriptural truth. Neither should we construe the passage to mean that Paul was warning him to lay hold on it as something that he might lose. Again Paul would have been the last person in the world to have indicated that the person in Christ could lose his salvation. Paul did mean for Timothy to lay hold on that life as his

present joy rather than living for the things that the world does — money and the things it will bring.

The incentive which Paul could offer for such a life was the appearing of Jesus Christ, and the aim toward which Timothy might strive was that he might be unrebukable in that day. At His appearing Christ will present us before the Father holy and spotless in respect to our imputed righteousness, and He also desires to present us unrebukable and unblamable in respect to our practical righteousness.

This section Paul closes with a glorious doxology. Seemingly when he mentions the appearing of the Lord Jesus Christ, he cannot refrain from breaking into the paean of praise: "Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality; dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see; to Whom be honour and power everlasting. Amen."

A couple of problems might arise in connection with these verses. Some have argued that the Bible does not teach the immortality of the soul, for, say they, this passage says that God only hath immortality. It does teach that God only hath immortality as His own attribute; it is a part of His essential being. The Bible, however, teaches that man has immortality which he has received from God. Then the last part of the passage says that no man hath seen God, nor can see Him. "The divine essence, God, in His triune Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men" (Scofield Reference Bible, page 1115).

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IV. CHRISTIAN SUFFERING

I Peter 4:12-16

1. The Certainty of Suffering

"Think it not strange concerning the fiery trial which is to try you." The natural inclination is to think it strange when suffering comes our way. Peter says, "Think it not strange." Our Lord said, "In this world ye shall have tribulation." Paul said, "Yea, and all that will live godly in Christ shall suffer persecution." Suffering is not to be thought as strange, nor is it to be considered as a mark of disfavor with God.

2. The Fellowship of Suffering

"But rejoice, inasmuch as ye are partakers of Christ's sufferings." The privilege of partaking of Christ's sufferings should be counted a real honor. Paul considered it so (Phil. 3:8-10). No soldier covets the experience that has come to a number of our servicemen of being lost for days at sea on a small raft and almost dying of hunger and thirst. But suppose that some serviceman would go through an experience like that with General MacArthur; what an honor that would be. How much greater the privilege of being identified with Christ in His sufferings — suffering because we belong to Him and are like Him.

3. The Consummation of Suffering

"When His glory shall be revealed, ye may be glad also with exceeding joy." Throughout the book, Peter ceases not to remind the sufferers of one thing — glory is to follow. To the Romans Paul said the same thing: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." There is coming a day when every suffering that has been endured will only serve to make the joy and glory

of His appearing that much more blessed.

4. The Blessing of Suffering

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth on you." It should be noted that the word "happy" in the above passage and the word "blessed" as used by Jesus in the beatitudes are the same word in the Greek. "Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely, for My sake." There is something admirable about the Christian who has learned to willingly suffer for the sake of Christ. The Spirit of glory and of God rests upon that person and gives him a depth of character that nothing else can give.

5. The Shame of Suffering

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Much suffering that Christians endure is shameful suffering — not perhaps in connection with some of the sins Peter names, but certainly in connection with meddling in other men's matters. Much Christian suffering is attributed to the persecution that comes for Christ's sake when it is only suffering for sins. Such suffering is a shame.

6. The Honor of Suffering

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." At the time Peter wrote this epistle the word Christian was a name that was beginning to be used to designate those belonging to Christ. Not very long after this epistle was written, to confess to being a Christian meant to be immediately subjected to cruel persecution. To deny the name meant to escape. Doubtless, in view of this near coming trial, the Spirit of God used Peter to urge the Christian to glorify God by daring to confess the name of His Beloved Son.

THE LESSON ILLUSTRATED

The wealthy owner of a large business concern in Sweden had been a poor boy tending cattle in a country district. One day he wanted to be away, and asking his sister to tend the cattle for the day, promising to let her hold for the day a small coin, current there, worth less than two annas, to be returned at night. She consented. The very sight of money was a great rarity to her. So she spent a long, hard day tending his cattle and holding the bright little coin, and returned it again at night, quite content with the day's pay.

Long years afterward the broth was telling the story. He had grown very wealthy. He had allowed the love of money to crowd out the Christ passion to which he was not stranger. He told the story to a friend with great glee, laughing his sister's childish simplicity. His friend said quietly: "That is all you get; you hold your wealth to the end of the day of your life; then you give it up and have as little as before, and the whole of your life is gone!" And the man's startled face showed that he quite understood.

—"1001 Illustrations"

CHURCH ATTENDANCE VS. MOVIES

According to Clarence H. Benson states "Prophecy Monthly," one week's attendance at the movies aggregate at churches and Sunday five times the number that will come to school. In the United States one million attend the movies each week. Of this number 6 million are under seven years of age, 11 million are under thirteen."

Is this proof that the world is getting better? Almost 16 million church and Sunday school and million in the movies. Perhaps, forget the EDUCATIONAL value of the movies or do we ??? Remember the homely saying, "What monks sees, monkey does." Perhaps the accounts for the educated licentiousness of our day.

"All things work together for good to them that love God." Romans 8.

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CHURCH DONATIONS

During the past fifteen years, the United States, national income has almost doubled, registering an increase of more than 86 per cent, according to figures published by the Golden Rule Foundation, Inc., of New York.

During the same period, taxes have increased more than 600 per cent, and Federal expenditures more than 2700 per cent, while contributions for churches and church-related charities have decreased 33 per cent. These figures are made more vivid with the following comparison:

In 1932, during the deepest depression, the per capita income of the American people was \$322, and they donated \$19.02 per capita to church activities, or a percentage of 5.9. In 1943, the national income was \$1,062 per capita, while the church or church-related gifts were only \$15.59 per capita, or a percentage of 1.5—about one sixth of the biblical tithe of 10 per cent, and about one ninth of the 15 per cent hitherto allowed for income tax deduction.

—“The Defender”

DO YOU KNOW HOW MUCH WORLD WAR II COSTS?

It has been computed that every day during the present struggle the United States alone pays three times as much as the total cost for the War of 1812 and twice as much as the entire cost of the Mexican War. Every fifty days our government spends an amount equal to the total outlay for the Civil War, including all the pensions paid up to 1938. We were horrified at the cost of World War I, but during the last six months of 1943 our appropriations and expenditures for this war surpassed the total cost of the previous world war.

—“Walther League Messenger”

HOW MANY SOULS ARE WE WINNING?

According to a recent report 2,983 of the 21,588 regularly appointed ministers in the Methodist church were unable to report any new accessions to their congregations during 1943. A Methodist editor says that he is “convinced that the failure of nearly 3,000 of our preachers to win a single convert in an entire year may be due mainly to two general causes: (1) hundreds, perhaps thousands, of preachers do not know how to lead a searching soul to a personal experience of God, and (2) thousands of others have grown discouraged in making evangelistic ap-

peals because of the fact that no unconverted people appear in their congregations. There is an additional fact which deserves careful study. Hundreds of thousands of laymen seem to have the feeling that the responsibility for evangelism rests entirely upon the preachers. That they themselves, as laymen, are also charged with this obligation never seems to enter their mind.” Methodist laymen are not the only ones who have this mistaken idea. Lutheran men and women have been known to excuse their lack of missionary interest on the same false premises.

—“Walther League Messenger”

PRESENT-DAY VALUES

Edgar Bergen, of Chicago, had a doll carved from white pine into a weird resemblance of an impudent boy, and started at second-rate vaudeville shows as a ventriloquist. He called the doll Charlie McCarthy.

Now Dummy McCarthy is insured for 1,200 lb. against fire and theft; his name is patented and his likeness copyrighted. He has been provided for in Bergen's will to the extent of 2,500 lb., specifying that he be kept in good repair and used in perpetuating the art of ventriloquism.

All this in a day when men's lives are so little accounted of that thousands are being buried without coffins every day. So much for present-day values!

—“Prophetic News”

INTERNATIONAL POLICE FORCE

Glimpses of truth pierce the blinded minds of unregenerate men now and again. Many “new world order” enthusiasts are coming to see that a mere league of nations, with international agreements and sanctions, is of little value without international police to enforce its decisions.

Just so. Even the coming Messiah, the King of kings, is prophesied as to rule with a rod of iron. He will secure world peace with divine power. Surely men ought to be able to see that there is certain to be some “let-up” in any system organized and run by self-interested men. Only One above man can wield power among men without failure. Christ, the coming King, is the only efficient international police force.

—“Prophetic News”

JEWISH COMMONWEALTH

A letter from President Roosevelt, read at a recent Zionist Convention in Atlantic City, said: “We favor the opening of Palestine to unrestricted Jewish colonization and such a policy as to result in the establishment there of a free Jewish Commonwealth.”

—“Prophetic News”

WHY ARE BREWERIES SPARED?

A report emanating from England stated that in their bombing raids Germans were sparing breweries. Temperance forces in Great Britain, on the other hand, are pleading for abstinence as a valuable aid to self-defense. If breweries are really being saved by the invaders, it is a significant commentary on their idea of which side of the cause the breweries serve.

—“The Presbyterian”

FACTS ABOUT DEATH

To logically minded people, figures present the truth in a form that cannot be gainsaid. Examine these and draw your conclusions:

1,500,000,000 people live on the earth.

50,000,000 die every year.

136,986 die every day.

5,707 die every hour.

95 die every minute.

3 die every other second.

Now take into consideration these facts:

The average duration of life is 33 years.

One quarter of the earth's people die before the 7th year.

One half of the earth's people die before the 17th year.

Out of every 1,000 only 1 reaches 100 years.

Out of every 100 only 6 reaches 65 years.

Not more than 1 in 500 reaches the 80th year.

These facts should make every believer an ardent soul-winner.

—“Prophetic News”

MULTIPLICATION

Have you ever heard the story of the grain of “Five Wheat” planted by a Scotchman in Minnesota in 1881? That year it produced twenty-two stalks, yielding five hundred and sixty grains. In 1882 the five hundred and sixty grains increased to one-fifth of a bushel. In 1883 the one-fifth bushel produced a harvest of seventeen bushels. In 1884 this was sown in seventeen acres and produced a wonderful crop. In 1885 a hundred bushels were sown and yielded a harvest of 2,800 bushels, or four carloads of fine wheat.

If God can increase a grain of wheat to 2,800 bushels in four years' time, do you doubt His blessing spiritual seed if you will sow it?

A task without a vision, makes drudgery

A vision without a task, makes a visionary

But a vision with a task, makes a MISSIONARY.

—“Missionary Digest”

TIME MARCHES ON, BUT SIN KEEPS PACE

As a matter of record, sin never changes. The "Watchman Examiner" recently stated that "all forms of sin which prevailed 1900 years ago are prevalent today." It continues with this significant remark, "Paul spoke of adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings, and such like." Indeed, sin never changes. —"Walther League Messenger"

POST-WAR CHURCH PROGRAM

Dr. William Temple, recently deceased Archbishop of Canterbury, presented his Post War Church Program; not only to the Church of England but to our American churches also. According to his formula the profit motive is to be abolished; dividends as private taxes on industry are to be ended; the principal of "withering capital" should be adopted (i. e., the capital invested should be gradually reduced until it is entirely wiped out); commercial problems are to be decided by international authority rather than by national governments; interest on private loans is to be abolished except from one-half to two-thirds of one per cent for administration costs; private ownership of land is to be abolished. This is a sample of the type of "advanced thinking" which characterizes the liberal church of today.

—J. Elwin Wright in "New England Fellowship Monthly"

WHAT KIND OF PEACE ARE WE PLANNING TO MAKE?

Archibald MacLeish, the Librarian of Congress, told a New York audience, "The peace we seem to be making will be a peace of oil, a peace of gold, a peace of shipping, a peace, in brief, of actual situations, a peace without purpose or human intent, a peace of dicker and trade about the facts of commerce, the facts of banking, the facts of transportation which will lead us where treaties made by dicker and trade have always led us." May God prevent such a selfish, temporary, destructive peace! May the world's diplomats not make the serious mistake of barring Him from the peace table in Whom alone there is help and hope for nations that would live together in cooperation and mutual help!

—"Walther League Messenger"

IS THE SOVIET NO LONGER ANTAGONISTIC TO THE BIBLE?

Endless efforts are now being made to convince American people that the Soviet has had a complete change of heart in almost every way.

"THE PRESIDENT IS DEAD"

On Thursday afternoon, April 12, the entire nation was shocked as these words were broadcast over the air. While we were aware that Mr. Roosevelt had been in ill health for some months, still we were entirely unprepared for such shocking news. Little do we know of the terrific burden that is carried by the Chief Executive, and with global war on that burden was increased many fold. Franklin D. Roosevelt is dead, as surely a victim of the war as any soldier who gives his life at the battle-front. While it is true that we could not fully agree with the ideologies and policies of the administration still he was our President, and we admired him for his courage, tenacity, humor and extraordinary ability, and these qualities were exhibited under a very great physical handicap. President Roosevelt often spoke of his "faith"; we hope that he trusted in the Lord Jesus Christ as his personal Saviour—for even a ruler needs a personal Saviour. The citizens of the land are bowed with grief. No doubt many have been made to ponder on the uncertainty of this life. Our hope is that the people of our nation will turn back to God.

FAITHLESS WORDS

"I will not invade Austria." But he did.

"The saloon will never be allowed to return." But it has.

"I want no more territory Europe and will not invade Czechoslovakia." But he did.

"We want only light wines and beer." What the nation got was everything.

"I have no intention of going in the Netherlands." He did.

"We will promote temperance. But they haven't.

"Taxes will be reduced; bootlegging will be ended; conditions among young people will be greatly improved." Judge for yourself.

Not one single promise Hitler made has he kept. Not one single promise assuring better conditions made by the liquor traffic and the politicians who serve the liquor traffic has been kept. They are birds of a feather.

—"Times of Refreshing"

"If God be for us, who can be against us!" Romans 8:31.

WHERE DO I BELONG IN THE CHURCH?

1. Pillars—worship regularly, giving time and money.
2. Supporters—give time and money if they like the minister and the treasurer.
3. Leasers—use the church for funerals, baptisms and marriages, but give no time or money to support the church.
4. Specials—help occasionally for something that appeals to them.
5. Annuals—or Easter Birds—dress up, look serious and go to church on Easter.
6. Sponges—take all blessings and benefits, even the sacraments, but do not help the church through any service.

—"Messiah's Advocate"

It is made to appear that freedom of worship now runs free course in that tragic land. If such an idea can be made to stick in American minds, about the greatest obstacle to complete collaboration between America and Russia would be removed. Even though nine-tenths of the population of the United States take no active part in Christian work, and 90 million do not even profess church membership of any kind, yet the idea of piling up the Bibles and burning them, and tearing down the churches, and shooting the preachers and starving to death millions of the religious peasantry simply because they were incurably religious, does not appeal to American ideas. So, if Communism is to be made an attractive philosophy to Americans, these fears must be removed.

In a steady stream, articles are continuing to appear in American publications setting forth the new religious devotion of the Soviet! In the last issue of the "Life" magazine appears a display of the churches of Russia in color. While very little copy accompanies the pictures, and no controversial material appears, yet undoubtedly millions of uninformed people will be led to feel that now Russia is back in the fold. Nothing could be farther from the truth. The basic philosophy of Nietzsche, which is materialistic and anti-religious without reserve, upon which both the communistic and Nazi movements have been built, has never been repudiated, but on the contrary still is the ruling passion of both.

—"The Brethren Missionary Herald"

OR WOULD HE?

"There is no telling how long Methuselah might have lived if he had had his appendix, teeth and tonsils out, used the right brand of tooth paste, breakfast cereal and vitamins."

—Los Angeles Bulletin.

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DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

The President's Corner

BEGINNING OF WISDOM

PROVERBS 1:1-7

1. The proverbs of Solomon the son of David, king of Israel;
2. To know wisdom and instruction; to perceive the words of understanding;
3. To receive the instruction of wisdom, justice, and judgment, and equity;
4. To give subtilty to the simple, to the young man knowledge and discretion.
5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:
6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
7. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

PROVERBS 9:9-10

9. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.
10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

PROVERBS 16:21-23

21. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
22. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.
23. The heart of the wise teacheth his mouth, and addeth learning to his lips.

PROVERBS 3:13

13. Happy is the man that findeth wisdom, and the man that getteth understanding.

DO YOU KNOW?

We present herewith the Christian Evidence number of "Grace and Truth!" It was born out of the conviction that there is a distinct need for the evidence of Christianity in a day when the world is in rebellion against God and His Christ, and when a large part of the church has drifted from its moorings.

God has seen to it that there are manifold evidences, clear credentials, for the authenticity of the Word and the genuineness of the Christian faith. These evidences are open to examination, easy of investigation, and conclusive in attestation.

The story of the evidences should be a part of the training of every Christian. We should all be ready with a reason for the faith that is in us.

It is a great thing to find a rich mine; how much greater to discover a new truth in the Word of God! Not till we search for truth as for hid treasure shall we have a faith that is strong enough to meet error.

Every Christian should know the evidence of prophecy—its minuteness, its definiteness, its range of time, its marvelous fulfillments. To it Christ appealed; and shall we not be able to appeal to it also?

Every Christian should know the evidences of history, of science, of archaeology to the truthfulness of God's Word. God has given proofs that are easy of investigation and they are within the reach of all.

Every Christian should know what Christianity has done in the world, how the power of God's Word has brought salvation, elevated womanhood, saved childhood, sanctified home life, civilized nations, been the mother of charities, put down slavery.

To this end we are admonished: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I. Pet. 3:15). Can we give intelligent reasons for our Christian faith? Do we have the readiness so that we can give a satisfying answer to all who ask us? Do you know that God's Word is true, and do you know that you know?

★ ★

THE EVIDENCES OF CHRISTIANITY

Christian evidences are the scientific proof of the divine authority of Christianity. The evidences of Christianity are divided into internal and external. The internal evidences are those found within the Bible. The external evidences come from history, fulfilled prophecy, science, etc.

As to internal evidences, the course of Denver Bible College follows the following outline: The Scriptures are **accurate** in their prophecies, **authoritative** in their claims, united in their testimony, **self-evidencing** in their miracles, the writers are honest in their record. The Scriptures are **suggestive** in their silence, **divine** in their enshrinement, **unique** in their details, **complete** in their structure, **living** in their nature, **unique** in their teaching and morality, **perennial** in their freshness, **inexhaustible** in their depth. Other internal evidences are found in the uniqueness of Christ, in His resurrection, and in the conversion of Paul.

How marvelous it is that the Book contains within itself such wonderful evidences that challenge the severest test and scrutiny on the part of man!

The historical confirmation of prophecy, the testimony of history, the testimony of science to the accuracy of the Bible, the scientific evidence for the ark and the deluge, Jonah and the great fish, Joshua's long day, the preservation of the Bible text, the indestructibility of the Bible, the evidence of the Bible's power in the world, the evidence of archaeology—these constitute some of the most prominent of the external evidences for the truthfulness of the Word and the genuineness of our faith.

The modern mind calls for proof. One of the greatest needs of today is the vindication of God's Word by Christians. The evidences furnish us with proofs with which every Christian should be well armed.

★ ★

MEETING ATHEISM

The late Dr. George Pentecost tells of an argument he had with an atheist who did not believe the Bible because he did not know the author. The great preacher said: "Well, my friend, is the multiplication table a work of authority with the mathematicians?"

"Most certainly," was the reply.

"Do you happen to know who the author of that table is?"

In a moment he frankly confessed his ignorance; upon which Dr. Pentecost added: "Then I suppose, as a matter of fact, being a scientific man and a conscientious skeptic, you never use the multiplication table?"

"Oh yes," he replied, "it proves itself to be true by its work."

"Then, my friend," said the great preacher, "leaving on one side all those hair-splitting questions of academic science and criticism, shall we

not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication table works in its sphere?"

★ ★

THE EVIDENCE OF A TRANSFORMED LIFE

One of the snares set for the feet of youth today, just outside the home door, is the mocking assurance that the religion of the Bible is an old-fashioned dream, a humbug, a legend, and that Christians are fanatics and hypocrites.

God has not left you without sure defenses of your faith: they are many and strong; they deserve your earnest study; but here is one as simple and as sure as the pebble in David's sling: "If but one of all the myriads who have gone down to death trusting in Christ, if but one of the millions who now call Him Lord, is honest, and lives a transformed and devout life—that proves the whole!"

Paul may have been "beside himself," John a dreamer, Peter coarsely superstitious; the martyrs may have been posing for fame, the Fathers hypocrites, Luther a demagogue, Knox a charlatan, Moody may have been a schemer, Paton of Aiwa a humbug, and the great rank and file of Christians deluded by this beautiful story of Christ.

But if you know of one humble Christian—your father, perhaps your gentle mother, or a drunkard lifted from the gutter, or a young person rescued from a life of shame—to whom the Gospel has been visibly the power of God unto salvation, then the whole glorious plan of salvation is true.

If that one is saved, there was a Christ to save; if that one is changed, there was a Holy Spirit to sanctify and transform; and you may hide behind that one, as a shield from the poisoned arrow of doubt.

★ ★

THE BIBLE AND SCIENCE

Many of the greatest evidences for the inspiration of the Scriptures comes from the realm of science. Science is the handmaid of Scripture. There has long supposed to have been a conflict between science and the Scripture, but any conflict between the two comes from pseudo-science, or science wrongly understood, or the Bible wrongly understood. There is no conflict between science rightly understood and the Bible rightly understood. It might be well to see what science is, and why it is that true science cannot contradict the Scriptures.

By "science" we do not mean that

which guesses half and multiplies by two.

By "science" we do not mean that which invents theories and publishes them as facts.

By "science" we do not mean that which twists the evidence to suit the theories.

By "science" we do not mean that which refuses to face facts.

True science is unbiased, unsectarian, and unprejudiced. It follows the scientific method and uses the scientific approach to any problem.

By "science" we mean that which excludes all guessing.

"Science" consists of absolute knowledge. By "science" we mean that which is a correlated body of absolute knowledge.

The above constitutes a definition of science. It is understood that science classifies truth into its different realms, recognizes that truth is an eternal unity, and that the truths found in one scientific realm will not contradict those found in another realm. Furthermore, the truths found in all the realms of science will not conflict with the eternal truths which are revealed in the Scriptures.

★ ★

HARRY SHIPPE TRUMAN

The first official utterances of our new Chief Executive are a source of delight. We understand that on the afternoon of Mr. Roosevelt's death a group of newsmen met with President Truman, and the new President was heard to say: "If you believe in prayer, please pray for me," and, he added, "I mean that, too." By this statement our confidence and hope for the future of our nation are quickened and strengthened. God's people should faithfully remember the President in prayer. We fear that most of us have been remiss in this matter.

In his first official radio broadcast the new President exhibited humility, taking the place of a servant unto God, and asking God for wisdom to lead the nation. As his speech came to a close, Mr. Truman quoted a portion of King Solomon's prayer. This was indeed appropriate. To this he added the words: "My desire is to faithfully serve my Lord and my people." These words heartened us. Mr. Truman called upon God for His help and wisdom in leading this great nation of America.

These first words and actions bring joy and encouragement to our hearts. We utter a hearty amen to this, and we pledge ourselves to pray fervently for this man who has exhibited an unexpected conception and appreciation of divine principles. May God bless you, Mr. Truman, and may God safely guide the ship of state.

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THE WORLD'S LARGEST CONGREGATION

This is the title of an article by Ben Gross, appearing in the February issue of "Pageant." The article relates to the radio audience of Dr. Walter A. Maier, and it reveals the reason why Satan, "the prince of the powers of the air," must hate Gospel broadcasting. Mr. Gross states that more people each week tune in on Dr. Maier than listen to any top comedian, singer, or other entertainer. His Gospel broadcast goes out over 590 stations in the United States and Canada. In transcribed form it reaches the lands of Australia, Argentina, Chile, Peru, and East Africa. Language is no barrier to Dr. Maier, as he talks fluently in Spanish, Portuguese, and German as well as in English. He says more in any twenty minute period than most preachers say in an hour. His words are forceful and dynamic. His congregation numbers 60 million listeners a month. He is sternly evangelical, and God honors his message.

We have no way of knowing of the number of conversions resulting through this testimony for Christ. In Dr. Maier's latest book, "America, Turn to Christ," many testimonials of the converted and reclaimed are published. These are from the state of Maine across the country to California. Those imprisoned and interned give their testimony. Roman Catholic listeners send in their appreciation. All races and colors express their joy in hearing the message. The armed forces at home, the fighting forces abroad, and the sailors of the seven seas receive this broadcast, and many rejoice in its clear Gospel message. Testimonials have come from almost all the isles of the seas and practically every Central and South American country, as to the helpfulness and saving power of Dr. Maier's message.

We know that Satan would delight in getting such a ministry off the air. Pray for this and other Gospel broadcasts.

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.—D. L. Moody

THE EVIDENCE OF FULFILLED PROPHECY

BY LEO C. LAPP

One of the most conspicuous features of the Bible is its predictive prophecy element. The fulfilment of the predictions made in the Bible is one of the most convincing evidences of its divine origin and of its eternal truth. We shall consider some of the aspects of prediction. A. C. Gaebelin, Editor of "Our Hope," New York City, points out that fulfilled prophecy is a very potent argument for the inspiration of the Bible.*

THE FIELD OF PROPHECY IS A VAST ONE

The field of prophecy is a vast one; in fact the Bible can be understood only as the large prophetic portion of it is considered. The field of prophecy is so large that we must content ourselves here with two subjects only. These two are: (1) The Scattered Jews of Israel, and (2) The Messiah.

THE SCATTERED JEWS

In prophecy there are two parts: (1) forth-telling, and (2) foretelling. It is as if there are two strains in prophecy — the major strain and the minor strain. **The major strain** is Life and Peace. **The minor strain** is Sin and Death. The two always go together, like in the book of Isaiah. The two strains of prophecy make up the contents of the book. Isaiah, the prophet, **forth-told** in the minor strain of sin and death in chapters one through thirty-nine. Isaiah **fore-told** in the major strain, about life and peace by the Messiah, in chapters forty through forty-six. It is because the predictive element of prophecy is so disproportionately stressed that the **forth-telling** is overlooked all together. Some Bible students deny the prophetic element.

The prophets of the Old Testament forth-told to the nations, including Israel and Judah, that the people were walking in the path of sin and wrong. They also foretold to those same people that if they continued to walk in the path of sin that war, disease, famine, and death would overtake them — a prophet can **foretell** the future only as he **forth-tells** about the present. A prophet who has the knowledge of God about sin can foretell the exact future of those who persist in going in the path of sin. This is the first feature of prophecy.

Moses, in Deuteronomy, specially

in chapter twenty-eight, told the people of Israel precisely what would happen to them in the future. If they walked in the paths of right, they would have life and peace. If they walked in the path of wrong, they would be scattered and become as all sinners become, a **minority people**. That the Jews of today are scattered, and peeled, and persecuted should be no surprise to Bible readers. Rather, in view of what Moses wrote, one should be surprised if the Jews were not scattered in every nation. Over three thousand years ago, Moses told the sons of Jacob, before they went into Canaan, that they would be scattered if they rejected God's Word, written and living. This they did, but praise God for a hope. Some day there will be a change of heart among the Jews. Their plans will change. "For He that scattered Israel will gather him and keep him as a shepherd does his flock" (Jer. 31:10). Sometime yet future it is plainly prophesied that a remnant of the world's Jews, will as a group, set up a government in Palestine, at Jerusalem, on the basis that Jesus is their Messiah. This group will override all opposition, and then lead the world to its senses and to its salvation, by the help of David, their King. Here is a blending of the past, present, and future element of prophecy that is marvelous. The Jew in his present dispersion is one of the great proofs of predictive prophecy. No one but a blind person or a prejudiced one can deny this plain subject of prophecy.

JESUS THE MESSIAH

There are 333 prophecies in the Old Testament about the first coming of Jesus, the Messiah, to Israel. Besides this, there are 333 more prophecies in the Bible about the second, and yet future, coming of

Jesus the Saviour to the world. Concerning these several hundred prophetic statements regarding the comings of Jesus, there are things difficult even to imagine — that the tribe of Israel, the family, the time, and place of birth should be predicted would be wonderful if all spoken by one prophet, but they **were not**. The many prophecies were spoken by scores of different men, living in different countries at different periods of time.

Suppose forty men from forty countries, who had never seen each other, or in any way communicated with each other, should one after another, over a long period of time, walk into a museum at Washington, and one by one lay down upon a table, each a piece at a time, more than three hundred pieces of cut and matched crystal, which pieces when fitted together would make a perfect statue of a man. How could that be accounted for in any other way than that some one person had either given each man his part of the statue, or had given him plans as to how to cut it. So how can the amazing life and work of Jesus be put together by the different writers of different ages long ago before He came? There is only one basis. He must be the Son of God, as God, the Master Workman, had revealed to each of them.

The law of probability concerning the prophecies about Jesus is one of the most staggering things in all this world.

TYRE

For instance, the prophecy of Ezekiel concerning the destruction of Tyre is one of the plainest and most plainly fulfilled foretellings of the Bible. Ezekiel 26:3-5, 7, 12, 14, 16, written 586 B.C., says: "Therefore, thus saith the Lord God: behold, I am against thee, O Tyrus, and will cause many nations to come

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* "The Fundamentals," Vol. II, p. 112

Prophecy is one of the great witnesses to the inspiration of the Scriptures. The shrewdness of the human intellect may succeed in guessing with some degree of probability about the future. But there is an infinite distance between the boldest and wisest guesses of human sages and the clear decided predictions of the Holy Scriptures.

up against thee, as the sea causes his waves to come up. And they shall destroy the walls of Tyrus and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets . . . For thus saith the Lord God; Behold I will bring upon Tyrus Nebuchadnezzar King of Babylon . . . and they shall lay thy stones and thy timber and thy dust in the midst of the water . . . And I will make thee like the top of a rock: and thou shalt be a place to spread nets upon; thou shalt be built no more."

Concerning this prophecy, P. W. Stoner, "From Science to Souls," p. 65, says: This prophecy predicts the destruction of Tyre, and states seven definite things which shall take place.

1. Nebuchadnezzar shall take the city of Tyre.
2. Other Nations are to participate.
3. The city is to be made flat like the top of a rock.
4. It is to become a place to spread nets.
5. Its stones and timbers are to be laid in the water of the sea.
6. Other cities are to greatly fear at the fall of Tyre.
7. The old city of Tyre shall never be rebuilt.

The story of Tyre and of its capture, destruction, and subsequent history is thrilling. Nebuchadnezzar, King of Babylon, took the mainland city in 573 B. C., after thirteen years of siege, but by this time the city treasure and leaders had been transferred to a small rocky island one-half mile off shore. Nebuchadnezzar left Tyre; yet he had taken it too as Ezekiel had said. But 2441 years later Alexander, of Macedonia, took the island Tyre by using the ruins of the old mainland city to build a causeway in the sea out to the island. To get material for this causeway, Alexander's army swept the mainland city like a rock. Then with the aid of nearby fleets he laid a land and water siege to Tyrus and took the city in 332 B. C. Other cities were so impressed with this fall of Tyre that they opened their gates without opposition, so fulfilling prophecy six. Today Tyre is a place for spreading nets, and though the great fresh water springs of Roselain pour out ten millions of gallons of water daily at this fertile sight, yet Tyre is not rebuilt to this day (item 7).

Mr. Stoner once worked an estimate upon the probability of this prophecy.

Using the seven parts of the prophecy he wished to find out how many chances Ezekiel had of guessing the truth about Tyre. An entire

class of university students collaborated in the estimate and after studying Nebuchadnezzar's chance of taking the city, they estimated that he had one chance in two.

What chance did Ezekiel have of knowing that Nebuchadnezzar would not completely destroy the city but leave part of it for future nations to destroy? This was estimated at one to five.

What chance did Ezekiel have of knowing that Tyre would be made flat like a rock? How often had such a thing occurred when the site of every ruined city was a mound of debris? This estimate was one in two thousand.

What chance did Ezekiel have of knowing that the site would be for a place of spreading nets? Considering all the great stretch of Palestinian coast and the nearness of cities, this estimate was set at one in ten. What chance did Ezekiel have of knowing that the stones, timber, and even the dust of Tyre would be cast into the sea and not used for building other buildings as was the usual rule? The estimate again was one in ten.

What chance had he of knowing that other cities would open their gates to the conqueror of Tyre? The estimate was one in ten.

What chance had Tyre, after being leveled, of never being rebuilt? Tyre is surrounded by a fertile plain, and has an abundant supply of fresh water. This estimate was one in twenty.

Having given the estimates of the seven prophecies, the totals are multiplied together, and the chances of Ezekiel's having written this prophecy from his own knowledge and

having all seven come true is 1 in $5 \times 2 \times 2,000 \times 10 \times 10 \times 10 \times 20$. This is 1 in 400 million. The formula for this is 1 in 4×10^8 . That is, Ezekiel had one chance in 400 million of all seven of those prophecies coming to pass as he wrote. They did come to pass.

Now consider: If the number of probabilities in a seven part prophecy is one in four hundred million, then how many probabilities are there in the 666 prophecies regarding Jesus Christ of being fulfilled in one man? The number of the probabilities is beyond the wildest imagination of even the world's wildest dreamer. The number of prophecies alone is large, but the number of the probabilities is beyond the range of the probable. It is an infinite number even as Jesus is the infinite Son of God.

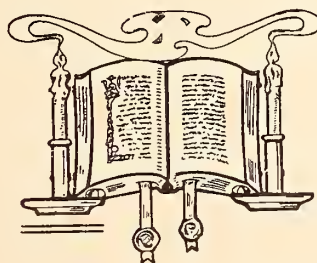
These two subjects are but an introduction to prophecy as a proof of the Bible. There are scores of similar subjects of prophecies in the Bible. Witness the prophecies regarding Palestine, Jerusalem, Babylon, Nineveh, and the Gentiles.

Today prophecies are being fulfilled on every hand. The scattering and the distress of the Jews in their world-wide dispersion is one of the marvels of sociology, the subject of war councils, and the despair of peace conferences.

The problems of righteousness and peace cause the leaders from 46 nations of the world to meet for conference. Prophecy is being fulfilled. If Jesus, the Messiah of the Jews, were to lead one such conference in His direction, the fulfilment as well as the subject of prophecy would indeed be in our midst. Even so come, Lord Jesus.

**Almighty God, the sun shall fail,
The moon forget her nightly tale,
The deepest silence hush on high
That radiant chorus of the sky.
But, fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy Word shall shine in cloudless day
When heaven and earth have passed away.**

—Selected



The Trustworthiness of the Old Testament

BY R. S. BEAL

AN INTEGRAL PART OF THE
BIBLE

In this message I present a New Testament text for an Old Testament subject. Let us notice Matthew 5:17-18: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Current among many is a feeling that the Old Testament is antiquated, impractical, impossible and unworthy of our confidence. There are those who regard it as being very inferior to the New Testament, and who hold that its value lies merely in the fact that it records low conceptions of God and low views about morality. They feel that the morality of Moses was infinitely below the morality of the prophets, and the morality of the prophets was below that of Jesus Christ.

As I view this attitude, I venture the suggestion that most of the critics of the Old Testament have never taken time to read it with care, to say nothing about praying over it and seeking guidance of the Holy Spirit. Some of these very critics reject the New Testament as an inspired volume, and this is logical. I have more respect for the man who rejects both of the Testaments than for the one whose mentality is such as to permit him to refuse the Old Testament but adhere to the New. I feel that no person rejecting the Old Testament has a right to stand in an evangelical pulpit and regard himself as a true servant of the Most High God. Such an one is an imposter and a deceiver, and unworthy of the respect and confidence of the people.

The first attack on the Old Testament which disturbed me was one that came from the lips of a relative who suggested that this portion of the Bible contained obscene stories unfit to be read and surely not of God. He stated vigorously that the government should never allow the Bible to go through the mails for this very reason. For a while this attitude disturbed me, but God graciously delivered me from the doubts which had been aroused because of his unbelief.

Another critic of the Old Testament made bold to say that Jesus rejected parts of it and sought to correct certain mistakes that were recorded therein. In keeping with this supposed attitude of Jesus, we are reminded that the apostle Paul assumed a critical attitude toward it, and that both Jesus and Paul took

the position that the disciples of their day were at liberty to make a liberal approach to its message and were justified in freeing themselves from its bondage. I recall hearing a preacher say, "I do not believe the Old Testament. My God is a good God, and I am sure He never told the Hebrews to kill the Canaanites." A college professor reminded his class that it was due to Milton that the religious degradation of the human race was regarded as the direct result of Adam's fall.

There fell into my hands a Sunday school quarterly which contained the first of a series of lessons in the Old Testament. The author introduced the series by the following statement, which revealed the modern attitude that many are taking in relation to the Old Testament. The writer said, "For more than a generation the Old Testament has been studied in Sunday school with the chief emphasis on the biographical and historical narratives. Facts, names, dates, outlines, verses, and passages have been committed to memory. Critical notes, analysis, archaeological researches, oriental sidelights, anecdotes, practical application, and the whole paraphernalia of pedagogical inventions have been marshalled for the purpose of making the Old Testament study profitable and interesting. And yet no one seemed to suspect that all this work was expended on the casket while the priceless jewel which it contained only received scant attention. The purpose of this course is to trace rapidly the growth of religious ideas from their first and crude manifestations in the persons and life of the patriarchal age down to the close of the Old Testament period." This is a rather lengthy quotation, but it shows the modern attitude which so many take toward the portion of the Bible which is the subject of my message.

To admit there are some problems attached to the Old Testament goes without saying. But it is my firm conviction that a reverent and a prayerful study will yield in the course of time a satisfactory solution to every one of them. Let us not be too quick to sit in judgment upon any portion of the Word of God merely because we cannot understand all about it at first reading.

To me, the Old Testament is trustworthy because it is

It seems to me that the more one reads and studies the Bible as a whole, the more he will be impressed with the unity of it. The two Testaments are interrelated in such a way that one cannot be accepted apart from the other. We think of the Bible as the written Word; yet Hebrews 4:12 reminds us that it is living: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Not only is the Bible like a massive temple, but it is like the human body, and to touch one part of it is to affect all parts. If we renounce the Old Testament, then it is certain that the superstructure of the New Testament will topple.

No matter how one may approach the Old Testament, this marked unity prevails, showing how vitally related the Testaments are one to the other. The Old Testament makes plain the truth that Christ will come, and the New Testament reveals the fact that He did come even as the Old predicted. The Old Testament is full of expectation and preparation, while the New is manifestation, continuation, and consummation of the things revealed by the Old. If we are thinking of salvation, it will be to discover that the Pentateuch sets forth the figures of salvation; the prophets, the forecast of salvation. While in the New Testament, the Gospels make plain the facts of salvation; the Epistles, the fruits of salvation; and the Revelation, the future of salvation. All of this reveals how beautifully one Testament complements the other. The two are like the hands of the body, both of which are necessary for the completion of the whole.

Then, we can accept the Old Testament as trustworthy because it is

A NECESSARY PREPARATION FOR THE NEW TESTAMENT

Just at this point Dr. G. Campbell Morgan makes this interesting observation: "Writing, then, as a preacher and teacher of things spiritual and eternal on the uses of the Old Testament, I am inclined to inquire: What could I possibly hope to achieve without these writings? If it be suggested that we confine ourselves in preaching and teaching to the New Testament, I reply that by so doing I should deprive myself

GRACE AND TRUTH

"I have now come to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test."

— Robert Dick Wilson

of the greatest literature in preparation for an appreciation of the value of the New." I am sure that one is not prepared for the profound and remarkable truths of the New Testament without the message of the Old. I do not see how it is possible to understand all the wonderful references to the Old Testament as found in the New, if the Old is of no use. One is the illustration of the other. The very language and the figures and symbols of the Old are woven into the warp and woof of the New.

We are not to think of the Old Testament merely as a storehouse of texts, striking sayings, interesting proverbs and mottos for sermons and for the embellishment of addresses. The whole of the Old Testament in all its parts is a blessed revelation from Almighty God to the sons of men, so they may be prepared for what He is to reveal of Himself in the New.

The New Testament is the clear manifestation of the great sacrifice for sin. How difficult it would be to understand this without the preparation of the Old Testament. This portion starts with the fall of man, and traces the awful consequences of the sin of man until we see the need of His redemptive work. I ask, how could we believe the possibility of the incarnation had it not been preceded by the Old Testament? The life and ministry of the Lord Jesus are made plain in the preparation of the Old.

The Old Testament may be regarded as thoroughly trustworthy because

IT PREDICTS WHAT THE NEW TESTAMENT PRODUCES

There are three types of prophetic utterance in the Old Testament. There is the record of many prophecies which were made and which found fulfilment in what was then the not too distant future. God told Noah what He was going to do in connection with the destruction of the earth, and in a short time the flood waters of His wrath broke. God told Pharaoh of the coming famine in the land of Egypt, and the prophecy, in the form of a dream, was fulfilled. Who could doubt that God had spoken?

Gold told the Jewish nation about the coming of the Messiah. There were literally hundreds of prophecies concerning His first advent, and these form the second phase of prophetic teaching in the Old Testament. Their fulfilment was long after they had been made, but when Jesus came He fulfilled to the letter every prediction, no matter how minute, which had been made concerning Him. If the Jews had known their Old Testament as they should have, they would have recognized the Lord Jesus Christ as the long promised Messiah.

The third type of prophetic utterance touches those prophecies that have not as yet found fulfilment. Now I submit the proposition that if the first two classes of prophecy were fulfilled just exactly as God said, then is it not reasonable to expect the third class to be fulfilled just as literally and as perfectly as were the others?

The hope of the world is bound up in that very portion of the Bible which men are abusing and refusing, and even seeking to destroy. The Old Testament states plainly that a Saviour is coming in glory and with His coming the nations of the earth will be released from their bondage. It reveals to us His right to the throne of David. This same section describes in glowing utterance the coming kingdom of God upon the earth and world-wide peace. It sets forth the fact that the Jewish nation is to be regathered and restored to the land which God had promised them. We can see how the world's future is fully and blessedly inscribed upon the pages of the Old Testament. Let us not think for a moment that this portion of the Bible is out of date. It is up to date and even ahead of date. It pierces a dark future and paints a beautiful rainbow of hope on the fleecy white cloud of the distant horizon.

We can depend upon the trustworthiness of the Old Testament because it was fully

ENDORSED BY JESUS CHRIST

To Jesus, the Old Testament was divinely inspired. He accepted it as the Word of God and used it as such. Jesus never criticized the Old Testament, although He supplemented it

by giving additional revelation. He never presented anything that was contradictory to its teachings. His criticisms were limited to the foolish views and traditions of many of the Jews of His day.

Some people seem to feel that Jesus merely adopted the beliefs of His day without sanctioning them as being correct. The one and only difference between our Lord and the Jews was one of interpretation. They had encrusted the Old Testament with tradition, and He sought to set the Word before them in its true light.

If one will go through the four Gospels carefully, he will discover that the Saviour alluded to the Old Testament over four hundred times. He actually put the writings of Moses on a par with His own utterances. And why not? Both were moved by the Holy Ghost in the matter of revelation. John 5:46-47 reads, "For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

If Jesus was satisfied with the Old Testament as a revelation from God, we should be. He preached about Himself from its wonderful pages and knew that God was behind all that it said. His appeal in His public ministry was to the Word of God. He stood upon it, and He preached it and demonstrated the power of that Word before the people.

If we believe in the trustworthiness of the New Testament, we can believe with equal authority the trustworthiness of the Old because of

THE UNIFORMITY OF DOCTRINE

If God is the author of the New, and we believe He is, then He is also the author of the Old, because the doctrinal teaching of both Testaments is identical. The plan of salvation in the Old Testament is exactly like that as revealed in the New. God does not have two or more plans for being saved. Both Testaments stress that justification is experienced through an act of faith. This is the force of Paul's argument as found in the fourth of Romans. He is contending that the doctrine he is preaching and for which he was persecuted, is what the Old Testament revealed. Salvation is just as glorious in the Old as it is in the New Testament.

Time and again I have heard people criticize the God of the Old Testament, saying that He was a monster and that what is said of Him is only the narrow concept the ancients had of Him. He is said to be

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Logic and Miracles

BY F. BETTEX

"God is a logical God," say opponents of the miracle. He has made laws which He cannot break without contradicting Himself. The miracle would be an arbitrary breaking of these laws, a contradiction in God. Such people confound two kinds of divine law—the absolute law, eternal Divinity and its thought, and the relative law of nature, existing in time. Certainly God is just and can do nothing unjust, true and cannot lie, good and unable to love evil, logical and in Him and His whole creation 1 plus 1 is, and always will be, 2, and 2 plus 2 four. But within the conditions and principles thus self-appointed according to the unchangeable qualities of His character, God has unlimited liberty and power in the exercise of His wisdom to create countless forces and laws, manifestations and creatures. To confuse the above-named eternal principles with the present forms of earthly existence, and to hold that the Deity, in Himself without change, the God Who is the same yesterday, today, and forever, for this reason must live up to our defective and continually changing knowledge of material laws, of polarization of light, gravitation, positive and negative electricity, shows great narrowness of comprehension. It is absurd to think that God is unable to awaken a dead man because He is just, or that He cannot answer prayer because He is great, or to conclude from His logic that He has not created invisible angels for the benefit of mankind. In fact, it is just as absurd as to think that because He is holy, He has not been able to create moving plants and stationary animals upon some one of the planets, or upon the suns, beings who can live in fire. Never yet has a miracle shown that 2 plus 2 is not four; and that God should raise a dead man is no more illogical and contradictory to the fundamental principles of the Godhead than the creation of life itself, but rather a consequence of it. Illogical and irrational, on the other hand, is the belief that dead matter once created the living cell; for this contradicts the law, "*causa aequat effectum*," or cause equals effect. That would be like saying 2 plus 2 is 5. The feeding of thousands with a few loaves and fishes is therefore only a higher potency of the law of nutrition by which God daily feeds 1500 millions of human beings through the organic plant, while the plant lives upon inorganic matter. God could, with the

same ease, keep men like plants on the different kinds of stone and air.

Hence the worn-out statement, that "The miracle is contrary to reason," is nonsense. Only the illogical is against reason. But the illogical in miracle has never been shown. On the contrary, every sensible man must admit that it is, and always will be irrational and illogical to say: The inventor and builder of a machine can make no changes in this machine, cannot stop it; the Creator cannot interfere in His creation; He Who created the earth cannot create another; the Originator of life cannot produce new life! And it is utterly unreasonable to argue thus: "He cannot even wish to do so, because that would contradict His wisdom; for He is absolute good, and must have created His world so perfect that improvement is impossible." In the first place, we can see daily, and very plainly, too, that this world is not so good as it might be, and that it might well be improved even by miracles. Why this is so, is irrelevant for the present. Secondly, God, being the Creator, the absolute Good, the living God, the eternal evolution of the countless better and best things takes place in Him, as it is plain that He has not at one time poured out and realized all the treasures of His wisdom and thought upon our little earth.

But let us return to the individual miracle. Why in the name of reason should it be illogical that a God Who created the elements, answered His servant Elias by fire from heaven, or, when Christ came upon earth, proving the truth of His mission by healing the sick and commanding the demons? In what respect is it against

reason that once an angel of God ascended in the flames of the altar, or that God protected the three men in the fiery furnace?—But a hundred years ago, we should have considered it against nature if someone had told us that iron can be melted under water, or air become so solid as to bear up the weight of a man. And even in this, where is there anything unreasonable?

Christ's miracles have a moral value, and we cannot reproduce them because they were done according to divine laws—i.e., by forces which we do not know. To melt iron under water has no moral value, and we may repeat it at pleasure according to divine laws of which we know a little. But what has this distinction to do with the reasonableness or logic of the fact? We are confronted by a universe, a creation full of incomprehensible mysteries, and for every problem which science has solved to some extent, it finds ten others to solve; as the English astronomer Proctor admits of the starry heavens: "With all our discoveries, it is more mysterious and incomprehensible to us than it was to the ancients." Of the "how" of things we know but little, the "wherefore" is altogether hidden, and we daily discover facts in direct contradiction to current belief. Are we justified in forthwith calling irrational a fact which we do not understand? But in this case as in others most men make a very irrational use of the word "rational," by calling everything unreasonable which their Lilliputian minds do not comprehend. Then the origin of the universe is absolutely "irrational," for no reason can grasp it, and it also contradicts all known laws of nature.

"THE MIRACLE," by F. Bettex. Published by the Lutheran Literary Board, Burlington, Iowa. Price 60c.

Miracles are the foundation of Christianity — they are the essence of the Christian faith. No individual or church that denies the miracles of the Bible, has a right to the name "Christian."

Dead at the Top

BY THE EDITOR

Evolution has never held its ground. In earlier years, when Darwin was putting forth his theory of transmutation, and the science departments in many schools of higher learning began taking it up, some eminent scientists were pronouncing evolution false and unscientific. Among these were Louis Agassiz, Joseph Henry, John William Dawson and Arnold Guyot.

No scientist has yet appeared who with any measure of success has controverted the words and contentions of Professor Agassiz, who has been called, "The father of science in America." He ranks second to none in his mastery of the scientific method. His "Outline of Comparative Physiology," defends with great ability and learning the constancy of species and the miraculous creation of each species.

In one of his later papers, "Methods of Study in Natural History," he speaks of evolution:

"As a paleontologist I have from the beginning stood aloof from this new theory of the transmutation of species now so widely admitted in the scientific world. Its doctrines in fact contradict what the animal forms buried in the rocky strata of the earth tell us of their own introduction and succession on the surface of the globe. **The theory is a scientific mistake, untrue in its facts, unscientific in its methods, and mischievous in its tendency.**"

In the year 1846 he lectured at the Boston Lowell Institute on "The Plan of Creation as Shown in the Animal Kingdom." He returned in 1867 and delivered the famous lecture, "Man and Monkeys," in the Cooper Institute Hall, New York. He dealt with the question of similarities and relationship between man and the monkey. He insisted that the monkeys were a separate creation—separate from all other animals, and separate from man—being the only creature with four hands. He charged the transmutationists with denying the immediate direct intervention of God in the production of the differences between species.

In his paper, "Methods of Study in Natural History," he speaks emphatically, saying:

"There is not a fact known to science tending to show that any being in the natural process of reproduction and multiplication has ever diverged from the course natural to its kind, or that a single kind has ever been transmuted into any other."

Dr. Joseph Henry, late secretary of the Smith-

sonian Institute, and Professor Arnold Henry Guyot, of Princeton University, names that rank with the highest of American scientists, emphatically discredited the theory of evolution.

Passing the boundary line north of us, one scarcely need be told that among the greatest scientists this side of the Atlantic was the Canadian geologist, Sir J. William Dawson. From his book, "The Origin of the World," we quote:

"The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms under separate specific types, and without apparent predecessors.—So we find in the progress of organic being, that every grade of life was in its highest and best state when first introduced.—Paleontology furnishes no evidence as to the actual transformation of one species into another; the drift of testimony is to show that species come per saltum (by a leap rather than by slow and gradual processes).—**Nothing is known about the origin of man except what we are told in Scripture—that God created him with a rational and moral nature, of which there is no trace in the animal kingdom.**"

Two other scientists of the nineteenth century were John Tyndall, a noted physicist, and George Mivart, an authority in biology, both of Britain. The words of Professor Tyndall afforded no comfort to evolutionists:

"Those who hold to the doctrine of evolution are by no means ignorant of the uncertainty of their data and they yield to it a provisional assent."

Mivart was the professor of Biology in the University College at Kensington. In one of his scientific treatises he says:

"With regard to the conception as put forth by Mr. Darwin I cannot truly characterize it except by an epithet I employ with great reluctance. I weigh my words and have present in my mind the many distinguished naturalists who have accepted the notion, and yet **I cannot but call it anything but a puerile hypothesis.**"

At the same time lived Alfred Russell Wallace, British naturalist, who shared with Darwin the distinction of being a pioneer in the modern evolution theory. Mr. Wallace made this concession and admission:

"There must have been three interpositions of a Divine and supernatural pow-

er to account for things as they are. The agreement of science with Genesis is surely very striking. There is a gulf between matter and nothing; one between life and non-living; and a third between man and the lower creation: and science cannot bridge any of them."

Evolution was dying at the top even in the earlier years when it was becoming popular. It never held its ground. Not all scientists, by any means, accepted the theory, and some of its strongest adherents made concessions and admissions. They began with a hypothesis, and when they had finished their investigations they had nothing but hypothesis left.

Coming to the twentieth century we discover an ever-increasing number of scientists in all fields of science, who have abandoned the theory. Among these are the most noted; the authorities in their respective branches of science. Witness the names of Prof. Lionel S. Beale, anatomist, of King's College, London; Dr. Ethridge, of the British Museum; Dr. N. S. Shaler, eminent geologist, of Harvard University; the late Prof. Virchow, the highest German authority in physiology, and "the foremost physician on the globe"; Prof. Zöckler, of the University of Greifswald; and Prof. Fleischmann of Erlangen. As the evolution controversy was approaching its height these eminent scientists were contenders against it. Some of them were evolutionists at first, then became anti-evolutionists. They had the truly scientific approach, and used the scientific method in their investigations.

The testimony of Prof. Virchow is conclusive. Said he in his famous lecture on "Freedom of Science":

"It is all nonsense. It cannot be proved by science that man descended from an ape or from any other animal. Since the announcement of the theory, **all real scientific knowledge has proceeded in the opposite direction.**"

Subsequently, at a convention of anthropologists in Vienna, Virchow confirmed what he previously had said, in the words:

"The attempt to find the transition from animal to man has ended in total failure. The middle link has not been found and never will be. It has been proved beyond doubt that during the last five thousand years there has been no noticeable change in mankind."

The severest criticism of evolution, though not intended that way, was spoken by the late Prof. Haeckel of Jena, Germany's greatest biologist. He never gave up evolution. He bewailed the fact that he stood alone. "Most modern investigators of science have come to the conclusion," he says, "that the doctrine of evolution and particularly Darwinism is an error and cannot be maintained." Then he enumerates several distinguished men, whom he calls "bold and talented scientists," who once held to evolution but lately have abandoned

it. The men he mentions are Dr. E. Dennert, Dr. Goette, the Strasburg professor, Prof. Edward Hoppes, Prof. Paulson, Prof. Rutemeyer, geologist and paleontologist, and Prof. Max Wundt, of Leipsic, who stands at the head of German psychologists, and who wrote books in favor of evolution in his earlier days. Later, he characterized this as "the crime of his youth." These are the men over whom Haeckel wept because they had deserted Darwinism and the other theories of evolution and had gone over to supernaturalism. Haeckel later expostulated: "If we do not accept the hypothesis of spontaneous generation, we must have recourse to the miracle of a supernatural creation."

The evolution doctrine reached its heyday in the twenties of the present century. That was a decade of great controversy. Evolution did not hold its ground then. Many of the evolutionists expressed themselves as to their doubts and perplexities concerning the theory. Many true scientists raised their voices against the theory, notably: Prof. More of the University of Cincinnati; George Barry O'Toole, professor of animal biology in Seton Hill College, and author of "The Case Against Evolution;" William Bateson, great British biologist; William Bell Dawson, great Canadian geologist; Prof. Fairhurst of the University of Kentucky; Sir Ambrose Fleming, noted zoologist, and George McCready Price, noted geologist. These men, along with many others, contended that evolution was without proof, and led the way to a more sober thinking and a more scientific method on the part of scientists.

Coming to more recent times we discover that the pendulum has swung away from Darwinism and other theories of evolution, and that the evolutionary "proofs" of former days have been abandoned. Witness the testimony of scientists in almost every branch of science in the leading universities and colleges at home and abroad.

Prof. Thomas Hunt Morgan, one of the greatest biologists of the day, formerly of Columbia University and now of the Institute of Technology, Pasadena, Calif., says:

"Within the period of human history there has not been a single instance of the transformation of one species into another. **And it must be admitted that evolution lacks the one essential bit of evidence it requires to place it on a scientific basis.**"

(Evolution and Adaptation, p. 43).

Dr. W. H. Thompson, president of the New York Academy of Medicine, says in his book, "The Wonders of Biology:"

"Evolution is now rejected by the majority of biologists as **absurdly inadequate**, owing to its principles being wholly negative."

Dr. Morgan, in his book, "The Scientific Basis of Evolution" (1935), p. 187, writes: "It is not as generally known as it should be that the new work in genetics has struck a fatal blow at the

old doctrine of the inheritance of acquired characters.—Genetics has undermined this already **frail and mysterious doctrine.** It will be noticed that this professor and author terms evolution as a "**frail and mysterious doctrine.**" This shows the plight of evolution. Scientists at the top are disclaiming it, and their number is on the increase.

Dr. Albert G. Fleischmann is professor of Zoology at the University of Erlangen, Germany. He occupies a unique position in the field of zoology as one of the chief authorities. He is an outright opponent of evolution and is very outspoken against it. He ridicules the alleged arguments which are offered as proof. Says he:

"Evolutionary teaching says in discussing the origin of the four great groups of animals: 'Previously there were no mammals, reptiles, or birds on earth. They developed gradually from fishes which alone were present in the waters of the Silurian period.'—One may read through all the publications concerning the evolution of animals, and one will encounter scarcely an attempt seriously to tackle the problem. One hears continually the phrase repeated that the animal remains which are buried in the older strata are proof that the younger remains are remnants of their descendants. The central question, how prehistoric animals were able to change their body structure to one of different form and function, is in all this, not even touched upon."

Another eminent authority in zoology is Prof. Maurice Caullery of the University of Paris. Speaking at the International Congress of Zoology at Padora in 1930, he said: "If the genetical mutationist can give no account of evolution, and evolution is a mere hypothesis, then **there is no alternative but to sacrifice this hypothesis.** Such is the conclusion at which certain eminent geneticists such as Mr. Heribert-Nilsson are arriving." Speaking at Harvard University Fourteen years later he remarked that some of the biologists of the greatest authority in the study of Mendellian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas which would take us back to creationism. In the mind of this professor, the alternatives are very clear; they are either creationism or agnosticism.

Professor Richard Goldschmidt, Ph.D., M.D., S.Sc., is another authority in both the fields of biology and zoology. He is Professor in Zoology in the University of California. Some years ago he wrote a book entitled "Ascaris," in which he ridiculed some of Darwin's ideas of transmutation. In 1939 he published a book entitled "The Material Basis of Evolution." In this work he repudiated Darwinism, especially the theory Darwin assumed with regard to the origin of species. He says: "Darwin's theory of natural selection has never had any proof except from an apriori consideration, yet it has been universally accepted"



LANDSCAPE IN WESTERN COLORADO

Courtesy the Denver Convention and Visitors Bureau

(p. 211). He still holds on to what is called "macroevolution," but he admits that this goes without any verified fact. He declares that all evolutionary theories so far advanced are contradicted by the facts. Theodosius Dobzhansky, Professor of Zoology at Columbia University, reviewed Goldschmidt's book in "Science," Vol. 92, 1940, pp. 358, 359, under the title, "Catastrophism versus Evolution." He says: "Goldschmidt not only relegates natural selection to a place of unimportance, but in effect rejects evolution beyond the narrow confines in which it has been admitted to exist by Linnaeus and many creationists." Another reviewer of Goldschmidt's book is Dr. F. B. Sumner, of the Scripps Institute of Oceanography. He writes in "Science," Vol. 93, page 522 (1941). In speaking of macroevolution, he says: "We surely need the guiding hand of an entelechy (designer) here, if not the direct intervention of the Creator himself—Only the wave of a magician's wand could have transformed the scales of a reptile forthright into the plumage of a bird." By these testimonials it will be seen that the assets of evolution are exhausted. The professors in the top universities are repudiating it as unproved, disproved, and unscientific.

Men at the top in the other branches of science are making the same assertions. On the continent of Europe, the pendulum of scientific thinking has swung away from this theory. Men like Deperet, Carazzi, Vialleton, Sir John Amrose Fleming, and Douglas Dewar, and many others could be quoted.

Consider the testimony of Prof. Paul Lemoine, the great French geologist. He wrote a long article in the last edition of the Encyclopedia of France—1938. He closes with the words:

"It will be seen from this exposition that **evolution is impossible.** At bottom, in spite of appearances, nobody believes in it any longer."

No statement can be more definite than that.

Ernest Albert Hooton, noted American anthropologist, in speaking of the "links" says: "These alleged restorations of ancient types of man have very little if any scientific value, and are

"The theory of evolution is a house of sand built upon ropes of mist."

—Harry Rimmer

likely to mislead the public. To model a bust of *Pithecanthropus Erectus* from the skull cap and two or three teeth is a **palpable absurdity** — so put not your trust in reconstructions." (Up From the Ape, p. 332.)

The leading French palaeontologist, Charles Deperet, says: "the supposed pedigree of the Equidae (horse family) is a **deceitful delusion** which . . . in no way enlightens us on the palaeontological origin of the horse."

One of the world's leading embryologists is Sir Arthur Kieth, and he is by no means an evolutionist. He says: "Now that the appearances of the embryo at all ages are known, the feeling is one of disappointment; **the human embryo at no stage is anthropoid in appearance.**" (The Human Body, p. 95). The critical comments of Dr. T. H. Morgan, Hertwig, Keible, Vaillaton, and others, have torn the embryonic doctrine into shreds, and it is now unanimously abandoned.

In Britain the pendulum is swinging away from evolution. Several leading professors who were once of the evolutionary caste have swung away from it and become independent. Notably among these are Douglas Dewar, Fellow of the Zoological Society, and Lt.-Col. L. M. Davies, D.Sc., R.R.S.E., F.R.S. In the "Nineteenth Century" during 1943, these two scientists published an effective article relative to the swing away from evolution. Dr. Dewar quotes such authorities as Dr. W. R. Thompson, Prof. Paul Lemoine, Prof. Charles Deperet, and F. Wood Jones. The latter is the author of "The Problem of Man's Ancestry." Douglas Dewar was at one time an evolutionist, but in following the true scientific method, the facts changed his opinions. Being financially independent, he was free, as was Col. Davies, to abandon the evolution cult. He names other British scientists who openly disavow evolution, including G. K. Hebert and Desmond Murray (entomologists), Edgar Chance (ornithologist), Grant Wilson (zoologist), and McNair Wilson (physiologist). Mr. Dewar states that some professors still conform to evolution, and dare not blaspheme too openly because of their positions. Nevertheless, the tide is coming in, and it will continue to come in. It is also significant that the "Nineteenth Century" has taken up the publication of anti-evolution articles, for this scientific magazine was at one time the most notable outlet for the views of the evolution cult.

One of the most recent testimonials comes from Dr. J. O. Kinnemann, an archaeologist of fame, having been one of the party that excavated and explored Tutankhamen's tomb. Dr. Kinnemann is a member of the Victorian Institute, the Palestine Exploration Fund, The Egypt Exploration Society, and the International Association of Archaeologists. Speaking of evolution, he says:

"The writer does not believe any such theory. It is an hypothesis of museum value only. It miserably fails in actual field work. It is only a false, smooth hypothesis concocted by the organic evolutionist to bolster his theory which is **an unproved hypothesis in laboratory science**" (The Great Pyramid, p. 10).

Dr. Kinnemann states that the savage tribes today have degenerated from a high state of civilization to their present state, and this fact, he says, is well known to ethnologists. When he speaks of evolution as a hypothesis of museum value only, he means that its museum value is only that of a record (an antique) of what was believed, and what many called "science" in the nineteenth and twentieth centuries.

At this point, it would be well to consider the testimony of Dr. Austin H. Clark, of the United States National Museum. He writes in "Animal Evolution":

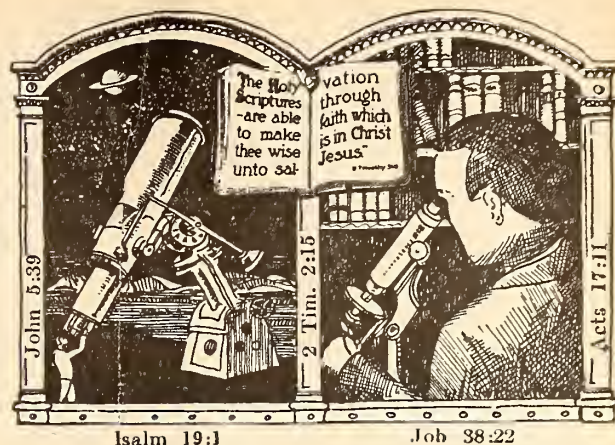
"We see that the fossil record, the actual history of animal life upon earth, bears us out in the assumption that at its **very** first appearance animal life, in its broader features, was in essentially the same form as that in which we know it now . . . Thus, so far as concerns the major groups of animals, **the creationists seem to have the better of the argument.** There is not the slightest evidence that any of these major groups arose from any other."

Other museum heads are saying practically the same thing. Years ago, Dr. Etheridge of the British Museum stated that in all that great museum there was not a single proof of evolution. Dr. Clark Wissler, Curator-in-Chief of the American Museum of Natural History, says that all that is known of man is that he came out of the clear sky. And Dr. Walter Hough, Head Curator of the Department of Anthropology, United States National Museum, expresses with sadness that the theory has too many missing links, and that evidence is lacking.

We have in this brief space given an array of evidence as to what many leading authorities of leading universities, colleges, and museums, are thinking and saying and writing. Much more testimony could be produced that concurs with these views. We have heard the reports of students as to what is now being taught in the leading schools of higher learning. We have also examined the text books used—principally textbooks in biology. It is safe to say that no leading university, or scientific department dealing with biology, of any leading university, dogmatically teaches evolution today as it was once taught.

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SERIAL BIBLE COURSES



Paul's Hope and Ministry (The Book of Philippians)

Philippians 1:12-30

BY JOSEPH EDWARDS

Even the casual reader will notice that Paul's prayer ended with verse eleven and that a new thought begins at verse twelve. This constitutes our first turning point in the book. We begin looking immediately for the central thought in the new group of verses. It becomes apparent at the outset that Paul is talking about his ministry, which was the spread of the Gospel.

It was Paul's ministry which had been responsible for this fellowship; so we may logically expect it to have a place in the discussion. In fact, a discussion of the fellowship of the Gospel from their point of view would have been incomplete without it. To the present hour we are concerned about the ministry of the pastor who brought us into the fellowship, and if he were in prison, we would be just as concerned about the furtherance of the Gospel as were the Philippians.

The furtherance of the Gospel had not been hindered by Paul's imprisonment; in fact, it had been given a new impetus (verses 12-18). All through the palace, the cause of Paul's imprisonment was the subject of conversation. No one could discuss the cause of his imprisonment without discussing the Gospel. This part of the realm had never been reached with the Gospel; but now that a great stir had been created by the imprisonment of Christianity's leader, the Gospel was given directly to them. King Agrippa had been under deep conviction and almost was persuaded to embrace Christianity. Others likely had embraced it.

Evidently the total result of his imprisonment was most pleasing to Paul, for he says, "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear." There may have been two explanations of this burst of boldness. Aurthur S. Way in his "Letters of St. Paul" says, "When, therefore, it became known that the central fact of Paul's preaching was that the Messiah had already appeared, that His kingdom was not of this world, and so did not involve insurrection against Rome . . . we may well imagine that the apostle's presence would create something like a sensation, and that the general feeling at Rome would be in his favor." This being the case, it can be imagined that preachers enjoyed more freedom in proclaiming the Gospel. The other explanation has a much more definite Scripture suggestion. Paul's example of determination to preach the Word regardless of cost had inspired them to do likewise. It is likely there was a scene similar to the one in England when the report was made of Allan Gardiner's fatal attempt to take the Gospel to Patagonia, or when the report was made of the martyrdom of John and Betty Stam — where both resulted in a host of volunteers for missionary work.

In this volunteer movement, some were preaching out of jealousy or strife, while others preached out of a genuine love for Christ and the Gospel. But whatever the motive, Paul was rejoicing that Christ was

being preached. That was the burning passion of his life, and whether he was doing it or languishing in prison while others did it, did not matter.

Behind the passion of this great man lay a great faith. We catch a glimpse of it in verse nineteen. His was a gigantic task, but he took no credit for its results. Success depended upon them (the Philippians) and upon God. Even this imprisonment would turn to his salvation through **their prayers** and the supply of **Christ Jesus**. We do not believe that this salvation is his personal salvation from sin but rather from failure to obtain his hope in his ministry. It must be borne in mind that the central thought of this section is Paul's hope and ministry, and these verses should be interpreted in the light of their context. How could he fail when he was depending upon their prayers and the supply of Christ? That this dependence was a part of this man's holy life is evidenced by the whole of Second Corinthians, where the key verse is "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (4:7).

We reach the climax of this month's study in verses twenty and twenty-one. After assuring them about his ministry and indicating their part of it, he states his hope in his ministry. Here is the golden text of his life — the greatest desire that he possesses! "According to **my earnest expectation** and **my hope**, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by

death." "That in nothing I shall be ashamed . . . but . . . Christ shall be magnified in my body!" Little wonder that he was a man of power! He wanted to go through life without one act to mar his record — Christ was to have all, absolutely everything! We think he found the kind of life spoken of by Dr. Richard E. Day when he said, "Life begins when the divine commission becomes our ruling passion!" or as the songwriter describes it:

Not made for the trifling things of time,
But to live for eternity,
Created to know the things sublime
In the presence of God are we.

Not made for the fleeting joys of earth
That will quickly pass away;
Not made for the wealth of little worth,
But for the riches that last for aye.

Yes, he could say "to live is Christ," for he was determined to know nothing but Christ and "Him crucified." The habit of making Christ preeminent in every thought, action, or motive had become as natural as the habit of breathing. Christ was all and in all. His only gain would have been to be in Christ's actual presence and to pass beyond even the possibility of temptation. As glorious as this would have been, the moment for it had not come. He was still needed here. They needed him!

The thought of verses twenty-two to twenty-six is that their need of him was greater than his desire to depart and be with Christ. He was satisfied to remain, for it would mean a greater rejoicing on their part. However, his ministry was not for their enjoyment only. It was to strengthen them for their part in the furtherance of the Gospel. He could see something coming which they may not have seen. They were destined to pass through an experience similar to his. It is recorded in verses twenty-seven to thirty.

It was given unto them in behalf of Christ, not only to believe on Him but also to suffer for His sake. Where is the Christian who once sees the greatness of the grace of God in all that he has received who will hesitate to share in the sufferings of Christ? He will do it and count it a privilege to do so. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name" (Acts 5:41). This matter of rejoicing at persecution would be the doom of the enemy. Persecution was their strongest weapon, and when it was laughed at, the enemy would be done. It would be "an ev-

ident token of perdition," according to our King James Version. When the enemy found they could not terrify the Philippians they would be doomed — doomed to failure! The spread of the Gospel fellowship would continue!

In last month's study we saw that the Philippians were partakers of Paul's grace; now we see them as sharing his ministry. Oh, blessed fellowship! more than that, they were workers together with Him!

"Every word is inspired of God — It is combined ignorance and impudence that will dare to contradict what is so plainly affirmed a thousand times — in every part of God's Holy Book" —James H. Brookes

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Truth in Type

THE LADDER A TYPE OF CHRIST

BY AARON SCHLESSMAN

Jacob "dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it" (Gen. 28:12). And Jesus said: "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:51). Christ Jesus is the true ladder. Through Him all blessings descend; through Him our petitions ascend—"one Mediator between God and men."

Jacob was a wanderer from home, surrounded by danger, and full of trouble. He was fleeing from Esau because he had provoked him to anger. God had a plan; Jacob tried to work it out and as a result became an outcast from home. Man because

of sin became a wanderer from God. He chose to believe Satan's lie rather than God's truth; the result was separation from God because of sin. And as Jacob was on his way to Laban's home, he slept, and God communicated with him in the vision of the ladder. This must have thrown a flood of light upon the certainty of heaven and the reality of the unseen. Man in this wilderness of sin has had the revelation of Jesus Christ, and He has made real the certainty of heaven and the reality of the unseen; so we know "the things that are seen are temporal, but the things that are not seen are eternal."

THE LADDER, A TYPE OF CHRIST

THE LADDER

1. The ladder was revealed to Jacob.
Gen. 28:12
2. The ladder was set up on the earth, connecting earth with heaven, indicating that there was a way open from God to man.
Gen. 28:12-13
3. The ladder was near the place where Jacob slept.
Gen. 28:11-12
4. Jacob was trying to work out his own plan apart from God.
Gen. 25:23; 27:6-33
5. The ladder was the only means of communication between God and Jacob.
Gen. 28:12-15

The ladder was revealed to Jacob. "He dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it" (Gen. 28:12). Christ was revealed to man. "He took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:7); "He came unto His own" (John 1:11); God sent Him "to be the propitiation for our sins" (I John 4:10). He lived and walked and taught among men. The disciples "saw and heard Him and declared Him unto men."

CHRIST

1. Christ was revealed to man.
Phil. 2:7; John 1:11
2. Christ took human form and dwelt upon earth, making a way of communication between God and man, "having consecrated a new and living way" (Heb. 10:19-20).
I Tim. 2:5-6
3. Christ is near to every man.
Luke 19:10; Rev. 22:17
4. Man seeks to scale heaven by his own doings.
Eph. 2:9; I Tim. 1:9; II Tim. 1:9
5. Christ is the only mediator between God and men.
I Tim. 2:5; Acts 4:12

The ladder was set up on the earth, connecting earth with heaven, indicating that there was a way open from God to man. In the dream, Jacob saw the ladder "set up on the earth and reaching into heaven: and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said: I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and thy seed" (Gen. 28:12-13). Christ took human form and dwelt upon earth, making a way of communication between God and

man, "having consecrated a new and living way" (Heb. 10:19-20). He "was made in the likeness of men." He is the "one Mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all" (I Tim. 2:5-6). He lived and moved and had His being upon earth. He has ascended into heaven. He is the only mediator between God and men. "I am the way . . . no man cometh unto the Father but by Me" (John 14:6). Adam's sin had cut off communication between God and men. Christ restored it by the "new and living way" (Heb. 10:19-20).

The ladder was near the place where Jacob slept. "Jacob lighted upon a certain place, and tarried there all night . . . and lay down to sleep. And he dreamed, and behold, a ladder set up on the earth" (Gen. 28:11-12). Christ is near to every man. He is not for a select few, but for all. "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). The whosoever is for all. "Whosoever will, let him take the water of life freely" (Rev. 22:17). "Look unto Me, and be ye saved" is the Saviour's invitation.

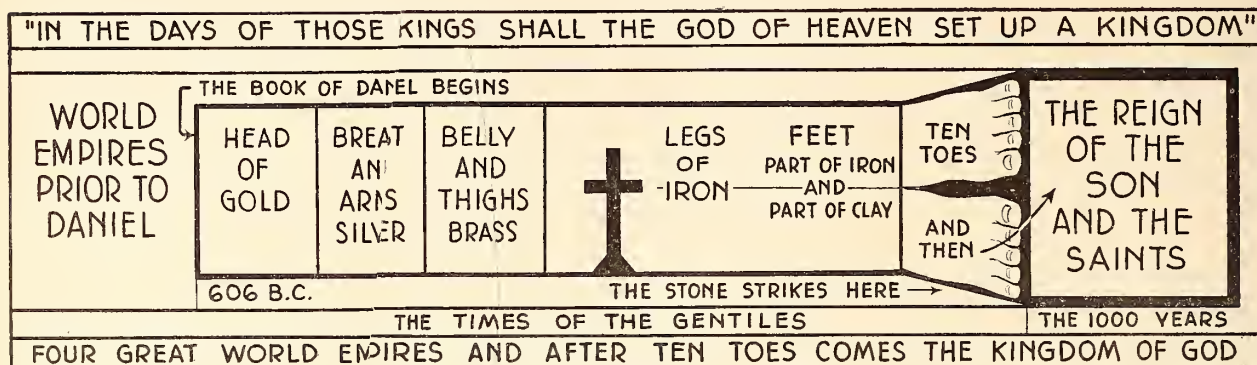
"That grand word whosoever—
It freely sounding still;
Whosoever will may come."

Jacob was trying to work out his own plan apart from God, and the result was confusion. God had said, "The elder shall serve the younger" (Gen. 25:23), and Jacob did not trust God to bring about His own plans. His mother helped him to deceive Isaac, the father, so that he rather than Esau would receive the blessing. As a result, Jacob had to flee for his life (Gen. 27:6-33). God would have worked out His own plan in His way had Jacob trusted Him. Man seeks to scale heaven by his own doings, and can only fail. Man says, "My good life will count toward my salvation." God says, "Not of works, lest any man should boast" (Eph. 2:9). Man says "My keeping the law is my salvation." God says, "The law is not made for a righteous man, but for the lawless and disobedient for the ungodly and for sinners" (I Tim. 1:9). The law is our schoolmaster to lead us to Christ (Gal. 3:24). God saves "not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). Man's works do not count for salvation, but "by grace are ye saved through faith."

Continued on page 200

This Present Age and the Next The Times of the Gentiles

BY CHARLES M. NEAL
CHAPTER II



When the kingdom was taken from Israel (Ezek. 21:24-27), a charter of world-empire was given to the Gentiles. It was as broad as that given to Adam and Eve and embraced all creatures and peoples, "whosoever the children of men dwell" (Dan. 2:37-38). God took great care that its origin, course, and conclusion in the world should be plainly set forth. He caused Nebuchadnezzar, the great Chaldean king, to have a dream (Dan. 2:31-35) in which the entire time of human world-government in the earth was portrayed. This king saw a great metallic image: "As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay." God took, as it were, this great and imposing figure; He laid it prone on the ground; its head of gold touched the feet of the king and the body and legs and feet stretched far away from him. The head represented unity in an absolute monarchy; the ten toes represented a federated empire of ten kings. There was marked degeneration in value and disunity in dominion. The ten kings, represented by the ten toes, proclaimed the utmost reach of what Jesus called "the times of the Gentiles" (Luke 21:24). "In the days of those kings" God from heaven will set up His kingdom in the earth, and such will displace the kingdoms of this world (Dan. 2:44; Rev. 11:15). "It shall break in pieces and consume" . . .

Many Bible pictures are not inspired, but here is one that is inspired just as much as the explanation found interwoven with it. We present in the chart a transcript of this image-placing element. It has two periods

in its prone position, the most convenient way to perceive its meaning. A surface lesson, looking at the figure, is that of **degeneration** and **disunity** from origin to exit. A second look and one observes the **insecurity** of its very existence; how delicate are those feeble feet? Nebuchadnezzar was evidently displeased with this degeneration and disunity and frailty of standing, for the next chapter records how he made a great image entirely of gold.

In the interpretation the king was made to understand that the different kinds of metal, ending with the iron mixed with clay, represented succession of kingdoms. The king's idea was to consolidate his kingdom and defeat the succession; this is seen in the fact that his image showed no succession of kingdoms. History has fallen into this groove of prophecy so accurately that we can say with assurance that God's prophecy is "History written in advance." In fulfillment we have not yet arrived at the toe-section of the image, but we are doubtless in the feet of iron and clay. The very brittleness of the present world-governments makes men's hearts fear. And well may the present Gentile powers tremble for the time seems drawing near when the Lord Jesus Christ will set up that kingdom which "shall break in pieces and consume all these kingdoms, and it shall stand forever." "A stone was cut out without hands"

It is well to watch that little stone, cut out of the mountain without hands. We shall give a whole lesson to this stone, a little later in this series, but for the present we wish to observe that it becomes the dis-

in its existence, that of **preparation** and that of **occupation**. The cutting out without hands goes on while the image still stands. When complete, this stone strikes the image on its feet and the whole image is broken, consumed and displaced.

There is a strange thing in the picture; with this single account there would be no explanation. We introduce it and intimate the explanation and wait till later in the series for the fuller revelation. It is very prominent in the picture and the interpretation that the image represents a succession of kingdoms, which we now know covers many hundred years. The gold-section of the image was displaced by the silver, and the silver by the brass, and the brass by the iron more than two thousand years ago. The feet and toes are still in existence and the stone has not done its crushing work. When the stone strikes, the whole image of iron and clay and brass and silver and gold is broken in pieces together. This prophecy as it stands intimates that the elements of human government represented by this image will be reassembled in the government of the world at the judgment of the end-time. What is here merely fore-shadowed is later revealed. To that we shall come presently.

"The time came that the saints possessed the kingdom" . . .

The dream and the interpretation of the dream ends with the setting up of a kingdom by the God of heaven. This is indicated on the chart by the section designated as "The Reign of the Son and the Saints." In the making of the chart this section was pre-

Continued on third page of cover

The Number Ten in Scripture

BY THE EDITOR

Ten is the number which stands connected with tribulation and testing. Whether the testing is of individuals or of God's people, Israel, wherever the number ten occurs, testing and tribulation are associated with it. Let us notice some notable occurrences of the number ten in the Scriptures.

Ten is first noticed in connection with the generations from Adam to Noah (Gen. 5). There were exactly ten generations to Noah, the tenth from Adam, and with the tenth generation testing came upon the entire human family.

The second group of patriarchs is also ten in number (Gen. 10:11-26). The tenth of these patriarchs, Abram, was a man who bore peculiar testing. The tests of his faith are seen in his call out from his country and kindred, his faith for a child of his old age, and the faith displayed at the time of the offering up of his son, Isaac.

Another early occurrence of ten is associated with the life of Jacob. He served in the house of Laban for twenty years, and while he was serving for Rachel his wife, Laban changed his wages ten times (Gen. 31:7). It was a test of Jacob's patience and love, and yet with his wages changed ten times, the seven years that he served for Rachel seemed unto Jacob but a few days.

Next, we discover that Joseph had ten brethren who brought much testing upon him (Gen. 42:3-4). Benjamin, it is evident, had no part in the conspiracy of the brethren against Joseph, for he was only a lad when he went down into Egypt fifteen years after the conspiracy. Joseph's story of testing at the hands of ten false brethren is the marvelous and fascinating story of tribulation turned into triumph.

The Egyptians would not let Israel go; therefore tribulation fell upon the Egyptians in the form of ten plagues, as follows:

1. Water turned to blood (Exod. 7:14)
2. Frogs (8:1-15)
3. Lice (8:16-19)
4. Flies (8:20-32)
5. Murrain (9:1-7)
6. Boils (9:8-12)
7. Hail (9:13-35)
8. Locusts (10:1-20)
9. Darkness (10:21-23)
10. Smiting of the first-born (12:29)

Even all these judgments did not produce willingness on the part of

the Egyptians; and when the Israelites passed out of the land of Egypt, the Egyptians pursued them, only to be overtaken in the waters of the Red sea. Some of these judgments find their counterpart in the Great Tribulation.

The ten commandments contained all that was necessary for the testing of the love and obedience of Israel to God.

When the earth was overflowed with the waters of the deluge the occupants of the ark went ten months without sight of land (Gen. 8:5).

In wicked Babylon, Daniel, Shadrach, Meshach, and Abednego were tested ten days with bread and water (Dan. 1:12, 14, 15, 20). During this test of their faithfulness to God they held true to their God and their convictions, and God honored them for their stand.

Ten nations were to contest the possession of Palestine by Israel. These nations are named in Genesis 15:19-21. Later, they were to test Israel, fighting for every foot of ground in Canaan.

Another test of God's people is that of the tithe. Under this test the willingness of God's people to sacrifice of their means is manifest in the giving of the tithe (Lev. 27:30-32).

Israel stood upon the border of the promised land, and it proved a real testing to their faith. The ten spies brought back a report that savored of unbelief. This report Israel accepted. As a result they were thrown back to the wilderness where they were tested forty years.

During the wilderness experience of Israel it is recorded that they murmured and rebelled against God many times. The wilderness brought to them many testings and chastisements. It is stated that under these testings Israel rebelled and tested God ten times (Num. 14:22).

The patriarch Job is always cited as an example of patience. He is spoken of as the most patient man in the Scriptures. This patience, without doubt, was developed because of

the many sufferings and trials through which he passed. We are told that Job was reproached ten times (Job 19:3).

God has placed in the form of a parable the message concerning the testing of Israel in the Great Tribulation, in the parable of the ten virgins (Luke 19).

God says that the church at Smyrna shall have tribulation ten days (Rev. 2:10). When we read these chapters and observe the context carefully, it appears that all the seven churches are undergoing testing and tribulation. In connection with the church of Smyrna the synagog of Satan is mentioned (vs. 9). This speaks of a time when Satan will have his religion upon the earth. That time is the Great Tribulation. While the messages to the seven churches may contain some characteristics that are representative of the church during the course of the present age, it seems to us that they will be literal churches existing during the tribulation. This conclusion is based upon the recurrence of the words and phrases, "tribulation," "synagog of Satan," and the "depths of Satan" in the two chapters. The church at Smyrna will experience tribulation for ten days. The principal thing for us to remember concerning this is that the number ten certainly holds the same significance throughout Scripture.

This number particularly appears in connection with the testing of Israel during the Great Tribulation. Antichrist's kingdom during the tribulation is represented by ten horns, or kings (Dan. 7:7, 24), and ten toes (Dan. 2:42-44). This confederacy under the Antichrist will test Israel during the tribulation days. The first beast of Revelation thirteen is described as having ten horns and ten crowns, and by the verses following he is identified as the Antichrist, who will persecute Israel.

It is seen from the various occurrences of the number ten that there is no mistaking its significance, and that the number keeps the same significance throughout Scripture. How marvelous are the numbers which God has placed in His Word! What a marvelous evidence of the inspiration of the Word!

(The next instalment will be on the number eleven)

There is nothing in eighteen hundred years of history to invalidate the Old Testament. --Robert Dick Wilson

D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Mr. George Watmough has been traveling around visiting with friends and especially mentioned his old room mate at D. B. I., John Finley. He has many open doors for testimony for his Lord. Mr. Watmough is planning to sail for Palestine very soon.

Mrs. Florence Fowler ('26) is church visitor for the Scofield Memorial Church of Detroit, Michigan. May God bless her contacts for Him.

We wish to express our sympathy to Miss Alma Craft, whose sister passed on to be with the Lord. Miss Craft is a student of our School.

Mr. Ernest Myers ('42) is recovering nicely from an operation. He asks our prayers that the Lord will open up some work for him soon.

Mrs. Ernest Lott ('34) writes that the Lord has answered prayer and that her recovery from the operation of March 26 is almost complete. She is very nearly back to normal.

Rev. and Mrs. Harley Pulis report fifteen decisions for Christ in a ten-day meeting in the First Baptist Church of Manderson, Wyoming, with Rev. D. R. Thomas of Elkhart, Indiana.

Mr. and Mrs. W. R. Hunrichs are working among the Portugese speaking people in California, since Mrs. Hunrichs' doctor has forbidden her to return to South America. They have a wide field of service which is very nearly untouched by fundamental Christian testimony. Mrs. Hunrichs, formerly Hazel Long, was a student in the Institute in its early days. She is an aunt of Rev. Stanley Skirington and Mrs. John Paton.

Mr. LeRoy Selby ('42) has been attending the Sterling College of Sterling, Kansas, for the past two years. He will attend the summer school, and then return to his home in the fall. Let us remember Mr. Selby in prayer as he seeks to better equip himself for the service of the King.

A three-day Bible Conference was held in the Berean Baptist Church of Santa Fe, New Mexico, April 27 through 29, with Rev. Maurice Dametz, of the Denver Bible College, as speaker. Several dedicated their lives to the Lord for more definite service, and the entire church was

stirred to greater service for the Lord.

The meeting at the State Penitentiary, where Dr. Dametz spoke, resulted in some eight decisions for Christ. Another service outside of the regular conference was the message brought by brother Dametz over the Know-Your-Bible broadcast. Rev. Max R. Kronquest ('37) has charge of the above work.

Besides the above mentioned conference Mr. Dametz had services with Rev. W. R. Gorsage ('24) in Yuma, Arizona, and with Rev. H. A. Wilson ('18) in Tempe, Arizona, and with Rev. LeRoy Thomas ('31) of Phoenix, Arizona. The meetings were wonderfully blessed of God.

Miss Gladys Ewalt ('43) of the Berean African Missionary Society has written a few of her experiences and observations during the few months she has been on the field. She is very much interested in the work, but has not been able to put herself into it as she should because of the ill health which took over immediately upon her arriving on the field. This condition is quite serious, and some doctors have even suggested that she might have to return home if it does not clear up soon. Let us pray for her that this will not have to be done because the Lord needs workers there in Africa, and since she is on the field it is possible for the Lord to work in her behalf so that she can continue for Him.

Miss Ewalt mentioned that she and Miss Reich ('39) will soon have a home of their own. It is a big four-room house with bath. It is made of mud and covered with white pemba, which makes it resemble a stucco house. The floors are of slate, and it has a leaf roof. A wide veranda goes around the entire house. Their new home was not quite finished when this letter was written, but that was in February. Without a doubt they have been located for some time now.

I think perhaps readers of "D.B.I. at Home and Abroad" will be interested in this little practical joke that Miss Reich played on one of the native boys over there. "Dorothy is full of fun with them and they enjoy the pranks she plays on them occasionally. One day she made a baby chick of cotton with a red bill and eyes. She put it in a half egg shell and put it in the ice box with the other eggs. Mrs. Amie told our cook to get Dorothy some eggs so

she could make a dessert for dinner. He went to the ice box and near dropped the egg pan. Mudimini, our table boy, came in and the cook showed the pan of eggs to him. Mudimini stared open mouthed. Then he saw all of us peeking around the door and said, 'Oh, that is some more of Mane Matunda work.' We all laughed, and the cook said, 'Well, I wondered how a chicken could hatch in the ice box'."

TRUSTWORTHINESS OF THE OLD TESTAMENT

Continued from page 179

a God of war and wrath, but I have discovered there is just as much about the love of God in the Old Testament as one will find in the New, and equally as much in the New Testament about the judgment and wrath of God as is revealed in the Old. God's character never changes. He is eternal, and whether we are in the first chapter of Genesis or in the last of the Book of Revelation, it is the same blessed God, almighty, eternal, loving, merciful, yet righteous and holy, declaring and manifesting His wrath against sin.

The so-called newer view of the Old Testament is that it is merely the record of the evolutionary development of men from low standards to higher ones. This is to do the utmost violence to the blessed revelation God has given us in the thirty-nine books which comprise the Old Testament. This position simply means that the laws of God in the Old Testament and its mighty teachings are not of God but of men in their so-called religious ascent.

Psalms 19:7 reads, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." This is what we read in the Old Testament and how wonderfully true it is. Christ can be found just as much in the Old as in the New. He Himself declared it was written of Him in the Law and the Prophets. He preached about Himself from the pages. Let us not be blinded by those who are ever seeking occasion against the Word and who would seek to strip from us that very portion that reveals origins in such a satisfying manner. If we cannot accept the Old as of God, then we cannot accept the New. The two Testaments stand or fall together. Both are as essential for spiritual flight and progress as the two wings of a bird. God is the author of both, hence, both are inerrant and to be trusted, to the jots and the tittles. Just as Jesus honored the Old Testament, so let us.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

THE TEST

A New Religion came to me
With buoyant step and radiant
smile,
and at my door asked joyously
Just to come in and chat awhile.

Her jeweled hands were fair to see,
Her white robe glistened in the
sun,
I was quite agreeable to me
To listen to her silver tongue.

She spoke of health and wealth and
peace,
Of pleasure and prosperity,
Of Love Divine that fills all space,
The only great reality.

Despite her look, her smile, her
speech,
My spirit shrank, strange to re-
mark,
Like one whose groping fingers
reach
Some cold, dead thing amid the
dark.

"Give me," I cried, "O stranger-
guest,
Before I entertain thy plea,
An answer to this one request,—
Dost come by way of Calvary?"

Her smile changed her eyes from noon
to night,
Her smile to cold, superior scorn;
she vanished on my wondering
sight,
But left me neither sad nor lorn.

A shining Presence filled my room,
A Voice Divine spoke peace to me,
A Person full of Truth and Grace,
Who came by way of Calvary.

—Elizabeth Cheney.

WHERE IS HAPPINESS?

Clarence Edward Macartney is the
detective. His findings are as fol-
lows:

Not in unbelief — Voltaire was an
infidel of the most pronounced type.
He wrote: "I wish I had never been
born."

Not in unbelief — Voltaire was an
avid life of pleasure, if any one
could. He wrote: "The worm, the can-
cer, and the grief are mine alone."

Not in money. — Jay Gould, the
American millionaire, had plenty of

that. When dying, he said: "I sup-
pose I am the most miserable man on
earth."

Not in position and fame. — Lord
Beaconsfield enjoyed more than his
share of both. He wrote: "Youth is a
mistake; manhood a struggle; old
age a regret."

Not in military glory. — Alexander
the Great conquered the known
world in his day. Having done so,
he wept in his tent, because, he
said, "There are no more worlds to
conquer."

Where, then is happiness found?
The answer is simple. "In Christ
alone." He said: "I will see you
again, and your heart shall rejoice,
and your joy no man taketh from
you" (John 16:22).

GOD'S REPRESENTATIVE

Mrs. A. B. Bryant

A superintendent of city missions,
who often in person distributed gifts
among the poor at Christmas time,
was just sitting down to his Christ-
mas dinner when he heard of a poor
family that had been passed by in
distributing Christmas baskets. He
hastily left his own dinner to climb
the poor stairs and carry an over-
flowing basket to the half-starved
children. He was used to childish
expressions of joy at his entrance,
but not to the half-awed question of
one solemn-eyed little one, who
looked up at him wonderingly after
one peep into the basket. "Are you
God?" she half whispered. "Mamma
said God would bring us something!"
"God sent me!" he answered fer-
vently, and ever since he declares
that at Christmas, if no other time,
he feels himself bound to be God's
representative.

—"The Lighted Pathway."

CONSECRATED STRENGTH

A tall, rough lad in a Sunday
School class heard a lesson in which
"We then that are strong ought to
bear the infirmities of the weak,"
was explained by the teacher. A little
while afterward the teacher was
calling at a big lodging house where
a poor woman, weak and ill, said
she never could have gotten along
but for a certain lad's help. "He isn't
any relation to me, but he al-
ways carries the coal and all my
heavy things upstairs for me." When

the teacher asked him why he did it,
he said, "It was because the Bible
told us something about bearing the
infirmities of the weak, and I was
trying to obey." Are you obeying
God's Word like that?

NOT ASHAMED

"We should be very glad that we
belong to Jesus — not ashamed of
it when called upon to do something
which will let others know we are
Christians. When students of music
or of art spend a time with some
great composer or master in Europe
they are very proud when they come
home to announce themselves as his
pupils. They put it on their adver-
tisements and announcements and
on their professional cards. What a
high honor we should consider it,
then, when we are followers of the
King of kings and Lord of lords."

—"John Three Sixteen."

A man was dying during the war.
He was asked of what persuasion he
was. He replied, "Paul's."

"What! Are you a Methodist? They
all claim Paul."

"No."

"Are you a Presbyterian then?
They claim Paul too."

"No."

"Of what persuasion are you
then?"

"I am persuaded that He is able
to keep that which I have commit-
ted unto Him against that day."

—"Assembly Annals," Jan. 1938

THE ENDURING JEW

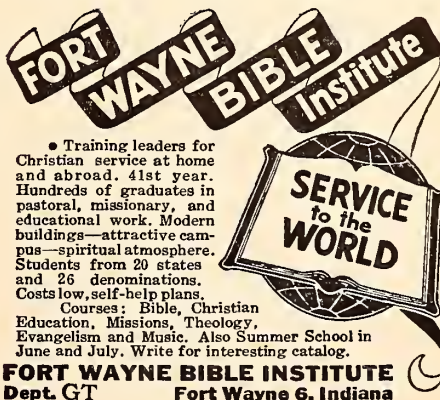
Water failed to drown him — con-
sider Moses.

Gallows failed to hang him — con-
sider Mordecai.

Fires failed to burn him — con-
sider the three Hebrews in the fiery
furnace.

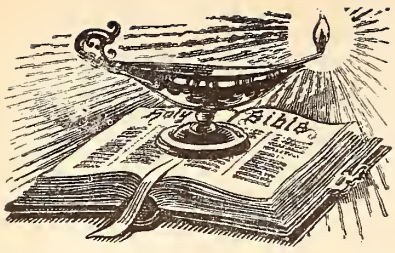
Lions failed to eat him — consider
Daniel.

The difference between convic-
tion and opinion is that we hold an
opinion, but a conviction holds us.



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LIGHT ON THE LESSON

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EXPOSITIONS BY H. H. STEWART

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God's Joy in Creation

Third Quarter, Lesson 1, July 1

Lesson Text: Genesis 1-2

Printed Text: Genesis 1:1-5, 10-12, 16-18, 26-27, 31

Devotional Reading: Psalm 95:1-6

Golden Text: "And God saw everything that He had made, and, behold, it was very good" (Gen. 1:31).

LESSON EXPOSITION

The book of Genesis is what its name implies, the book of beginnings. In this book is found the beginning of the heavens and the earth, the beginning of the inhabitants of the world, and the beginning of most of the great truths which God has revealed to the world.

The study of the book of Genesis is always profitable. It is profitable because of the great significance of the book. And because of the great significance of the book, it has been the special target of the enemy. Could the book of Genesis be discredited, the entire Bible would fall into disrepute. If man was not created in the image of God, but is of brute origin, then he is not accountable to God. If there was no fall of man as recorded in the third chapter of Genesis, there is no need of a redeemer, and the great story of redemption, which runs throughout the entire Word of God, is nothing but a myth. For this reason it is profitable to study the book that we may understand its teachings and not be moved away when some pseudo-scientist comes along and tells us that scientific discoveries entirely disprove many things in the book or when the alleged higher critics show their antagonism toward the Word of God by relegating the Book to the level of heathen legends.

Before we study the book and its message — which is in reality its best apology, for the Word of God defends itself — we wish to note the attempts being made to discredit the Bible and also to offer reasons

why we believe that the book has not been discredited either by modern science or by Higher Criticism.

The claim that modern science has proved the Bible to be incorrect is being subtly implied, as well as brazenly declared, in many of our classrooms. It is nothing short of amazing the way in which it is injected into almost every sort of class in some schools. There is no effort made to be what our educators term themselves to be — liberal — and to honestly investigate both sides of the matter to see whether the Genesis account bears the test of scientific investigation. It is often scoffed out of the classroom, and the young people are made to believe that only an idiot would believe such "foolishness." For instance, the history text used in one of our state universities devotes one chapter to the scientific development during a certain period. While the author of the text certainly says nothing in favor of the Bible, he does not say much that is intended to discredit it. In conjunction with the history text, however, is a supplementary booklet, prepared by the professor of history at the university, which consists of outlines of the text and questions on the text. A number of these questions on the chapter are given over to suggestions and innuendoes that the findings of the scientists have entirely disproved the Bible. For instance, the last question listed is, "as an authority on science, is the Old Testament to be preferred to the discoveries of such men as Lamarck, Darwin, Huxley, and Haeckel?" The right answer to this question is "YES." The Bible is not intended to be a book on science, but where it speaks on scientific matters it speaks with accuracy. Not one theory contrary to the teaching of the Bible advocated by the above named evolutionists has been proved to be true. The above only illustrates the efforts certain professors will make to take advantage of every opportunity to cast aspersions toward the Bible.

Now here is the interesting and illuminating observation that I made in examining this history text and the accompanying lesson supple-

ment. All of the greatest scientists mentioned in the chapter were Bible-believing men. In the chapter was mentioned Robert Boyle, the father of modern chemistry. Of him the Encyclopedia of Religious Knowledge says, "His great mental gift and his large fortune he devoted to the study of natural science and to labor for the kingdom of heaven. As a scientist he holds a very high rank; and he was one of the four founders of the Royal Society . . . As a religionist he wrote a number of theological essays, defrayed the expenses of the Irish translation of the New Testament, of the Malay translation of the Gospels and the Acts. In the chapter was mentioned Sir Isaac Newton, no doubt the greatest scientist of all time. He evidenced his faith in the Genesis account of creation, was a diligent reader of the Bible, and also a writer on Bible subjects, among them, "Observations on the Prophecies of Daniel and the Apocalypse of St. John. One of the other great names of the chapter that deserves special mention was Michael Faraday, the great electrician who invented the electric dynamo. In addition to his scientific research he had time to teach Bible classes. Other great names mentioned in this chapter were Copernicus, Galileo, Kepler, Herschel, Leibniz, Euler, Cuvier, Lavoisier — all of whom were devout Christians or at least expressed their belief in the creation of the universe by God. Now it would be strange indeed if these scientists, these mental giants, many of whom have eclipsed in their field, anything the world has produced before or since, would have discovered scientific truths which contradicted the Bible and yet at the same time have remained firm in their faith in the Bible as the Word of God. That they did discover things which disproved the Bible was the plain implication of the professor of history at the state university. Nor is he alone in his insinuations, for there are multitudes today who try to win the plaudits of the self-styled "intellectuals" by making the same imputations or in many cases plain statements. But all of their attempts are wishes, prove nothing. Some of the greatest scientists have believed the Bible, and some of the greatest scientists of today believe the Bib-

Furthermore, many of the present day scientists who do not necessarily profess faith in the Bible as the Word of God admit that the Genesis account of creation is much more plausible than the theory of evolution.

The so-called Higher Critics in their attempts to discredit the Bible, particularly the Old Testament, have done an untold amount of damage in the lives of young people whom they have influenced in their destructive methods; but as far as offering any real evidence that the Bible is fallible their results can be added up to "zero." In all probability the greatest textual critic of all times was Robert Dick Wilson, Professor of Semitic Philology in Princeton Theological Seminary. This superb scholar who became conversant in some twenty-six languages, devoting his lifetime to a study of the original texts and related literature, was one of the staunchest defenders of the Word. After his years of wonderfully productive study he made this statement: "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the tests" (Is the Higher Criticism scholarly?" p. 10).

Another voice which we wish to call in to add its confirmation that the attacks of the critics have not in any wise discredited the reliability of the Book is the voice of archaeologist. Melvin Grove Kyle, the great archaeologist and former President of Xenia Seminary, said, "The archaeologists have gone to the old home (Bible lands) to see for themselves and for others, if these things be true or not. They have dug up the old hearthstones and have delved in the dust of forgotten ages of home life and national events. They have inquired among neighborhood peoples and learned their folklore; have studied the institutions, and times and history, and examined old archives. They have even exhumed the dead to read their names, learn their history, and discern their religious beliefs . . . They have found many things exactly as the Book says. Many more things they have learned of which the Book says nothing. But what is of the most interest is that in all the wide scope of their investigations they have found nothing that discredits the Book as a narrator of facts. So they come home to love and trust the Bible more than ever, because convinced that it is morally impossible for it to have dealt so loosely with facts and never get caught at it by the archaeologists" ("The Deciding

Voice of the Monuments," page 295).

We trust that the few authorities cited will be of help to some teachers in revealing to their classes that the prevalent attitude of many of our educators who repudiate the Scriptures as unscientific and unauthoritative is wrong. We might have compiled a long list of great names who take their stand with the Genesis account of creation as opposed to the unscriptural, unscientific, and unproved theory of evolution.

We turn now to the Genesis account of creation to make a brief study of the first chapter. We shall ignore the arrangement of verses by the lesson committee and make whatever observations we feel necessary on the whole chapter. First we shall give some interpretation and then some applications.

I. INTERPRETATION

The first thing we should note is the distinction between the creation and the re-creation. We are not to think of the original creation of the heaven, the earth, and certain organic matter as occurring at the same time as the creation of man some six thousand years ago. Unquestionably we must recognize a lapse of time of undeterminable length between verses one and two of Genesis one. That such a period existed is implied in the words of our text and clearly taught elsewhere in the Word. The implication is found in the words of verse two, which tell us that "the earth was without form, and void." According to the Rotherham translation, this should be rendered, "the earth had become waste and wild,"

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indicating that it was not formerly that way. And this is clearly stated in Isaiah 45:18. There we are told that "He created it not in vain (waste)." Exactly the same Hebrew word is used in both passages. So in Isaiah 45:18 we find that God created the earth not "waste," but we find in Genesis 1:2 that the earth became "waste." That this original creation was inhabited and that judgment fell is clearly indicated in Isaiah 24:1: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." That the earth was originally inhabited by some sort of creation is also implied in God's instruction to Adam to "be fruitful, and multiply, and replenish the earth." This infers a previous habitation, for God gave exactly the same instructions to Noah after the flood, "Be fruitful, and multiply, and replenish the earth." We are not making the claim that men were on the earth prior to Adam, for the Word clearly teaches that Adam was the first man, but there must have been inhabitants of some kind. That the judgment we just mentioned came by water is implied by Peter, II Peter 3:5-6. And the way Peter describes this condition of the earth after the judgment is very similar to conditions depicted in Genesis 1:2.

The duration of time between Genesis one, verses one and two is undeterminable. The age of the earth may be the millions of years the geologists believe it to be. Or certain effects for which they assign ages may have been wrought by God in a very short time or even instantaneously. So to attempt to ascertain the time between the original creation and the re-creative days is utterly folly.

Following the judgment of the earth God began His re-creative work. "And God said, Let there be light: and there was light." As we noted in the above verse, darkness was upon the face of the deep before the Spirit of God began to move on the face of the waters. Darkness, incidentally, stands associated with judgment (Exod. 10:21-22; Luke 23:44; Rev. 8:12 and 9:2). The means God may have used to bring darkness over the universe at the time of the judgment, we have no way of knowing; for no doubt light had previously existed, and the means of light existed at that time. When God's time came, though, He spake and the light burst forth. Thus He divided the light from the darkness. The light He called day, and the darkness He called night. This day and night were no doubt the same as have obtained since that time — that is, the light existing while the earth was turned toward the sun, and the darkness holding forth when

the opposite existed. We realize that the sun was not at that time shining directly upon the earth as it later appeared. "The 'light' of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky" (Scofield Reference Bible, p. 3).

The work of the second day consisted of separating the waters which enveloped the earth. Some God placed on the earth and some he placed above the firmament. This firmament, or the expanse between the waters, God called heaven. There are three heavens employed in the Scriptures — the atmospheric heaven, the starry heavens, and the heaven of heavens. The atmospheric heavens, of course, are referred to in the passage before us. For some reason, previous to this — that is in the "Chaotic earth" — there was no atmosphere, or if so it would not support water, i. e., in the form of vapor. But on this second re-creative day God made provision whereby a tremendous amount of moisture may be stored up in the atmospheric heavens. According to Wilbur M. Smith in "Peloubet's Select Notes" it is estimated to be 54,460,000,000,000 tons.

The third day, God separated the land from the water that was left on the earth. The water was gathered together in one place, and the dry land appeared. Some are of the opinion that on this third day there appeared just one body of land surrounded by water, and that it was not until the days of Peleg (Gen. 10:25) that the earth was divided into continents. We believe there are some good reasons to support this argument, but we shall not further discuss them. On the same day that He caused the dry land to appear God caused the earth to bring forth vegetation. There is nothing here to indicate that this was a new creation, but rather a resuscitation of that life which had previously ex-

isted. Again we quote from the Scofield Reference Bible: "It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would 'bring forth' as described. It was animal life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains," p. 4).

The fourth day God caused the sun, moon, and the stars to appear. That He did not create them at this time, but merely caused them to appear, possibly by dispelling the clouds, is brought out in the Hebrew text. The word which indicates bringing something out of nothing is not used in this text. That word is used only three times in the chapter — in the first, twenty-first, and twenty-seventh verses. In the rest of the chapter God merely reconstructs or rearranges. In the sixteenth verse the thought is that God made to appear two great lights and the stars also.

These lights God set in the heavens (the starry heavens) "to divide the day from the night," and to "be for signs and for seasons, and for days, and years." No comment need be made other than a brief explanation as to how these celestial bodies served as signs. They were God's first Bible, the starry Bible. Originally the story of redemption was written in the heavens, in the constellations, and this message went forth to all the earth, as the Psalmist said in the nineteenth Psalm: "The heavens declare the glory of God . . . Their line (sound, Romans 10:18) is gone out through all the earth" (Ps 19:1, 4). Now that we have God's Written Revelation the heavens are not used by God for signs, although those who reject the authenticity of the Bible might be made to wonder

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at the significance of the star groups and their names and how these names came into existence. According to John Linton ("The Gospel in the Starry Heavens," p. 8) the "picture story of the stars centers around these four facts — the man, the serpent, the cross, and the crown," which things are largely the main factors in the story of redemption.

The fifth day we have God's second creative act — animal life. Though the Authorized Version leaves one a little confused as to what actually happened, the Revised Version makes the meaning clear. "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good" (Gen. 1:20-21).

The sixth day God completed His creative work as far as the animal life is concerned. We observed above that in the twenty-first verse is the second occurrence of the word create — to bring into existence something that did not previously exist. The word does not reoccur in the twenty-fourth verse, but evidently in His second creative act God made provision for all animal life, for in verse twenty-one He says "every living creature that moveth" and again in verse twenty-four, "Let the earth bring forth the living creature." Hence we conclude that in His second creative act on the fifth day God made provision for some life that was not brought forth until the sixth day.

On the sixth day also God performed His third creative act and brought forth His creation in His own image — man. To this man He gave dominion over the earth.

One observation which we should make and which we should keep in mind in connection with our next lesson is that God looked at all He had created and reconstructed and called it good. There was not one thing wrong with God's work. All that is wrong in the world has come in since the re-creative week.

Another thing we should note is God's order concerning both plant and animal life that they should bring forth after their kind. "Each species is permanently reproductive, variable within narrow limits, and incapable of permanent intermixture with other species." This statement by J. W. Dawson, Canada's great scientist, expresses a truth that has been the greatest headache to the evolutionist. Nevertheless, the fact that no scientist has been able to disprove this statement in that

the mutations which evolutionists so glibly speak of have never been realized is a striking corroboration of the integrity of the Bible.

II. APPLICATION

To God's creative work a number of analogies have been made and lessons have been drawn. Some have compared the six re-creative days and the day of rest to the seven dispensations, the last of which is the period of rest. Some have compared the first seven days to certain periods in the history of Israel. We wish, however, to especially note the similarity between God's creative work and His redemptive work.

On the first day we found ruin, the activity of the Spirit of God, the Word of God, and light. How accurately this pictures the lost soul and the beginning of God's activity with that individual.

On the second came a separation of the waters — those below the firmament were separated from those above. There is much separation when a person is delivered from the power of darkness and translated into the Kingdom of His dear Son (Col. 1:13). "Old things are passed away; behold, all things are become new" (II Cor. 5:17).

The third day the land rose out of the water and vegetation appeared. The land rising out of the water certainly typifies the believer's resurrected life (See Romans 6:4).

On the fourth day God caused the sun, moon, and the stars to appear. The sun is the luminous body and the moon and the stars only reflect the light of the sun. So the Christian is the light of the world (Matt. 5:14), but his light is a derived light; only as he has light from the Son can he reflect it.

On the fifth day we have the beginnings of animal life, as on the third day plant life appeared. These signify the beginning of fruitage in the life of the Christian.

On the sixth day God created the higher forms of animal life and then created man in His own image.

This signifies our growth in grace until we come more and more into his likeness.

The seventh day God rested from His labors, because His work was completed and God saw that His work was good. The believer in Christ enters into rest as far as his redemption is concerned, for he realizes that the work of Christ at Calvary was a finished work, and he realizes the believer is complete in Christ (Col. 2:10).

Thus we believe that the analogy between creation and redemption testifies to the accuracy of the Scriptures in the Genesis account of creation.

THE LESSON ILLUSTRATED

John Newton had a valued friend who ignored the Bible and said that all things came by chance.

They were both great students of astronomy, and so Newton devised a plan to make his friend feel ashamed of his "by chance" theory of creation. He had made for him an astronomical globe by one of the best artists of London under his specific direction, and had it placed in his library, where his friend was to meet him on a certain day to talk over astronomical facts.

The globe arrested his attention at once, as a wonderful production of intellect and art, and he exclaimed:

"Why, Newton, where in the world did you get the magical work of art and star knowledge?"

"Oh," said Newton, "I came into my library yesterday and here it was. It came entirely by chance, just to convince me of the truth of your theory of creation."

His friend saw the point at once — how impossible it was, and if so, how impossible that the heavens which declare the glory of God could have come by chance, if this human picture of them could only come by the design of a scholar and the expert work of the artist who made it. As a result he became an earnest Christian.

—"1001 Illustrations."



Man's Failure and God's Promises

Third Quarter, Lesson 2, July 8

Lesson Text: Genesis 3-9

Printed Text: Genesis 6:5-7; 8:1, 4, 18, 20-22; 9:12-16

Devotional Reading: Psalm 103:1-13

Golden Text: "While the earth remaineth, seedtime and harvest,

and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

LESSON EXPOSITION

It will be obvious to anyone who notices the printed text that we would have a rather disconnected lesson should we consider only the verses assigned for printing. Furthermore, we would need to omit

some things which are fundamental to the understanding of these verses. Accordingly as completely as possible in our limited space we shall give discussion to the entire lesson text. We shall consider the cause of the flood, the evidences of the flood, the flood and its significance.

The cause of the flood was **sin**. Since, in the first chapter of Genesis, we found that God surveyed His work and called it good, obviously sin did not then exist. So before we proceed with our study of the flood, it is necessary that we investigate the entrance into the world of sin.

Sin entered the world at the instigation of Satan, but also at the wilful choice of the man whom God had created in His own image. Among all the trees which God placed in the garden in Eden, the fruit of which Adam and Eve could freely eat, He placed one tree, the fruit of which He forbade them to eat. This tree was the tree of the knowledge of good and evil. The exact significance of this tree we know not. It is enough to know that man was in an innocent condition, that he had no inward influence toward evil, and that God imposed only one prohibition in all of man's activities. Surely this one test was adequate to demonstrate whether or not man would develop into a godly, righteous individual. Left alone, unhindered from any outward evil influence, he might have at least remained in his innocent condition. But he was not left alone, nor is any other in this world left unmolested, for there is a deceiver and an enemy who would drag all men to destruction.

This enemy, Satan, appeared to Adam and Eve, deceived them, and succeeded in instigating them to disobey God. The methods Satan employed in bringing about this deliberate disobedience were characteristic of his manner of working. He began by insinuating that God was surely unkind in not permitting Adam and Eve to eat of every tree of the garden. Eve was so deceived by his subtle innuendo that she responded by saying that they not only could not eat of the tree in the midst of the garden, but that they could not even touch it lest they die. This last part was a deliberate lie, for God did not say that; He only said they could not eat of it. Her attitude, however, only reveals the state of the heart that Satan corrupts — everything in the world appears wrong when a person starts listening to Satan's lies. Satan then flatly contradicted that which God had said: "Ye shall not surely die." Then he added his explanation of the result of eating the fruit of the forbidden tree: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye

shall be as gods, knowing good and evil." Satan, in a certain sense, did not deliberately lie to Eve. Eating of the forbidden fruit did not cause physical death immediately, and the eyes of Adam and Eve were opened when they ate, as God had meant; sense, however, he terribly deceived them, for they did die spiritually when they ate, as God had meant; they died physically later as a result of eating, and though their eyes were opened in a way they had been closed before, in a way they had been opened they were now horribly closed.

We need not call special attention to the fact that the woman took of the fruit and ate and likewise dragged her husband into the affair with her. Needless it is also to more than mention that these two need not have succumbed to Satan's wiles; they had available the very same means which were used by God's second Man some 4000 years later in frustrating the efforts of the deceiver to drag Him into sin. Three times Jesus met Satan's onslaughts with the Word of God, "It is written." So might Adam and Eve have said, "God hath said," but they did not employ His Word as they might have.

The results of Adam and Eve's disobedience were several. In the first place, their eyes were opened and they did know good and evil. Previously they had known nothing but good, for that was all there was for them to know. But they now knew that they were disobedient sinners, and they feared the presence of God. No doubt, they did not fully realize their undone condition, for no unsaved person recognizes the depth of his sin. Yet, like all lost men, they knew that they were not ready to go into the presence of God — "they knew that they were naked" — and they feared His presence. What Adam and Eve actually received was a carnal, rebellious nature which is at enmity against God (see Romans 8:7). We desire to digress here for an instant to say that some doubt the account of the fall as recorded here in the third chapter, alleging that the story is nothing but a myth and too ridiculous to believe. Perhaps the story does seem a little strange to us, but how shall we account for the existence of sin in the world and the enmity of the natural heart against God if the story is not true? And how shall we explain the assurance and readiness that comes into the heart of the person who has trusted Jesus as Saviour if the story of redemption be not true?

The next result was the curse which God pronounced on the serpent, which we merely mention. We wish to call special attention to the

enmity which God placed between the seed of the serpent and the Seed of the woman, promising that eventually the Seed of the woman would bruise the serpent's head, though in so doing He would have His heel bruised by the serpent. This of course speaks of Calvary and the complete victory which the Lord there achieved. That which is of special significance to us now as we prepare to study the flood is that from the time God promised his ultimate doom Satan began to make efforts to frustrate God in the carrying out of His plans. The conditions which brought on the flood were instigated by a satanic attempt to hinder God's plans.

We should like in passing to call attention to one more result of the fall of man — the curse placed upon the earth: "Cursed is the ground for thy sake." God had given Adam dominion over all the earth and had told him to subdue it. After the fall, though, the earth was still in the condition in which God had left it following the re-creative days — good. Man was now a sinner, and it would not do for a sinful man to be lord over a perfect earth. So for man's sake God pronounced a curse over the earth. Again we ask, "If there were no fall of man as recorded here in the third chapter of Genesis how account for the multiple evidences we see around us of a cursed earth? Why is it necessary to propagate all desirable plants while thorns and thistles does the earth bring forth abundantly? The answer is that Genesis three as well as the rest of the Bible is true, and the earth is resting under a curse until Christ returns.

As a result of the fall and the ultimate sinful condition of man, wickedness began to multiply on the face of the earth. Such was the wickedness that the Word says that it repented the Lord that He had made man on the earth, and grieved Him at His heart (Gen. 6:6). So grievous was the corruption of the race that God planned a universal destruction of the race save the righteous man, Noah, and his family who found grace in His sight.

About the nature of this corruption which pervaded the earth we are not exactly certain. The instigator of the corruption we are sure was Satan, making one of his first attempts to frustrate God's plan by sending the Seed of the woman into the world to bruise his head and attempt to redeem the race. The fact that Satan was the instigator of this corruption and that his purpose was to doubt to frustrate God's plans may possibly offer us a little hint as to the nature of the sin. It is quite probable that Satan worked through the fallen angels in this attempt to fru

strate Calvary. The Scriptures tell us that the "sons of God" saw the "daughters of men," and they took of them wives. Also they say that the daughters of men bare children unto the sons of God, and these children were giants and were men of renown. These "sons of God" we believe were angels whom Satan was using in an attempt to corrupt the entire race. Though we are unable to devote the space to an adequate discussion of the subject here, and we know that many acquainted with the controversy (many hold that the sons of God refer to the sons of Seth and the daughters of men to the daughters of Cain) will make exception to this interpretation and many unacquainted with this interpretation will be puzzled and will desire a fuller explanation; yet we cannot pursue the study further. We pause only to mention that the expression "sons of God" in the Old Testament uniformly refers to angels. Those who might like to pursue this study further will find a complete discussion of the subject in booklet, "The Angels That Sinned," by Clifton L. Fowler, or a more condensed explanation in "Dispersational Truth," pp. 35-37, by Clarence Larkin, or "The Annotated Bible," Vol. I, pp. 29-30, by A. C. Gaebelein.

Thus we have the cause of the flood — a sin which threatened to corrupt the entire race and leave no godly lineage through whom the seed of the woman could come.

But "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world that was ungodly" (II Pet. 2:4-5). God found a way to destroy the corrupted race and save a righteous remnant. The method God used in destroying the ungodly was by a great flood, and the method He used in saving the righteous remnant was by the ark. And we must not fail to note that during the years while the ark was being prepared (I Pet. 3:20) Noah, the righteous man, was also a teacher of righteousness. God, before He brought down sudden destruction upon the world, was giving the lost a chance to turn to Him and be saved.

The destruction of the world by the flood seems to need very little comment. The Bible makes very clear the story of the great disaster that overtook all those who rejected the safety of the ark. That such an event actually took place is questioned by the critics along with most of the rest of the Book. Once you are convinced that the Book is God's message to you, you do not begin to

question any particular parts of it; so, we accept the story of the flood along with the rest of the Book. There are, though, some very significant things which confirm the Bible's account of the flood. Archaeology bears witness to the reality of the flood by many discoveries of tablets with pictures or stories suggestive of the deluge and also by traditions of the flood in all of the ancient civilizations. Many great geologists also testify to their faith in the Genesis account of the flood according to their scientific research.

Much space could be devoted to the ark as the means whereby God preserved the righteous remnant, for the ark is a type of Christ. Since our space is very limited, however, and we trust that most of our readers will have access to the April, 1945, issue of this magazine, we will refer them to page 113, where they will find an excellent treatment of the subject by Aaron Schlessman in the department entitled "Truth in Type."

THE LESSON ILLUSTRATED

A poor old widow, living in the Scottish Highlands, was called up-

on one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia and doing well.

"But does he do nothing to help you?" inquired the visitor.

"No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter."

The gentleman asked to see one of the pictures that she had received, and found each one of them to be a draft for ten pounds.

That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within the reach of all, and we may appropriate the blessing which such a knowledge brings.

—"Moody's Anecdotes."



God's Purpose for Abraham

Third Quarter, Lesson 3, July 15

Lesson Text: Genesis 11:26-12:20

Printed Text: Genesis 12:1-9

Devotional Reading: Psalm 139:1-12

Golden Text: "In thee shall all the families of the earth be blessed" (Gen. 12:3).

LESSON EXPOSITION

Not realizing when we went to the book of Genesis for a lesson on April 15 that we would be back to that identical portion, we then went into a rather detailed study of the first part of the twelfth chapter of Genesis. Particularly did we emphasize the lesson title for today, God's purpose for Abraham. Now we are back again for a study. So we refer our readers to the above mentioned lesson for material, and we shall try to give something a little different for today.

I. ABRAHAM'S BACKGROUND

The first part of our lesson text, the last part of the eleventh chapter of Genesis, tells us a little of the family from which Abraham came. Perhaps it would be profitable to pursue a little farther a study of these people and the home from which Abraham came.

Though Terah, the father of Abraham was a Semite and Noah had

indicated special blessing on the sons of Shem (Gen. 9:26-27), nevertheless he was an idolator. Joshua says he served other gods (Josh. 24:2). So we understand a little about the early spiritual or rather unspiritual influences which Abraham had.

But let us take a glance at the type of civilization out of which Abraham came. Had we listened to some of the skeptics a few years ago, we would have believed that Abraham came out of primitive conditions entirely different than the Bible indicates. These critics averred that no writing existed in Moses' time. Now let us take a glimpse at known facts, not guesses, as the Bible critics were indulging in when they averred there was no writing in the time of Moses. We consider a civilization that ante-dated Moses by a thousand years. We quote from Dorothy Ruth Miller's "Handbook of Ancient History in Bible Lights": "Ur was the largest city on the west bank of the Euphrates. Its position was most favorable for commerce. In Abraham's time it was a center of wealth and luxury, of learning and of the arts and sciences.

"The lofty and magnificent temples were built of stone brought from the wilderness of Sinai. In them the semicircular arch, commonly called the Roman arch, and thought to be a late architectural

development, was freely used. The dwelling houses were made of burnt brick below and unburnt brick above, the whole faced with plaster and whitewashed. The walls were very thick to shut out the intense heat of summer. They were ornamented with colored cones stuck in the plaster in artistic designs. These houses were two stories high with rooms grouped around a central, paved courtyard. The roofs of the houses were flat. Here those who lived in them could enjoy the cool breezes of the evening; and here, like the modern inhabitants of that land, they slept at night during the hot months of summer. The sections of the cities where the wealthy lived were spacious, and those who could afford them had large pleasure gardens. In some of these gardens were artificial ponds stocked with fish.

"The Culture of Babylonia in the Time of Hammurabi and Abraham. Writing was in use in Babylonia from the earliest times. The literature was very extensive. It was very largely of a religious character, consisting in great part of hymns, psalms, myths, and votive inscription. Goodspeed says that the origin of this literary activity extends back of the beginning of history. Marston believes it goes back as far as the deluge.

"Babylonia was a great commercial community. All classes participating in trade required a knowledge of reading and writing. From very ancient times schools and libraries existed in the cities of Babylonia, and an extensive and varied literature was represented by them.

"The cuneiform characters of Babylonia were not picture-writing, but a sort of cursive, or running hand, having nothing in their form to assist the memory. They were therefore much more difficult to learn than the Egyptian hieroglyphics. These characters were the invention of the earlier non-Semitic inhabitants of Babylonia. When the Semites took possession of Babylonia they adopted the civilization of their predecessors, learned their language, and used their alphabet. These earlier Babylonians possessed an extensive literature, and Sumerian continued after the Semitic occupation of the land to be the language of law and religion. The Semitic Babylonians were thus a people of two languages. Education was widely diffused. Women as well as men shared in it. The exercise books of Babylonian boys and girls who lived before Abraham have been found at Nippur and elsewhere. In the study of Sumerian, the pupil used grammars and dictionaries, vocabularies, phrase books and interlinear translations, just as the student of a foreign language does today.

"Sayce is authority for the statement that the Babylonia of the age of Abraham was a more highly educated country than the England of George III.

"Sir Charles Marston says that among the cuneiform clay tablets 'were even forms for extracting both square and cube roots. It comes as a shock to us that besides being able to read and write, both Abraham and Sarah in their younger days might have suffered the same perplexities regarding cube roots as do our present-day students' . . .

"Such was the civilization and the culture from which Abraham was called out to dwell in tents. Urquhart has well said: 'We now know that Abraham came out from one of the grandest civilizations which the world has ever seen, and made one of the biggest sacrifices which faith has ever offered. He came out from the midst of culture and of luxury. At God's command he turned his back upon all their prospects and their allurements, their honors and their ease, and became a wanderer and stranger, a man without a fatherland or a continuous resting place, and whose only home was the fellowship of God' . . .

"But if Abraham went out from a land old in civilization and culture, he went out from a land old, also, in sin; and sunken in polytheism, idolatry and moral corruption . . .

"Long before the time of Abraham, the Babylonians had become idolaters. Abraham's own city, Ur, was the seat of the worship of the moon-god, Sin. Each city had its own god whom it worshiped above all others, but the right of this god to man's worship was not held to be limited to its own city. On the contrary, each city claimed for its god universal sway. The king was his offspring and representative, and went forth to conquer in his name and at his command" (pp. 66-69).

We have devoted a generous amount of space and quoted at length from an authoritative source, that our readers might have the true picture of the conditions in which Abraham lived at the time he was called to leave and go into a new country.

II. GOD'S PLAN FOR ABRAHAM

In the first part of the twelfth chapter of Genesis we find God informing Abraham His reasons for calling him from Ur of the Chaldees.

First of all it was to separate him from the influences of the godless civilization in which he had been living. "Get thee out of thy country, and from thy kindred, and from thy father's house." It was God's instructions that Abraham make a complete break with all that Ur of the Chaldees stood for. Though Abra-

ham might have had the fortitude to have stood firmly for his convictions in the midst of godlessness, he certainly would have had difficulty rearing a godly family in the midst of such conditions. And God not only wanted to make a godly character of Abraham, but He also wanted to make of him a godly nation. He called him from Ur of the Chaldees that He might make of him another nation. Since in our lesson for April 15 we discussed at length the purposes involved in God's plan for the nation, we will not repeat the discussion here.

III. THE PLACE TO WHICH GOD CALLED ABRAHAM

The place to which God called Abraham, possibly did not impress Abraham too favorably when he arrived, for there was a famine in the land (12:10); yet it is described in the Word of God as a delightful land. Some seventeen times it is referred to as a land flowing with milk and honey. It is spoken of as "the pleasant land" (Dan. 8:9), "a glorious land" (Dan. 11:16, 41), "a glory of all the lands" (Ezek. 20: and the Psalmist says of Jerusalem "Beautiful for situation, the joy of the whole earth" (48:2). Though we know that this land was not in time of Abraham what it was later in the palmy days of King Solomon yet it must have been in his time a delightful land. This land, however, has never yet been what God intended that it should be had the nation He called in Abraham turned to Him to enter into the fullest measure of His blessings. God promised to send the rain of the land in due season that the harvest might be abundant if the nation would walk after statutes and serve Him. This nation did not do, for the most part, and God has never yet made land what it will be in the Kingdom when Jesus Christ is on the throne and the nation is united to serve Him. Then will that land be the joy of the whole earth.

THE LESSON ILLUSTRATED

Sometimes a strange thing is seen at sea. The wind and currents surface ice are all moving in one direction, but a huge iceberg comes along moving against wind and current and plowing its way through the surface ice in the opposite direction. What is the explanation? The surface ice floats with the current, the iceberg has its base down deeper and more powerful currents and is borne along majestically against all opposition. Most of the time it floats with the surface currents, when these are moving in the same direction. But occasionally comes a man, like Columbus or other or Lincoln, who has got his feet down into the deeper and more

erful current of God's will, and then all the world must give way before him as he plows his course through. Surface winds and currents have no effect upon such a man; he is in the Gulf Stream of the universe and the

very constellations are floating with him. These world-resistors and world-compellers are God-moved and are omnipotent in the Lord and in the power of His might.

—"1001 New Illustrations."



Abraham's Practice of Brotherhood

Third Quarter, Lesson 4, July 22

Lesson Text: Genesis 13-15

Printed Text: Genesis 13:1-12

Devotional Reading: I John 3:13-24

Golden Text: "Let there be no strife, I pray thee, between me and thee . . . for we be brethren" (Gen. 13:8).

LESSON EXPOSITION

In this lesson in which we especially note Abraham's magnanimous treatment of his undeserving nephew, Lot, we shall think of him as acting as a real man of God (Eph. 3:2) rather than only practicing brotherhood. We would not be so careful with our terminology were it not for the unscriptural way the expression "brotherhood" is often used these days. We hear much of the brotherhood of God and the brotherhood of man as though all were the children of God and all were brothers. God is Father only to those who have placed faith in Christ (Gal. 3:26). And Paul used the word brother to distinguish a Christian from an unsaved person (I Cor. 5:9-11). By this manner of means are we advocating any un-Christian attitude or lack of concern on the part of the Christian for the lost, nor are we implying that Lot was not a brother of Abraham's, for he was a saved person; but we want that our terminology shall be clear to all, and we want it to be clear that to really practice brotherhood is only possible to the born again child of God. Abraham really exhibited the characteristics of a godly man.

ABRAHAM'S RETURN FROM EGYPT

When Abraham and Lot came up out of Egypt — obviously Lot had come down there with him — they had great possessions. The Word says that "Abram was very rich in cattle, in silver, and in gold," and concerning both of them the Word says, "their substance was great." Now they came by this great substance we are not told. Some have concluded that these possessions were the marks of backsliding, going to Egypt. We see no reason for inferring that. God had promised to bless Abraham, and great posses-

sions may have been a mark of God's blessing upon him. Possessions can be a blessing, or they can be a curse. Seemingly to Abraham they were a blessing and to Lot they were more of a curse.

However, Abraham had been into Egypt, and Egypt is a symbol of backsliding. In Egypt he had been guilty of exhibiting very improper conduct for a child of God. Evidently he preferred to protect his own "hide" rather than to properly protect and render due respect to his wife. Rather than owning Sarah as his wife and guaranteeing her safety at the risk of his own life, he presented her as his sister and allowed her to be taken into Pharaoh's house. The Lord, however, intervened, and restored her to Abraham. We think that God would have preferred to work out the solution in conjunction with Abraham acting in honesty rather than in duplicity.

Abraham, though, did not stay in Egypt. In spite of his lapse of faith, he was a real man of God. Though he stumbled then, as he did later, he always got up and went on with God. He came out of Egypt and went right back to Bethel, the place where he had formerly called on God. There he called on the name of the Lord. How good it is for the erring child of God to get back to Bethel. And when we say erring child of God we include every child of God, for there are none but that sometimes stray away from Bethel and need to get back.

II. THE SEPARATION OF ABRAHAM AND LOT

In connection with the possessions of Abraham and Lot arose a problem which necessitated a solution. We do not think the existence of the problem was caused by carnality on the part of either Abraham or Lot, nor do we think that it was a mark of God's disapproval. It was just a normal problem that needed a solution. The possessions, the herds and flocks, of both Abraham and Lot were great; the Canaanite and the Perizzite dwelled in the land and no doubt had cattle and sheep; so it became impossible for the herdsmen of Abraham and Lot to find adequate grazing for the combined herds and flocks. Accordingly, strife arose. Abraham, not an idealist, but a practical minded man of God suggested

a separation. Christians frequently put themselves under the most impractical circumstances, and when difficulties arise, rather than finding a sensible solution to the problem, contend that the grace of God is sufficient for all circumstances, and go ahead trying to find harmony, but finding instead friction and discord. We are not contending that that which God has joined together must always be separated when difficulties arise. But we are contending that certain man-made unions would be better separated when difficulties arise. Abraham and Lot did not belong together. As we soon shall see, Abraham was a spirit filled child of God, but Lot was a worldly-minded one. So the sensible thing for them to do was to separate.

Abraham, besides exhibiting good sound judgment in suggesting a separation, also exhibited the characteristics of a true child of God in preferring Lot before himself. The true Christian attitude is set forth by Paul to the Philippians. "Look not every man on his own things, but every man also on the things of others." With this very attitude Abraham, the one God had called into the land, and the one to whom the promises were given, ignored his own rights and offered to Lot his choice. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Only the Spirit of God causes a man to act like that.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

Lot in his choice of the well-watered plains of the Jordan acted in a despicable way characteristic of the most carnal Christian. He knew that Abraham should have first choice, that he was entitled to the best regardless of Abraham's generosity. But he waived all this and followed the normal human impulse to take care of number 1 when the opportunity came.

Lot, in his choice of the well-watered plains of the Jordan, failed to consider the hold which the things of the world were getting upon him. More and more he pitched his tent toward Sodom, until finally he was living in that wicked city. And though God brought about an incident in the captivity of Sodom by the four kings which should have

awakened him, he evidently returned to Sodom, for he was dwelling there just prior to the destruction of that wicked city.

Lot in his choice of the best for himself failed to consider a principle God employs — "the last shall be first and the first last." It will be primarily in the Kingdom when those will be exalted who have in this life humbled themselves and those humbled who have in this life exalted themselves, yet God frequently applies His principle to men here and now.

III. ABRAHAM DELIVERS LOT

Not long after Lot chose for himself that which rightfully belonged to Abraham and that which he no doubt considered would make him financially independent, he found himself bereft of all his earthly possessions and in the hands of captors. The incident which brought about such a reversal of Lot's financial conditions, and which should have opened his eyes to the consequences of his living in Sodom was the captivity of the Sodomites by four kings headed by Chedorlaomer. Four kings of eastern countries united and came against some of the Canaanite kings. The eastern confederacy was victorious, and Sodom and Gomorrah were pillaged after their kings had fled. The goods of these two cities were carried away, and certain captives were also taken. Among them was Lot and no doubt his family. The wealth which he had acquired because of Abraham's generosity did not profit him much when these plundering kings of the east came along. He had laid up his treasures on earth and thieves broke through and stole. Lot would have been in miserable circumstances had it not been for his godly uncle, Abraham.

News of the captivity was carried to Abraham by one of the victims who escaped. With three hundred and eighteen of his trained servants Abraham pursued the captors, fell on them, inflicting a crushing defeat, and recovered all the captives as well as the entire amount of the stolen goods.

That God's hand was manifest in the captivity of Lot and his goods and the recovery of the same is very evident. God was sounding forth in a sonorous call to all concerned, the message: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

We shall note the effect of God's appeal on both Abraham and Lot.

IV. THE REACTION OF ABRAHAM AND LOT TO THE CAPTIVITY AND DELIVERANCE

First of all we note Abraham's re-

action to the obviously God-sent capture and deliverance. He recognized God's hand in the entire affair. More than that, he was told by Melchizedek, the Priest of the Most High God, Who met him on his return with the spoils, that God had delivered his enemies into his hand. And to this King of Salem Abraham gave tithes or one-tenth of the spoils. So Abraham's attitude toward **God in this matter was that of recognition and appreciation.** Nor was Abraham moved from this God-fearing attitude a little later when Satan tried to tempt him to covetousness as Abraham had an opportunity to profit materially from the incident. The King of Sodom next met Abraham, and this king offered to him the entire spoils of the war. This offer Abraham resolutely refused. Abraham walked by faith and he knew that he needed nothing that came not from the hand of God.

Lot's reaction to the captivity and release was entirely different from that of Abraham. We should have thought that he would have seen God's hand in the matter and recognized that God had spoken. We should have expected him to repent of his greed and worldliness and to seek first God's and then Abraham's forgiveness. Such seems not to have been the case, for we find him back in the wicked city of Sodom just prior to its destruction. However, God spared this erring child when He destroyed Sodom, but Lot never prospered from his ungodliness.

THE LESSON ILLUSTRATED

Said a gentleman recently: "I went to the city of N——, and the first thing I did was to present my church letter. After being formally received by the pastor, I passed down the aisle to my seat. I noticed in one of the pews a fine-looking man. Many members came to me at the close of the service and welcomed me, but this man passed out without as much as noticing me. The next week I entered the —— lodge. The day after, a gentleman came running across the street through the mud to meet me. Introducing himself, he said, 'I saw you at lodge last night. I want to welcome you.' It was the same man whom I had noticed in the church, of which he was a prominent member. He never thought of giving me a welcome as a member of the church, but as a member of the lodge he was prompt and profuse in his recognition."

—"1001 Illustrations."

True brotherliness shows an interest in the spiritual welfare of others. Harlan Page had a fixed rule never to be with any one for a few minutes without saying something to do that person good. Probably many

seeds of truth which he scattered came to nothing; but many others took root and sprouted. He came early to church one evening and found a stranger sitting there waiting for the service. He politely spoke to him and in a few frank, kind words urged the stranger to accept the Saviour. That brief talk was the means of the man's conversion; he said that "Christians had always kept him at arm's length" before

—"3000 Practical Illustrations."

TRUTH IN TYPE

Continued from page 187

The ladder was the only means of communication between God and Jacob. Jacob saw the ladder, the angels, "And, behold, the Lord stood above it, and said, I am the Lord God of Isaac: the land whereon thou liest, to thee will I give it, and thy seed . . . and, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:13-15). As God stood above the ladder, He spoke His message to Jacob. Christ is the only mediator between God and men (I Tim. 2:5). He is the true ladder. "No man cometh unto the Father but by Me" "There is none other name under heaven given among men, where we must be saved" (Acts 4:12). Through Christ all spiritual blessings descend. "He that spared His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things" (Rom. 8:32). Through Him our prayers ascend. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son" (John 14:13). Through Him we have access to the Father. "For through Him we have access by one Spirit unto the Father" (Eph. 2:18). "I am the Way," "one mediator between God and men."

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GRACE AND TRUTH

God's Promise of a Nation

Third Quarter, Lesson 5, July 29

Lesson Text: Genesis 17—18

Printed Text: Genesis 17:1-10

Devotional Reading: Heb. 11:8-16

Golden Text: "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant" (Gen. 17:7).

LESSON EXPOSITION

Again we pursue our studies in the interesting and spiritually rich book of Genesis. How we wish we might be able to devote time in this lesson series to every section of this book. Obviously that is impossible in a short study of the book. So we shall endeavor in this lesson as in the previous ones to cover as much of the ground as possible and to touch upon the most significant truths.

THE COVENANT REAFFIRMED

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect, and I will make My covenant between Me and thee, and will multiply thee exceedingly.

To get the significance of these words God spoke to His servant Abram, we must allude to events previously studied and to certain events recorded in chapters fifteen and sixteen which have not been considered in previous lessons. In our lesson for two weeks ago we considered God's call of Abram. At the time of his call, when Abram was seventy-five God promised to make of him a great nation. Later God appeared in a vision to him and reaffirmed His previous promise. This time Abram remonstrated by averting that he had no seed and that a servant was his only heir. "And behold the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be" (Gen. 15:4-5). And Abram's response to this was: "And he believed in the Lord." By this act of faith Abram was declared righteous: "And He counted it to him for righteousness" (Gen. 15:6).

Years followed and no heir was born into Abram's household. Accordingly Sarai, Abram's wife, seem-

ingly believing God's promises about the nation which was to spring from Abram and at the same time obviously doubting God's ability to perform that He had promised, suggested that Abram take natural steps to acquire an heir. The suggestion was that Abram take as a wife the Egyptian maid, Hagar. This Abram did and to them was born Ishmael.

Thirteen years then elapsed after Ishmael's birth in which we have no record of any further revelation to Abram from God. This brings us back to where today's lesson begins with God appearing to Abram. When he was ninety-nine this patriarch received another communication from the God Who twenty-four years previously had called him to be the father of a great nation. This time the Lord appeared unto him and said, "I am the Almighty God." In revealing Himself as the Almighty God, God must have been, at least, mildly rebuking Abram for the lapse of faith which resulted in Ishmael's being brought into the world and considered as the heir.

God next exhorted Abram to walk before Him and be perfect or blameless and followed the exhortation with a promise to grant the covenant He had made with Abram. On the surface it might appear that this exhortation was a condition, which when fulfilled, would result in the terms of the covenant being executed. Such, however, was not the case, for when God made the covenant He attached no conditions to it. Furthermore, when the covenant was ratified, or "cut" God covenanted with Himself rather than with Abram, as He in the appearance of a burning lamp passed down the bloody pathway between the carcasses Abram had prepared. Hebrew custom called for both contracting parties to pass down the bloody pathway together, signifying mutual fidelity to the terms of the covenant. But the covenant God made with Abram depended not on the faithfulness of both parties, but on the faithfulness of God, so God made a covenant with Himself to bless mankind through the nation which He would bring out of Abram.

God did, however, in His faithfulness to Abram, bring him into a place of real faithfulness and faithfulness before He gave to him the heir.

II. ABRAM'S NAME CHANGED

God talked with him, saying, as for Me, behold, My covenant is with thee, and thou shalt be the father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for

a father of many nations have I made thee.

Thus far we have ignored the distinction which should be made between Abram and Abraham. In our preceding lessons we have just referred to this character as Abraham. Now, however, we must recognize that it was not until a certain event in his life that Abram's name was changed to Abraham. This event was the incident before us when God appeared to him to reaffirm His covenant. The name Abram meant "high father" but the name Abraham means "father of a multitude." Significantly this change was made by adding in the Hebrew one letter, the letter "h," which is the fifth letter in the alphabet and thus bears the numerical significance of five. Five in the Scripture is always associated with grace. It was in grace that God called and saved Abraham. It was in grace that God dealt with him and led him along. It was in grace that God caused Abraham to have a son and heir and to be the father of a multitude.

III. ABRAHAM'S POSTERITY

And I will make thee exceedingly fruitful, and will make nations of thee, and kings shall come out of thee.

The great posterity which God promised to Abraham has been fulfilled in two ways, in a natural posterity and a spiritual posterity.

God's first promise concerned a natural or a physical posterity—"I will make thy seed as the dust of the earth" (Gen. 13:16). Abraham's natural descendants are scattered over the entire globe. Several different groups have sprung from him. The Israelites are the people who descended through Isaac and Jacob. These are the people with whom the Bible particularly deals as the children of Abraham. The Edomites came from Abraham and Isaac, but through Esau rather than Jacob. We have the Ishmaelites (Gen. 17:20), a great people, who are descendants

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of Abraham. Abraham also had children by Keturah, the wife he took after Sarah's death.

God's second promise to Abraham in connection with his posterity pertained to a spiritual posterity. "Look now toward the heavens and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be" (Gen. 15:5). Those who by faith in Christ have become Christ's are spiritual children of Abraham—"And if ye be Christ's, then are ye Abraham's seed, and he's according to the promise" (Gal. 3:29).

IV. THE SIGN OF THE COVENANT

As a seal of the covenant which God made with Abraham God gave to him a rite or a sign. This was the rite of circumcision. "Let us notice that in Romans the Holy Spirit explains the meaning of this ceremony. For we say that faith was reckoned to Abraham for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised . . ." (Rom. 4:10-11). Circumcision was, therefore the seal of the righteousness of faith. Some fourteen years previous Abram had been constituted righteous, because he believed God, and it was counted unto him for righteousness. First righteousness by faith and then the seal. Of believers it is said in the New Testament that they are circumcised. 'In Whom ye also are circumcised with the circumcision made without hands in putting off the body of flesh by the circumcision of Christ' (Col. 2:11). The circumcision of Christ is the death of Christ; in Him the body of the flesh

is put off. We have died with Him, are dead and buried and risen with Him. 'For we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh' (Phil. 3:3)." (*The Annotated Bible*, A. C. Gaebelien).

THE LESSON ILLUSTRATED

God has a plan, and the details of that plan are not revealed, and so we are confounded by single items and incidents. In a certain room in Paris the observer sees a succession of frames, crossed with innumerable threads of varying color and size. Nothing meets the eye but a blur of tints and a confusion of outlines, and as the hand of the hidden workman passes the shuttle to and fro, the wonder grows as to what the result is to be. But the workman sees what is hidden from the observer. Behind the screen hangs the canvas of some great artist whose thought of beauty he is copying, and every bewildering thread, every shade and color, is producing some peculiarity of the marvelous original; and the completed tapestry will be the choicest treasure of a king's palace.

—"Monday Club Sermons"

Thus it is with God's wonderful plans and purposes for the redemption of this lost world to Himself. The natural man perceiveth not the things of the Spirit and can not know or realize how God has worked

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DEAD AT THE TOP

Continued from page 184

Summing up these testimonials that we may see them at one glance, we have as follows:

"The theory is a scientific mistake, untrue in its facts, unscientific in its methods and mischievous in its tendency"—said Agassiz.

"Purile hypothesis"—said Mivart.

"All real scientific knowledge has proceeded in the opposite direction"—said Virchow.

"Evolution lacks the evidence"—says Prof. Thomas Hunt Morgan.

"Absurdly inadequate"—says Dr. W. H. Thompson, who also speaks of it as a "frail and mysterious doctrine."

"Evolution is impossible"—says Prof. Paul Le-moine.

"Palpable absurdity"—says Ernest Hooton, in speaking of the reconstructions. "Deceitful delusion"— says Charles Deperet, speaking of the ancestry of the horse.

"An unproved hypothesis in laboratory science"— says Dr. Kinneman.

"The creationists have the better of the argument"— says Dr. Austin H. Clark.

"Man came out of the clear sky"— says Dr. Clark Wissler.

These men represent every major branch of science. They head the science departments of leading universities. Some of them are the highest authorities in museum work.

It is, therefore, not rash to say that evolution is dead at the top!

ECHOES

BLEEDING TO DEATH

"The world is bleeding and suffering to death. In its sixth year of war the whole mechanism of civilized society is in danger. The very foundations of the future are cracking amid universal destruction." —Field Marshal Smuts in the "Prophetic News."

THE NAZI CHURCH TURNING ABOUT FACE?

A 3,000 word confession of sin has been published by the Nazi German Confessional Church. It condemns "mercy killing" and race persecution. It confesses its own guilt in not speaking more strongly at an earlier time, concerning the anti-religious movement of Nazi-ism. "We have remained silent, have said too little, have been too timid to stand up to our convictions. Woe to us and our nation if we revile the Scriptures as Jewish Book. Woe to us and our nation when children are taught to oppose their parents. Woe to us and our people when untruthfulness and deceit are allowed in order to attain one's end."—"Religious Digest."

"ORPHANS" OF THE WAR—AND THE SALOON

Here is a typical description of conditions presented by Sydney J. Harris in the Chicago Daily News:

"Meanwhile, the beer flows freely in the corner saloon, where you are as likely as not to find a year-old child sprawled across a chair, a bottle of curdled milk on the table, a juke box blaring in his ear, his mother ecstatic-eyed and disheveled, his father, thousands of miles away. He begins to cry, but there is no one to listen. There is a war going on, and he is one of its most pathetic victims."

The welfare agencies confess that they cannot do a thing to prevent the demoralization that is dragging our nation deeper into moral bankruptcy.

If the churches of Christ in America would unite in a crusade to close the tens of thousands of saloons that continue to dispense their unrationed beer and whiskey—to the destruction of thousands of young people every year—we might expect some improvement in the moral conditions of our country. Or, better yet, if the churches would catch a vision of the lost and become active and aggressive

sive soul-saving stations, and if God in His goodness should send a sweeping revival over our land, then there might be some hope of counteracting the forces of evil that seem to be tightening their grip on Young America.

Surely every church and every Christian should "pray and plug" with such goals in mind.—"The Evangelical Beacon."

BEST THINGS ARE NOT RATIONED.

Because everybody is talking today about "rations," the verse herewith appended may be of interest. It is taken from an English magazine whose editor aimed to console the victims of rationing by noting that the grandest things are still unrationed; that they are plentifully within the reach of all.

Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of margarine, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard,
Rations of butter and tea;

Rations of clothes, rations of boots,
Come and go shopping with me!
Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed power,
Unrationed pardon and love;
Unrationed faith, unrationed grace,
Free from our Father above.

—"Herald of Light."

PAGAN BRITAIN

We borrow and adapt the title of this editorial from a paragraph in "The Christian," London, England. Under the title "Pagan Britain," it quotes the report of a city missionary at work in a district in London. Conducting a survey, he discovered that among six thousand persons interviewed there were twenty-five Roman Catholics, "a mere handful attend the parish church, and only two other persons profess to belong to a place of worship."

In another case, fewer than a dozen out of hundreds of transport employees regard Sunday at a day for Christian worship, and out of five hundred taxi drivers interviewed not one was found who ever attends church. Then how great and solemn our responsibility to go to this lost multitude with the Gospel. After all, we were not told to wait for them to come to us, but to "go" where they are.

Granted this is all London, but what about New York and Boston

and Chicago and Los Angeles? The great masses never darken the door of any church and are entirely pagan in ideas and character.—Will H. Houghton in "Moody Monthly"

PROTESTANT PROPAGANDA

There is still a great deal of opposition to the Gospel in the Spanish-speaking countries of South America. But gospel tracts and other evangelistic literature is being used of God to break down opposition and to open doors for the Gospel that the missionary could not otherwise reach. So it is to be expected that many people refuse to take tracts, or "Protestant propaganda" as they are called by the Catholic populace, and they warn others not to take any. But there is no doubt about the fact that God is using these tracts and saving souls, for even the enemies of the Gospel testify to its power. In the hills of Venezuela, these unbelievers have a unique saying that runs something like this:

"Don't you dare take any of those people's literature, for it has a strange power about it; and once you get it into your hands you just have to read it; and once you read it you must have to believe what it says; and when you believe what it says you get converted!"

This is truly a wonderful testimony to the power of gospel literature, especially when it comes from enemies of the Gospel. We wish that the Christians themselves more fully realized its power; and that they were more faithful in supplying "Protestant propaganda" to those who sit in darkness and the shadow of death.

—C. D. Carter in "The Voice."

CHRIST AND THE NEW WORLD ORDER

What are the prospects for a new world order?

Dr. Pieter S. Gerbrandy, the Calvinistic Dutch minister, said recently in an address to the London Missionary Society: "If Christ is again left outside the deliberations of statesmen, outside the council chambers of the peace conference, it is doubtful whether the kingdom of the Netherlands can rise again out of trouble and humiliation. Superficial reformers are now boasting of the building of a new world, but the Architect of our world is God, Who only accepts our help according to His plan."

We have heard the past few years a great deal about the new world order that the various statesmen are dreaming of and hoping to see realized. But the trouble with all these proposed new world orders is that they are based either on the dreamy

idealism of wishful thinking or on the principle of compulsion by military force. In either case the project must fail. God, Christ, Christianity is essentially left out.

Yet how can one expect to have a proper, unified view of the world and of life, a proper grasp of "things," so long as Christ is left out? There are those who look upon Christ as of value only for the private heart-life of the individual sinner, and their view of religion is as a result limited to that sphere. But, says Paul, Christ has larger relationships and deeper and broader interests. He in whom we have our redemption, the forgiveness of sins, is also the image of the invisible God, the first-born of all creation, for in Him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers: all things have been created through Him and He is before all things, and in Him all things consist (Col. 1:14-17). "All things"—the universe, the totality of creation, mankind through the ages and across the earth included—are most fundamentally related to Christ, "the first-born of all creation," the Son of God—"The Banner."

LET'S GO ALL THE WAY

We cannot help but wonder what is behind the government's sudden clamping down on the race tracks. Is it merely for the psychological effect in making the country conscious of the seriousness of the late December turn of events in Belgium? To have three years of gas rationing, and yet three years of the wildest kind of use of gas to attend the races, makes one question the sudden change of attitude.

More than once since we got into the war, secular periodicals have called striking attention, sometimes with photographs, to the race track crowd's abuse of gas rationing, and yet there has been three years inaction in Washington.

Now that there is this fresh indication of the determination of some in our government to take the war seriously, we hope that thought will be given to the other destructive uses of the fuel, such as the free and easy distribution of beer and booze.

And if our government is ready to recognize there are moral and spiritual issues in this war, we suggest that some of the gas saved be allotted to evangelists and Christian ministers who have been greatly handicapped in their work for the past three years. This would seem eminently fair in the light of the period of abuse by the other crowd.

Such encouragement to the ministry of true servants of God, we are

persuaded, would contribute a lot to the winning of the war and to the right solution of that much discussed problem—the postwar world. —Will H. Houghton in "Moody Monthly."

TRAGIC DAYS IN BRITAIN

More people have been martyred in the last twenty-five years for their religious convictions than in all the first three centuries of the Christian church. Those days of persecution and suffering have returned. Three to four thousand churches in Great Britain have been bombed out of existence. In the borough where I live 90 per cent of the houses are damaged. Two hundred families cannot be found.

—The late Archbishop of Canterbury.

THE DAWNING DARKNESS PERIOD

Ours is, no doubt, "the dawning darkness period." We shall presently see "The Sun of Righteousness period" ushered in. With this in view, life truly becomes worth living. Dear life! Sweet moments! Gracious opportunities! Brief journey so worth the taking! "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psa. 17:15).

—David F. Nygren in the Standard.

DISCOURAGED? IS THIS THE REASON?

Two pastors' wives were visiting together. One said: "I don't know what we shall do! My husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. It has come to the place where he feels so blue that he no longer cares to visit his people and pray with them, and so he just sits around the house nearly all the time."

The other pastor's wife said: "We are getting along fine. My husband enjoys calling upon his people and praying with them in their homes. Our congregations are always good, Wednesday as well as on the Lord's Day, and our salary is paid promptly every month."

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CORRECTION

On page 177, the first column, and the third paragraph, the line containing the number "2441" should read:

as Ezekiel had said. But 241 years

While the two ladies were talking they were working—mending trousers. The first was mending her husband's trousers in the seat; the second was mending her husband's trousers in the knees.—Brethren Missionary Herald.

AROUND THE DIAL

Prompted by curiosity as to what was coming in over the ether, we turned on our radio, and starting at the top of the dial, we recorded the following:

A serial story sponsored by a well-known soap company.

A highly dramatic love scene replete with a good deal of screeching and screaming.

A religious program sponsored by a laundry company.

A special news bulletin about the war in Europe.

A rip-roaring western drama, with guns popping and yelling, and—well, it made our hair stand on end.

Another serial story with a highly exciting situation which did our nerves no earthly good.

A court scene with a good deal of argument between "his honor" and the "prosecuting attorney."

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ECHOES, Continued on next page

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THREE REASONS WHY THE BIBLE IS INSPIRED

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"I beg leave to propose a short, clear and strong argument to prove the Divine inspiration of the Holy Scriptures.

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. "It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

2. "It could not be the invention of bad men or devils, for they could not make a book which command all duty, forbids all sins, and condemns their own soul to hell for all eternity.

3. "Therefore, draw the conclusion that the Bible must be given by Divine inspiration." —M.H.R.

HOW HE KNEW

A boy and girl, who played a good deal together, both learned to love the Saviour.

One day the boy said to his mother, "Mother, I know that Emma is a Christian!"

"What makes you think so?"

"Because, Mother, she plays like a Christian."

"Plays like a Christian!" said the mother, to whom this sounded odd. "Why what do you mean?"

"You see," said the child, "she used to be selfish and get angry at any little thing; now she is not selfish any more and doesn't get angry if you take everything she has got."

—"The Y. P. Leader."

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SHORT-LIVED CONFEDERACY

The alliance of Germany and Russia in 1939 provoked frequent assertions that the prophesied northern confederacy of Ezekiel 38 and 39 had come into existence and the end of the age was close at hand. The tramp of German armies across the Russian borders in 1941 shattered alike the alliance and the assertions.

At this point may we say that the establishment and the annulment of confederacies have shaped the history of nation from their beginnings. But the confederacies of prophecy bear a distinct character and will appear at the time prophesied, not in this age of grace which stands in the course of prophecy as a parenthesis, unknown in Old Testament prophecy but revealed in the New Testament through Paul and his fellow apostles. Hence we can recognize why Paul devoted his labors wholly to evangelism and the growth of the church, never allowing himself to be turned aside from this supreme objective by prophesies belonging to another age.

—G. P. Raud in the *Prophetic Word*

4,500,000 KILLED

The editor of the Los Angeles Daily News recently reported a personal interview with Anselm Reiss, who heads the committee for the rescue of Jews stationed in London.

Asked how many Jews had been killed, Mr. Reiss answered:

"Obviously it is not yet possible to conduct an accurate census. However, we can make a fairly dependable estimate. Not including Russia,

there were about 6,500,000 Jews in Europe before the outbreak of this war. There are now about 1,200,000 left in Europe—both in the Nazi occupied and liberated countries, including labor and concentration camps. About 250,000 fled and 600,000 were evacuated to Russia from Poland, Bessarabia and the Baltic countries. This would indicate that approximately 4,500,000 were killed by the Nazis, assisted by the Ukrainians, Slovaks, Roumanians, and Hungarians."

—*Prophecy Monthly*

THE TIMES OF THE GENTILES

Continued from page 188

pared from an intimation of the text in hand and a full knowledge of a clear revelation in another chapter. The intimation in this text is that the stone embraces not only the King of the kingdom but His fellows cut from the same mountain during the preparation process. The sure, clear revelation is found in Daniel 7:18,22,27, which will come for further study in our next lesson. The charter of world-dominion, given to the Gentiles in 606 B.C., is running out before our eyes.

(Editorial Note. Our position is that we are witnessing the foreshadowing of the ten-toed kingdom and other tribulational events. However, we believe that the church will be caught up before the great tribulation begins.)

The Russian Gospel Association

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IS ENGAGED in evangelistic and missionary work in many parts of the world. God has greatly honored this work and blessed His message through our missionaries. Hundreds have accepted Christ as their Saviour, and believers have been strengthened. Several baptismal services have been conducted in the last few months.

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The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

V-E DAY

Mingled emotions are ours on this day of victory for our armed forces in Europe. It is a day of thankfulness. It is also a day of sorrow. Flags are half-mast throughout our country, not only for a great leader who has fallen, but also for the heroic dead on the field of battle. The price has been terrific, and the thought of it is humbling. Have we as a nation learned the lessons that God would teach us? We fear not. We agree with Mrs. Patton. The only place for us is on our knees. Our populace has not come to that desired place yet.

When General Montgomery spoke he gave the Scripture quotation, "This is the Lord's doing, and it is marvelous in our eyes." If only all our people would exclaim, "Thine is the victory and the glory." Few are saying this. Many are glorying in the strength and might of our arms rather than God Who has enabled us by giving us the resources, the men, and the production.

That we have not yet learned our lesson as a nation is evidenced by the fact that within two days the curfew hour on amusements and the ban on horse-racing were lifted. It is as though we were to have easy going the rest of the way, and an easy victory in the Pacific. Woe unto our nation if we have an easy victory! God has given us the victory thus far in spite of our national sins. Woe unto us if we as a nation do not humble ourselves, get to our knees, and turn to God!

MAY 7th, 1940

Our diary reads on this date, "Hitler invades the Lowlands." It was a tragic story. We were aghast at the story of the destruction of Rotterdam and the other cities of Holland. The Dutch army made a heroic stand, but nothing could stop the blitzkrieg of Hitler. Five years of terrible bondage came upon the low countries. It was a terrific price to pay for refusing to turn over the Kaiser of World War I. During March and April, blitzkrieg rolled across Germany with terrible devastation. And now on May 7, 1945 we write down in our diary, "Germany surrenders," and "the lowlands liberated." Just what will be the fate of the low countries, we cannot predict, but Russia already has two-thirds of Europe in its grasp.

"KISS THE SON"

If ever the hand of God was seen in history it has been witnessed within recent weeks. Within three weeks three of the world's rulers have been taken from the earthly scene. As much as we may have thought that we needed Roosevelt for the San Francisco Conference, and for leadership in formulating the peace, God did not see it that way. God's thoughts are not our thoughts. His work was finished, or he would still be with us. In his place is a Chief Executive who is calling the nation to prayer.

Over in Europe the other day, Mussolini was murdered. His body was kicked around, then hanged head downward for a scornful people to view. We well remember the pictures of the dictator strutting around with his chest sticking out. We recall how he waged aggressive war on the little country of Ethiopia, in order to add this country to his empire. The wicked man who said that he was willing to become the Antichrist, if only that would bring tranquility to Rome, has come to an ignominious end. God has the last word. The admonition of the second Psalm occurs to us as appropriate: "Kiss the Son, lest He be angry, and ye perish from the way" (vs. 12).

The boastful Hitler is also gone. What became of him (at this writing) is not known. He may have been killed in the destruction of Berlin. He may have been murdered, or he may have taken his life. With him has crumbled the vast military machine which he built up. The philosophy of this wicked man was responsible for the destruction of millions of Jews. In this we have a vivid illustration of the warning, "I will curse him that curseth thee" (Gen. 12:3). No man, nor nation, can get by God. "Kiss the Son lest He be angry, and ye perish." This admonition equally applies to the one great dictator that remains — Stalin. We are reminded that modern persecution of the Jews began in Russia. Communist godlessness has invited God's judgment, and it will come in due time. God will have the last word.

To us occurs the verse of a great hymn of the church, and it is quite appropriate now.

O where are kings and empires now
Of old that went and came?

But, Lord, Thy Church is praying
yet,

A thousand years the same.

POST-WAR PLANNING

This is God's world. It is His by creation. It is His by authority which cannot be challenged. Yet, the Gentile nations as well as the Jews brush Him aside and say: "We will not have this Man to reign over us."

Forty-six nations have met in the San Francisco Conference to make plans for the post-war world. The conference opened with no recognition of God's authority and supremacy. There was no prayer. All that does not begin with God ends in failure. It is taking the nations of the world a long time to learn this. The conference is supposed to be laying the foundations for a new world order, but as long as God and His Christ are left out it will be the same old world. We are reminded that since the year 1400 B. C. there have been 8,000 peace treaties. The average life of a peace treaty has been two years. The world-planners and fixers are doomed to failure because they have left God and His Christ out. We fear that the seeds of the world's worst time of trouble, the great tribulation, are being sown by these statesmen.

A MISSIONARY CHURCH

The work of missions is not an optional annex to the work of the church — it is the work of the church. We have observed that the most thriving churches are those where the people have caught the missionary vision, and are carrying out the God-appointed task by both the giving of their sons and daughters to the great cause and the giving of money to missionary work.

Such a church is the People's Church of Toronto, Canada, of which Oswald J. Smith is the pastor. It is reported that during the year 1944 a total of \$117,723.00 was received in this church for missions. This is truly a great missionary church.

On the letterheads of the church is a saying by the pastor, which is a watchword to all his people. It reads "Why should anyone hear the Gospel twice before everyone has heard it once?"

A NOTABLE ANNIVERSARY

On May the sixth Galilee Baptist Church of Denver celebrated with its pastor, the Rev. Joshua Gravett the fifty-fifth anniversary of the pastorate. This the longest pastorate in the Northern Baptist Convention. It is the longest pastorate that we have known anywhere. It exceeds in length the pastorate of Alexander Maccleran, who was pastor at Manchester, England, for fifty-three years. Doctor Gravett's ministry has been very fruitful. For many years he has been a stalwart leader of the evangelicals in Denver, and

he still is. Out of his church during these years have gone 117 ministers, missionaries, and other Christian workers. We have observed through the years (we well remember the twenty-fifth anniversary in 1915) the rivers of blessing and blessed influence that have come from this pastorate. We congratulate both pastor and people upon this anniversary and the remarkable record that goes with it. Doctor Gravett has been vitally interested in the Denver Bible Institute through the years. He was instrumental in its beginning. He is now on the Board of Directors of the Denver Bible College.

CHRISTIAN EDUCATION

To the cause of Christian Education we dedicate this issue of Grace and Truth. In a day when the seminaries have departed from the faith which was delivered once and for all unto the saints, God has raised up a host of Bible Institutes throughout the land. In a day when the apostasy has entered the denominational colleges so that most of them are no longer out and out Christian, God has raised up the Bible College to meet the need of the hour. He will keep His true testimony going. Communism, Romanism, atheism, materialism and pagan philosophy will not go unchallenged. At a time when there is a famine of the Word and a spiritual drought in the churches, the Bible Institute and the Bible College are raised up of God to keep alive the true testimony, and to give to the church ministers and workers who are thoroughly consecrated and Bible-trained.

A few years ago Dr. William Lyon Phelps, professor of English Literature in Yale University, made a very significant statement. Said he: "I thoroughly believe in a university education for both men and women; but I believe that the Bible, without a college course, is more valuable than a college course without the Bible." That being true, it is all the more essential to place the Bible at the heart of the college course. Here at Denver Bible College we have both the Bible and the college course. The Bible is at the heart of the college course, and there is just as much Bible in the curriculum of the College as was contained in the course of the Institute before it became a College. In fact, the same distinctive Bible courses that were once taught in the Institute are now a part of the College curriculum.

We plead for the prayer-support of our Grace and Truth family for this Bible-centered school which we believe, under God, is destined to become one of the leading Christian schools in America.

A Great Step Forward

On February 9th, 1945 the Board of Directors of the Denver Bible Institute met in an historic meeting in which the Denver Bible College was created. At this time President Bradford and Dean Lapp were authorized to apply to the Colorado State Board of Education for a charter for the College. Much time had been spent prior to this meeting in consideration and prayer over the matter of the change. All the Directors were deeply conscious of God's dealing and leading, and to them Feb. 9, 1945 marked a great day in the history of our beloved institution, and a step forward into a larger field of service.

On March 6th our school received its charter. This, too, was another landmark in the history of our school. Upon announcement of this important step many have given their congratulations. We present herewith the testimonials of friends, pastors, members of the Alumni, and others.

Harold A. Wilson '18, a member of the first class to graduate from D. B. I. writes as follows:

"I have long felt that there was a real need for a school where our young people might major in good sound courses in the study of the English Bible, and secure full recognition for their work in the form of a degree. I am delighted to know that my alma mater is to be such a school, and with all my heart I congratulate you upon your success in putting the school on such a basis.

You may be sure that I shall be happy to recommend the Denver Bible College whenever and wherever I have the opportunity. God bless you."

Harold A. Wilson

Rev. Wilson was for many years associated with D. B. I. and with Grace and Truth. He is now pastor of the First Baptist Church of Tempe, Ariz., and Assistant Editor of the "Arizona Baptist."

A friend of this school, of long standing, is R. S. Beal, pastor of the First Baptist Church of Tucson, Ariz. He is leader of the fundamentalists in the Northern Baptist Convention. Being a member of our Board of Directors and being informed of our change to a college, he wrote the Editor:

"I am thrilled over the forward

step of D. B. I. I think what you men are planning is O. K. and I am in full accord and will do all I can do to assist financially and otherwise."

Dr. R. L. Decker, First Vice President of the National Association of Evangelicals sends encouraging words, as follows:

"If, at any time, I can be helpful to the Denver Bible College in any way, it will be a real joy and privilege to me to lend that assistance. I believe that you are charting a new course in Christian education and that it is one which is in accord with the word of God and the soundest principles of Christian training. I am tremendously interested in what you are doing and am therefore willing to forward the work in any way I can."

Mr. Decker has recently been elected to the Denver Bible College Board of Directors.

Writes W. Ray Gorsage, D. B. I. '24, pastor of the First Baptist Church of Yuma, Ariz., and Chairman of the Committee on Christian Education in that State:

"As one who in years past has benefited from the teaching of the school, I find myself more deeply appreciative as the years go by for the training which I received, and particularly so as I have had opportunity to compare the courses which were offered by the Denver School with those offered by other schools. I am praying, and will continue to do so, that God may give you His mind in all matters, and that the school will steadily move forward.

The folder 'Announcing the Denver Bible College' has just come to my desk; it looks very good. May God meet your every need. I will be more than glad to speak a word for the school as opportunities are afforded me."

Wade K. Ramsey, D. B. I. '19, Dean of the Kansas City Bible College, sends encouraging words, as follows:

"Your recent letter with the enclosed folder informing us of the forward step in the educational field taken by the Denver Bible Institute, was received.

It was indeed good to know of this good work of the school. The Denver

And besides this, giving all diligence, add to faith virtue; and to virtue, knowledge.

—II Pet. 1:15

Bible Institute has always been near my heart and has been on my prayer list for many years. I am glad to know that you will be in a position now to offer a real college course. We shall be much in prayer for you that this school will be able to serve our Lord to a greater advantage in the future."

Among our Faculty is Archie H. Yetter, D. B. I. '28, who also serves efficiently as Secretary to the Board of Directors. Mr. Yetter says:

It has been my happy privilege to study God's inspired Word at the Denver Bible Institute, to graduate from this institution, and then to serve as a teacher for a number of years. It has long been my hope that the day would come when we could give to our graduates the necessary training which would warrant the granting to them of a degree, without sacrificing the distinctive teaching of the Institute. This hope now seems to be realized in the launching of the Denver Bible College.

—Archie H. Yetter, '28

Serving God in Santa Fe, N. Mex. Is Max Kronquest, D. B. I. '37, pastor of the Berean Baptist Church. Mr. Kronquest writes enthusiastically:

"It was at the D. B. I. Rally in the Lawson "Y," Chicago, that we first learned of the board of director's decision to launch a Bible College. At first we were surprised, and yet for years we have felt that such a thing should be done, though not realizing all that is involved in such a gigantic undertaking.

It is my opinion that the incorporating of the Denver Bible Institute's course of study into the newly organized Denver BIBLE College will give us one of the most unique and outstanding schools of our land."

Ivan E. Olsen, D. B. I. '36, is pastor of the Berean Fundamental Church of North Platte and President of the Nebraska Fundamentals Association. Among his other duties are the direction of the Maranatha Bible Camp and Conference, and he is book review editor for the Missionary Digest. Mr. Olsen has forwarded the following testimonial:

"Thank you for your kind letter just received, and for the announcement concerning the change in the school.

I confess that the announcement caused mixed emotions. Joy that the school has taken this step forward, in doing something that I have long felt should be done. Sadness in realizing that my Alma Mater in a sense no longer exists.

As one of the graduates, accept my sincere congratulations for the fine work that you have done. If I can be of any service, I shall be glad to permit my name in the capacity

of Board of Reference. While I have just recently declined similar invitations from other institutions, I feel entirely different in my heart toward the school that was the means of teaching me God's Word. May God continue to bless you as you lead the school onward and upward."

Writes P. J. Clifford, D. B. I. '33, pastor of the Three Rivers Bible Church, Three Rivers, Michigan:

"It was good to receive your letter and to learn of the forward step of The Denver Bible Institute under your leadership. An accredited Bible College has been much needed in the Denver area and I am sure it will prove to be a blessing and meet a greater need than the Institute set-up. This will be a real help to many Christian young people who desire to prepare as school teachers in Christian surroundings.

I shall be happy to act on the Board of Reference as stated in your letter which was written at the request of the Board of Directors. Feel free to call upon us for any service that we may be to the school in this area.

I trust that the Lord will direct many young people in the coming days to train in the Denver Bible College for leadership in His work.

May the Lord give unto you abundantly of His wisdom and knowledge as you guide this work for Him."

Serving God as pastor of the First Baptist Church of Manderson, Wyoming, is Harley M. Puls, D. B. I. '41, and he writes the following lines:

"I was very much interested to learn that Denver Bible Institute has been chartered as Denver Bible College. I feel that this change will meet a real need by providing good Bible training along with accredited college work.

In response to your inquiry, I shall be glad to serve on your Board of Reference.

We trust that the Lord will abundantly bless you in these undertakings and make Denver Bible College the school that our Saviour would like it to be."

These testimonials speak for themselves. They indicate the expectation that our College is destined to a large service to evangelical Christianity. To this end, we earnestly covet the interest and the prayers of the entire Grace and Truth family.

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For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

—Rom. 15:4

GRACE AND TRUTH

The Law Of First Occurrence

By THE EDITOR

The presence of the law of first occurrence in the Word of God has frequently been noted by Bible students, and its presence within the Word shows that the Scripture lays down its own laws for its own interpretation. This verifies the fact that the Bible is its own interpreter.

Dr. Arthur T. Pierson calls attention to this law in his various works on Bible study. In his book, "The Bible and Scriptural Criticism," he speaks of this law as the "law of first mention," and he counts it first among the practical rules for Bible study. In his book "Knowing the Scriptures," he says, "The very first words of the Scripture: 'In the beginning God'—are a valuable first lesson . . . Everything good finds in Him its source and spring, alike the author of creation and the new creation . . . thus, the Spirit of God forecasts at the beginning what He is afterwards to unfold more fully, imparting a prophetic quality to all Scripture, by which a fragment serves to indicate the whole body of truth, as a single bone to a comparative anatomist, hints the whole skeleton of an extinct species of animal, or to a botanist, one fossil leaf, the whole structure of a plant."

Another devout student of the Word was Benjamin Wills Newton. He says, "I find in Scripture a principle of interpretation which I believe, if conscientiously adopted, will serve as an unfailing guide as to the mind of God as contained therein. The first mention of a thing; the first words of any subject of which the Holy Spirit is going to treat, are the keystone of the whole matter."

DEFINITION OF THE LAW OF FIRST OCCURRENCE

The law of first occurrence is that law of revelation and interpretation wherein God indicates by the context of the first mention, the truth or fact wherewith a subject of thought stands connected in the divine mind.

The use of this divine law of first mention unlocks many hidden treasures. It uncovers an amazing wealth of unguessed meanings. It makes the Bible a book of surprises. Passages which abound in symbols yield up meanings of unsurpassed beauty. All the while, the self-interpreting fact is being demonstrated.

Take the symbols as an instance where we may use this law. Often when no direct statement setting forth the meaning of a symbol ex-

ists in Scripture, the first occurrence will carry the suggestion and implication which will lead the mind into satisfying confidence as to what the symbol means. The only logical place to seek the significance of the symbols which occur in God's Word is in the Word itself. The law of the context proves useful in determining the meaning of the first mention of a thing. These laws and principles work hand in hand. Either what goes before the first mention of a symbol, or what follows after, usually determines what the meaning of the symbol is; and once it is given its meaning, it holds all the way through the Scriptures. In determining the meaning of a symbol, it is well to check up on the Hebrew word that is used in the first mention. This may be done with a good concordance, either Strong's or Young's, both of which contain a Hebrew and Greek dictionary of words. It is essential to know what Hebrew word is used in the first mention of a symbol, and also the Greek equivalent for it in the New Testament. This is not difficult, as the average Bible student can learn to use a concordance in this way, and it means the accurate interpretation of the Word of God.

THE LAW OF FIRST OCCURRENCE ILLUSTRATED

As an illustration of the use of this law let us determine the meaning of one of the symbols. We will see what is the meaning of "trumpet." The first mention of a **trumpet** is in Exodus 19:13. In its first mention it stands connected with the gathering together of the people. They were to come up to the mount at the long sounding of the trumpet. The various words which are translated "trumpet" may be variously rendered "horn," "cornet," or "rams-horn." No matter which of these instruments was used, it was for the same purpose — for gathering the people. It may be gathering them together for blessing or for judgment, but the divine law of firsts indicates that the sound of the trumpet is for gathering. The balance of Scripture marvelously agrees with this. When the Lord comes back for His Church the trumpet shall sound, and at the sound of the trumpet, the dead shall be raised and the living shall be changed.

"Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall

sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52).

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

The sound of the trumpet of God will be the signal for our gathering together unto Him. What a marvelous moment awaits us when both dead and living in Christ will in one marvelous instant of time be caught up into His presence at the sound of the trumpet!

When Christ appears visibly and gloriously at the end of the Tribulation and the beginning of the Kingdom, the tribulation saints will be gathered from the four winds at the sound of the trumpet (Matt. 24:30-31).

In the book of Revelation, seven judgment angels will sound the seven trumpets, and at their sounding the nations will be gathered for judgment.

Thus, wherever the trumpet is used in the Scripture, it is the signal for the gathering of the people, either for blessing or for judgment.

Thorns stand connected with the curse that came as the result of man's fall. This significance comes from the first occurrence (Gen. 3:18). When man **fell**, the curse came upon the soil, and **thorns** grew. When Jesus went to **Jerusalem**, He wore a crown of thorns, which was symbolical of His bearing the curse, and we read that He became a curse for us (Gal. 3:13).

From the first occurrence, a lamb is symbolic of substitution (Gen. 22:7-8). Also, the thought of submissiveness enters in. Isaiah prophesies of Christ, that He would be "Led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:7). This speaks both of submissiveness and substitution. When Jesus was ready to begin His ministry, He was introduced publicly as "The Lamb of God" (John 1:29). And the same significance holds even to the last mention of the Lamb, for in the book of Revelation this is one of Christ's titles. He was always submissive to the will of the Father, and He was a willing substitute, thus He has full right to the title, "Lamb of God."

The rainbow stands connected with God's covenant. In the first occurrence the rainbow was given

THE PRESENT STATUS OF EDUCATION

Being The Introduction to a Discussion upon this Subject, by Dean Leo C. Lapp, Given at a faculty meeting of the Denver Bible Institute, December 7, 1944.

Nature's most precious heritage is a pure and an honest heart, with an increasing fund of undefiled memories. The attainment of this heritage is difficult. Part of the process necessary for its attainment is the systematic gathering of facts called EDUCATION.

We here now wish to openly discuss the present status of education and particularly that of Christian education and of our part in it.

The world of education is unstable these days. Using a modern figure of speech, education today is in a fluid state. Everything is in motion, and where it will settle is difficult to forecast. Long before this war began there were evidences of change in the world of education. Then came the war and the army took over the advanced educational institutions of the country with far-reaching results. Using the facilities of the American school system, the U. S. Army now claims that in a very short time it can give any young person the coefficient in education of what was previously given in a four-year college course. This I doubt, but the claim must be considered and as accurate as possible an estimation be made of it.

We know that there is such a thing as over-education; and over-education is a danger against youth. In its shorter study, as the Army saying to the older college course people, "You are wasting valuable time, good money, and good earning years of life by insisting upon

the old style four-year college course before you allow specialization in education"? This may be the case.

The Aims and Ideals in Education

For the AIM IN EDUCATION: Every man in his life should master some ONE THING, be it great or small, so that therein he may be the highest kind of an authority. One thing he should know thoroughly. This I firmly believe and hold. But here in our modern educational psychology is a grave and little acknowledged weakness. In modern education many — too many — teachers make their students feel that the complete or even partially complete knowledge of their one field of knowledge is the answer to their problem and to all the problems of life. That is: Say the student wishes to study medicine. Then having studied long and hard at last he knows all the outlines and even details of his subject. He then assumes that this learning will lead him to a full life and to a pure and honest heart. This I deny — **the knowledge of ONE'S problems is not the answer thereto**, and may be of little use. I have known men who knew much of theology and some of the Bible who were not Christian. They had much knowledge of the Bible, but they did not have the Spirit of God required. Knowledge of the field alone will not keep a man; no more than the complete knowledge of ballistics will save an army expert on this subject who happens to be under a bursting shell. Regarding the aim and results of modern education — too often a mere vulgar, money-making utility seems to be the natural outcome. Yet what else can be expected when materialistic

as a promise that there would not be another deluge (Gen. 9:13). There are only four occurrences of the rainbow in the Scriptures (Gen. 9:13; Ezek. 1:28; Rev. 4:3 and Rev. 10:1). In Revelation, fourth chapter, verse three, there is a complete rainbow about the throne of God. Being in a complete circle, this speaks of the eternality of God's covenant, or God's Word based upon His eternity.

From the first mention, the sword keeps the way of the tree of life (Gen. 3:24). In the symbology of Scripture the sword stands for the Word of God. This conclusion may be tested and proved by direct statement (Eph. 6:17; Heb. 4:12). In the first occurrence the sword represents the authoritative word of God. God's Word keeps the way to the tree of life. In the last occurrence (Rev. 19:15, 21) the sword is repre-

sented as going out of the mouth of Christ. This makes the symbol radiant with meaning, for it is out of the mouth of our Lord that His blessed Word goes forth.

It is seen that when once the significance of a symbol is given, that it can be counted upon to carry the same significance through the Scriptures. This is an evidence of God's authorship and inspiration of His Word.

We have given just a few of the symbols and their significance as derived from the use of the law of first occurrence. Our readers may continue in this blessed and fascinating study. Bible study is a fascinating thing, and you may study confidently. A better hobby we know not.

(The next instalment will be the Law of Parallel Mention)

philosophy is so prominent.

Regarding the PROCESSES OF EDUCATION, I say: The new pattern of education does not emphasize THE METHOD of education so much as THE DEGREE to which that education goes. That is, for instance: the University of Chicago does not ask you how you got your learning of a language. It only asks if you have it. One passes a short term in residence at the university, then writes an examination; and if he passes it satisfactorily he is given the degree equivalent to the level of the test. This is a sane approach to education.

What ever way one gets his knowledge, there must be a certain portion in every man's life when the best thing he can do to learn a subject is to let himself and his mind soak and tan in the vats of literature of the subject studied. The atmosphere of learning should be breathed into the system of the subject, so that he absorbs it in his very pores. Knowledge worth the name must be more than a mere memory of facts and of ones favored interpretation of things as they seem to be. In this changing world, some things are fixed and eternal. **The learning** of these fixed things alone is not education, for there must be **the application** of these facts in true education. The basic principle of fixed and eternal things is the GIVING UP OF SELF — as manifestly pointed out in Jesus Christ during the 33 years of his total life in Palestine 1900 years ago.

Language in Education

I want to briefly speak of the problem of LANGUAGE STUDY in relation to education:

Languages once required, in the old American educational pattern, were Latin and Greek. The best part of a college student's life was given to the acquiring of a confessedly superficial knowledge of two dead languages. Little place was given for English, and the person who learned English did it accidentally and by himself. We know that the Latin emphasis in education came from Rome and from the Roman Church. That in itself does not make it bad, but spending four years in study of Latin was bad when English was neglected.

In studying languages there are two educational aims. The **first** aim is to learn something of the language studied and of the contribution which that language has made to the life of the world. The **second** purpose is to train the mind of the student in the processes of education: to train in memorization; to train in the processes of thinking, of logic, and of mental processes.

That old pattern of language study has given way at several places to the demands for the more practical language requirements is evident. Today the language requirements of a general education — that is, a B. A. degree — are two years of languages: one ancient, one modern. For specific education — say in Theology — one must now in Protestant America know Hebrew and Greek in order that he may read the Bible in its original languages. This is a logical requirement for Theology. The learning of German is required of all scientists working in the fields of medicine, chemistry, and of engineering, so that the scientist may read in that original language the treatises and works of the scientific men of Germany, one of the recognized centers of scientific learning. Regarding the future of scientific languages, it may well be that Russian and Japanese will be added to the requirements for men who wish to keep pace with the scientific world.

For Theologians and Bible students, the study of English, Hebrew, Greek, Latin, and German would be required if one would cover the field of creative literature of the Church. This field of study is also in change, and only the keenest of observers will know what is best for him in his own field in further general or specialized education.

When we refer to **general education**, we refer to that kind of education which is desirable for everyone, whatever occupation or profession he expects to enter. **Specialized education**, for the professions, is that education which begins where the general education leaves off. The present tendency of education is to greatly shorten the term of **general education** to give way to the **specialized education** or to blend the specialized education with the general at an early opportunity, to produce a generally educated specialist in shorter time than before.

There are at present four major patterns of education — two of which are radically different systems of general education.

The **first** of these is the general High School, then four-year college, then specialized training for the professions. The outlook is solely monetary; morals are only incidental.

The **second** of these is four years of High School, then two years of college, then specialized training. These both have no place for Bible training or moral education. The aim is purely secular and trains for a job. This differs from No. one only

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.

—II Tim. 2:15

by two years of college.

The **third** pattern of education is moral. It aims to educate a person in principles of life and in humanities. The course consists of High School, then college, then any specific training desired. The job is incidental. Morals are first, then the job.

The **fourth** pattern consists of a moral training, following irregular patterns and methods, with the Bible as a center of the interest and training. All languages, sciences, etc., are avoided. This pattern has been irregular and unconformed. It has been a useful article in its time but seems to be losing its effectiveness in favor of the third variety of education. Education must be regular; it must be orderly; it must be moral; and to be true education, it must be Christian. Anything less than this is destructive to its own best good.

Recently there has been a serious lapse of interest among Protestants in Protestant education. They actually felt what was really true in Protestantism. The Church and the Bible and Christian education are not thought of as vital, so why be enthusiastic about them. The Bible and morality are supposed to be effete and decadent. So Protestantism and its schools today stand just at the border line of complete collapse. But real Christian education does not share this paralysis. Christianity is alive now as it always has been. Christianity today believes in education in the Bible as it has always believed. Christian schools need the strong enthusiastic support of Christian people. Christian education has a vision. It needs support also.

Every Christian is bound to support Christian schools. He must do this regularly. He must do it proportionately. He must do it enthusiastically. He knows that education is not the end of his Christianity, but one of the means of fostering and propagating it. So Christian education will stand or fall in propor-

tion to the standing or falling of individual Christian's support of it. It must not fail NOW.

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"THE BIBLE AND EDUCATION"

SAM BRADFORD

It is significant and typical of the "Last Days" that education is "what you learn in school." It matters not what is taught in the school, "That man who graduates is educated." Even though the school is teaching false religion, experimental science based on unproved theories, and immoral ideals of life, the more time one spends in that school and the more of its teachings he absorbs, the higher his education.

We have come to consider that "schooling" is in itself "education."

True education deals with truth. Much of our modern education teaches that there is no fixed truth. This system is based on the belief that man is evolving physically, mentally, and morally and there are no fixed rules for life. God is not recognized. The Bible is either openly despised or just left out. Man is an intelligent being moving without order through an ordered world with time only as his destiny.

This system of education has answered no questions of the human heart, solved no basic problems of life, and has led the world to the brink of its mightiest disaster. That form of education has failed to mould great men, build great nations, or make a world that can dwell at peace.

A person educated so that he becomes an intellectual giant without an accompanying development of his spiritual life will still be a useless citizen or even a danger to civilization. As a giant body guided by an undeveloped mind is useless or even dangerous, so a giant intellect impelled by an undeveloped spiritual life is useless or even dangerous among beings that are body, mind, and spirit.

Education that leaves the Bible out may produce mental giants, but it also produces spiritual morons. Education that contradicts the Word of God may produce a mental wizard, but that education leaves the spirit of man twisted and deformed.

The product of a Godless and Bibleless education is a mind without anchor and a soul without hope.

THE BIBLE IS THE FOUNDATION OF ALL WISDOM

The Bible teaches the "fear of the Lord," and "The fear of the Lord is the beginning of wisdom."

No man is truly wise who has not learned the fear of God.

Man is not a creature of time. Man is an eternal being. Therefore, that man who sees only time, plans only for time, and lives only for time is not wise. By the same token, that man who does not know that he is a creature of eternity, that he should plan for eternity, and that he should live as for eternity is not educated.

Wisdom is not education. Wisdom is Jesus Christ. In praise of wisdom, the Holy Spirit led Solomon to write:

"The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of his earth; and My delights were with the sons of men. Now therefore hearken unto Me, O ye children: for blessed are they that keep My ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth Me, watching

daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favour of the Lord. But he that sinneth against Me wrongeth his own soul: all they that hate Me love death" (Proverbs 8:22-36).

This passage is not a description of an abstract ideal. It is a declaration of Jesus Christ.

The person of Proverbs eight is the person speaking in John 3:16 and spoken of in John 3:36.

"For God so loved the world"—vs. 31, "And my delights were with the sons of men."

"That whosoever believeth on Him"—vs. 35, "whoso findeth Me."

"Should not perish"—vs. 35, "shall obtain favor with God."

"But have everlasting life"—vs. 35, "findeth life."

"He that believeth not the Son shall not see life, but the wrath of God abideth on him"—vs. 36, "He that sinneth against Me wrongeth his own soul: all they that hate Me love death."

The Bible reveals Christ, and in Him are "hid all the treasures of wisdom" (Col. 2:3).

According to the Word of God, no man is wise who knows not Jesus Christ.

THE BIBLE IS THE FOUNDATION OF EDUCATION

John Greenleaf Whittier wrote, "We search the world for truth, we cull

The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower-fields of the soul,
And, weary seekers for the best,
We come back laden from our quest,

To find that all the sages said
Is in the Book our mothers read."

George Washington, a great Christian as well as soldier and statesman, said of the Bible, "... Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society."

John Quincy Adams counselled, "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world . . . and I say to you, 'Search the Scriptures'."

Andrew Jackson, fiery soldier and Christian leader, said, "It (the Bible) is the rock on which our Republic rests."

Abraham Lincoln, whose wisdom towers in history, testified, "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a

"I thoroughly believe in a university education for men and women; but I believe that the Bible, without a college course, is more valuable than a college course without the Bible."

Dr. William Lyon Phelps, Prof. of English Literature, Yale University

GRACE AND TRUTH

better man."

Ulysses S. Grant, Civil War General and President, spoke of our nation when he said, "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."

Theodore Roosevelt, who could be accused by no one of being "soft," declared, "Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

Woodrow Wilson, President during World War I, spoke of education in these words, "A man has deprived himself of the best there is in the world who has deprived himself of this" (a knowledge of the Bible).

Calvin Coolidge was prophetic when he bound our nation and the Bible together thus, "The foundations of our society and of our government rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."

Herbert Hoover declared the Bible to be the basic book of education when he said, "There is no book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance . . . may look inside its covers and find illumination."

Benjamin Franklin, known the world over for wisdom, counselled thus, "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

Daniel Webster predicted national catastrophe when America leaves out the Bible: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our prosperity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

Jacob Schurman, a great educator of America, says, "No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it."

Robert A. Milliken, one of America's greatest scientists, declared the

Bible a requisite of real education when he said, "I consider an intimate knowledge of the Bible an indispensable qualification of a well-educated man. Contact with the finest influences which have ever come into human life can be obtained only in this way."

What has possessed educators of America to ignore such a host of witnesses as these and others who might be summoned? What high school teacher, college professor, or executive of an American school can stand before these witnesses of world fame and say, "We need no Bible!"

Education must return to "The Book." "The Book" has stood as authority for the centuries while texts of yesterday are worthless today for they are no longer authority.

History has new meaning when studied in the light of the Bible. The story of nations becomes a pattern rather than patchwork when viewed through the Bible and seen as God's plan working out among men.

There are many philosophies, but only the philosophy of the Bible has builded great souls and given eternal purpose to life.

Scholars declare the Bible to be the greatest literature ever produced! Then why not place the Bible at the center of a study of literature?

Science has traveled many devious paths, but every proved fact of science has found agreement with the Word of God. It is time that men took the Bible into account in scientific consideration.

It is our earnest purpose in Denver Bible College to plant the Bible at the center of our entire curriculum. Each course is designed to honor and teach the Bible. Each teacher is chosen for academic ability, Biblical understanding, and spiritu-

ality.

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LOOK UP - PRAY ON - GO OUT!

The accompanying information on the work of D.B.I. during the school year 1944-45 was contained in a report of Dean C. Lapp to the Board of Directors at its annual meeting, June 8th.

On September 7, 1944 the school year at the Denver Bible Institute opened with 39 students. Of these 14 were freshmen, 11 middlers, and 8 seniors. (the remainder of 6 were special students). On June 1, 1945, the Senior Class of eight members was graduated. Of these eight, two men, Mark Kinnaman and Ervin Basler, are occupied in full time Christian service. The six young lady graduates will be going out into various kinds of Christian service or into further training. We are glad for these eight, and long for eighty like them.

During the school year, all of the regular academic activities of the school were faithfully and, we believe, successfully carried out by the faculty without undue incident or loss, though it was with keen sorrow that we watched the passing of Mrs. Stanley Skivington, Spanish Instructor, from us. We know that with her it is far better. All other teachers creditably finished the work of the year without serious loss. The faculty is to be commended for faithful work, specially those part-time teachers from Denver Churches — Rev. Duran, Rev. Ford, Rev. Bradford, Rev. Dametz, Rev. Murray, Mrs. Ramme, and Miss Burke etc.

Several students were called away on account of illness, either of themselves or of relatives. The married students who began the year and completed it are to be commended. Their zeal is to be specially honored and their perseverance should be emulated by all of us. These are strange days and hard for anyone to get training, much less those who carry the added problems of married life.

Beside the Teaching Program of the school, successfully completed, we are also happy to report that the gospel has been widely preached by the members of D.B.I. Men, women, and children have been led out of error and sin into the Truth, as it is in Jesus Christ. The Bible has been widely distributed.

During the year, under student leadership, 167 souls professed to accept Jesus Christ as the way for their life, and 14 others returned from their pulling back against the work of the Spirit of God. The wayward sheep returned into the fold.

There were 1201 persons talked with directly about the Gospel of Christ. 12058 tracts were distributed, and 705 Scripture portions were given out. 121 direct personal letters were written to souls concerning their salvation. There were 488 Sunday School classes taught and 762 religious meetings conducted. Of these 130 were Church meetings, 26 mission services, 73 prayer meetings, 330 Child Evangelism classes, 54 Boys meetings, 3 Hospital meetings, 86 Young Peoples and Singing School meetings, and 60 Sunday School and Miscellaneous meetings. Besides this, 1803 meetings had various contributions from student personnel. 3685 services were attended and 1676 Musical numbers were rendered. Hospital visitations numbered 95; general visitations, 287; and Jewish meetings, 8. At the school itself a continual and successful missionary program has been carried on. Regular missionary prayer meetings were held. Missionary speakers from several continents were heard and enjoyed. \$350.00 were contributed to missions through the student organization to missions in South America, North America, Central America, Africa, Europe, and Asia. The field is the world. It is our aim to see as much of it as possible and pray for all of it. Thus the Gospel commands of our Lord have been heeded. We rejoice that the poor have the gospel preached to them. The children have been encouraged to come to Christ. Those in jail are visited, the sick are helped, the hungry are fed, and the thirsty given water. For these things some will hear, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

Besides all these things, the faculty ministered in various Gospel and educational meetings in Denver. The entire area about Denver, and much farther afield — including Arizona, New Mexico, Kansas, Texas, Missouri, Illinois, Wyoming, etc., etc.

During the year, the regular annual events of the school were held with good interest. Several days of prayer were great inspirations and blessing to all of the school. A regular weekly school prayer meeting led us into deeper things of the Spirit of God.

The library report attached shows a number of new works started, cataloging in progressing, new books acquired, new magazines subscribed

for, a new clipping file begun, and with other projects under way. In the recommendations to the Board, a recommendation regarding the library will be found.

The Faculty, Staff, and Student Body of the Institute have entered enthusiastically into the proposed change and growth toward Denver Bible College. This plan has been felt to be advisable by many students and should prove a big incentive to numerous prospective students, as well as those students now present. The present element of uncertainty regarding material equipment of the College, and indirectly of the complete faculty, is proving a barrier to the settling of the plans for next year of many of the present students.

Over four-hundred letters of enquiry have come to the registrar regarding school work for next year. The present inability to answer them finally and in detail will daily decrease the number enrolling next year. Already the delay in making announcement is proving embarrassing and every added day of delay will mean less students. Much earnest prayer, thought, action, and materials are needed if this hindrance is to be overcome.

For this year the Lord has been good in supplying our needs; the supply in little things has been gracious and refreshing. Specially in the Dining Hall and in the Kitchen has the promise been fulfilled. The Federal points and the provisions have been adequate for this year. The students have had a good table. The dormitory appointments have been adequate. The cook, Mrs. West, should be heartily thanked. Her helpers have been faithful. And the Superintendent of women, Mrs. Henry, has proved a God-send in mothering the young women. A Christian friend contributed two truck loads of peaches to the Dining Hall, and another Christian friend contributed several large turkeys for the Christmas dinner, have been most generous. Several others made cash donations. May God bless them in our faithful use of His gifts.

For this year the Lord has again proven Himself faithful. Our supply has been of Him. Our lack has been of ourselves and of our failure to appropriate His blessings. We must ask, we must seek, we must knock — if we do these things, we shall have, we shall find, and the doors shall be open for us.

For wisdom is better than rubies; and all the things that may be desired are not to be compared with it.

—Prov. 8:11

TRUTH IN TYPE

Conducted by
AARON SCHLESSMAN

THE BLOOD OF THE LAMB TYPICAL OF THE BLOOD OF CHRIST

The blood of the Lamb is typical of the blood of Christ. John the Baptist was speaking to a group of people one day, and as Jesus was approaching he said, "Behold the Lamb of God Who taketh away the sin of the world" (John 1:29). And he could have added "and without the shedding of blood is no remission," for Jesus Himself, when He took the cup, gave thanks and gave it to the disciples, saying, "Drink ye all of it; for this is My blood of the new covenant which is shed for many for the remission of sins" (Matt. 26:27, 28). "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot (I Pet. 1:18, 19). His blood is the anti-type of the shed blood of the lamb.

This is a glorious truth to mankind and opens the way for a world lost in sin and without hope to approach God through redemption that is Divine. We can praise Him evermore for this glorious revelation.

The Blood of the Lamb is typical of the blood of Christ in six particulars:

1. The blood of the lamb was necessary to save Israel from the power of the death angel.
Ex. 12:7-12, 13.

2. The blood of the lamb was shed at the command of God.
Ex. 12:3-6.

3. The blood of the lamb was of a spotless victim.
Ex. 12:15.

4. The blood of the lamb was applied by means of hyssop.
Ex. 12:22.

5. The blood of the lamb was the only defense for Israel.
Ex. 12:13.

6. With the blood of the lamb applied, Israel trusted with boldness in the promise of God.
Ex. 12:28, 29.

1. The blood of Christ was necessary to save sinners from the penalty and power of sin.
Lev. 17:11.
I John 1:7.

2. The blood of Christ was shed at the command of God.
Isa. 53:4, 10.

3. The blood, shed for remission of sins, was of the spotless Son of God.
I Pet. 1:18, 19.

4. The blood of Christ is applied by means of faith.
Rom. 3:25.
Rom. 5:9.

5. The blood of Christ is the only defense for the believer.
Lev. 17:11.
I John 1:7.
Eph. 2:8, 9.

6. With the blood of Christ applied the believer enters with boldness to the throne of grace.
Heb. 10:19, 20.

The blood of the lamb is typical of the blood of Christ in six particulars.

The blood of the lamb was necessary to save Israel from the power of the death angel. God said, "Israel shall take to every man a lamb" and "shall kill it," and "they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast, and against all the princes (Marg. version) of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you" (Ex. 12:7, 12, 13). Only the blood applied could save Israel from the dread-power of the death angel. To fail to obey God in this one point meant the smiting of the firstborn. The blood of Christ, likewise, is necessary to save sinners from the penalty and power of sin. "It is the blood that maketh an atonement for the soul" (Lev. 17:11). For "Without the shedding of blood, there is no remission" (Heb. 9:22); and "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). Only the blood of Christ applied can save the sinner from sin and its dread-power. To

fail to hear God's Word on this one point means eternal death.

The blood of the lamb was shed at the command of God. God said, "Take to them every man a lamb," "and ye shall keep it up until the fourteenth day of the same month (Ahib): and the whole assembly of the congregation of Israel shall kill it in the evening" (Ex. 12:3, 6). Christ's blood, also, was shed at the command of God. "It pleased the Lord to bruise him" (Isa. 53:10), He was "stricken, smitten of God, and afflicted (Isa. 53:4); His blood was shed, God smiting, for "the remission of sins." Christ shed His blood, not because sinful man overpowered Him, but because God smote Him. His hour had come. **God's will must be done.**

The blood of the lamb was to be of a spotless victim. "Your lamb shall be without blemish" (Ex. 12:5). The least flaw would make it unfit, and it must be cast aside. Perfection is what God requires. The blood, shed for the remission of sins, was of the spotless Son of God. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). He is the One in "whom God is well pleased." He is the Holy One, and Just.

The blood of the lamb was applied by means of hyssop. "Ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood" (Ex. 12:22). Hyssop was one of the most common things around them, and free to everyone. Christ's blood can be applied only through faith. God set forth Christ "to be the propitiation **through faith in His blood**" (Rom. 3:25). We are "justified by His blood" (Rom. 5:9) through faith. Everyone can have faith. It is free. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

The blood of the lamb, applied as God commanded, was the only defense for Israel. "The blood shall be to you for a token upon the houses where ye are: and **when I see the blood**, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13). It was not their good works, nor their morality, nor their philosophy that saved Israel that night, **but the blood applied**. The blood of Christ, applied through faith, is the only defense for the believer. "It is the blood that maketh atonement for the soul" (Lev. 17:11). Without the shedding of blood

"WITHOUT GOD"

(Valedictory Address, 1945)
By ELSIE W. MOTT

History has traced for us a well-defined pattern, and we do well to consider its teachings. Down thru the ages it has been forcibly demonstrated that without God, nations fail and vanish away; without God, individuals perish and come to destruction; without God, educational systems fade and decay. The mighty God, the Lord, the Creator — alone — is sovereign. Apart from Him all is blackness and desolation. This He has caused to be written across the pages of history.

It is fitting, then, that we examine more closely the trend of the world without God. In Genesis, chapter four, is found the first record of a civilization without God. There we read of Cain, the city-builder. That the Cainites were highly civilized is evidenced by the fact that among them are listed Jubal, the father of all who handle the harp and organ, and Tubal-cain, the instructor of every artificer in brass and iron. But that ~~that~~ civilization, being apart from God and exceedingly wicked, had come to destruction is also apparent.

The early Babylonians were highly civilized and more highly educated. Notice for example the magnificent city of Ur, the birthplace of

Abraham. It was the center of wealth and luxury, of learning, and of the arts and sciences. Do some think it strange that before Abraham's time there was in Babylonia a public school system — co-educational — requiring of each student a knowledge of foreign languages, religion, (apart from God), sciences and arts, in addition to reading, writing, and arithmetic? History and archaeology give confirmation. Yet in spite of all their culture, they — being without God and worshipping the works of their own hands — were brought to destruction.

So likewise has been demonstrated by succeeding nations: the Assyrian, the Babylonian, the Medo-Persian, the Greek, and the Roman — all have risen thru man's efforts and have flourished, then have gone down in the dust of oblivion. They were without God!

Even in our day, we have seen the rise and fall of nations and groups who have persisted in their own way — e. g., Fascism and Naziism. These have come to destruction. Every nation apart from God will go down in defeat and shame before our God and His Christ. Their end is destruction!

Not only nations without God but also individuals without God will come to disaster. One needs only to think of Voltaire, the French atheist, of Napoleon, of Charlemagne, of Alexander the Great, and to remem-

ber the emptiness of their lives and the hollowness of their deaths to realize this.

It is estimated that there are yet one billion, five hundred million people without God. Their end is destruction and eternal damnation except they hear the Gospel and believe on Christ and be saved. To them, life is cheap and death means the end. On the Congo river in Africa a life has the value of a tusk of ivory. Infanticides in India and China are frequent. The Japanese take revenge on an enemy by committing suicide on his doorstep. And even in our own United States in one year there were 28,000 suicides and 12,000 homicides. People without God come to disaster!

Just as it is true that nations without God and people without God are corrupt and finally come to destruction, so also is it true that the educational system without God perishes. It is a solemn fact that an educational system without God leads in turn to individuals who are indifferent to God and to nation which are opposed to God. This already has been pointed out in relation to the city of Abraham, Ur of the Chaldees. The program of education in Ur was highly developed but God was left out. There, not only the educational system, but also the people and the nation perished. How imperative it is then that our own nation notice and heed the lesson of history.

America's great public school system was founded by our Puritan forefathers. They believed that knowledge of God was essential to the well-being of every individual and of the nation, and for that reason they inaugurated schools to teach reading, writing, and arithmetic from the only textbook, God's Holy Word. For years the Bible and books containing biblical selections were used in teaching.

Today, however, we find the Bible eliminated from our public schools, ridiculed in our colleges, and shelved in many of our so-called Christian schools and seminaries. Today in our country, ten states forbid the use of the Bible, while only four states require any Bible reading. In the remaining thirty-four states the use of God's Book is optional.

Where once the schools were God-centered and all expenditure was made from a religious motive, now our schools are state-centered and all expenditure is made from the urge of the "social gospel"! Where once Bible-believing teachers taught the creation story from Genesis, now atheists and agnostics teach the "evolutionary hypothesis" or "the slow emergence from protoplasm."

and the application of the same through faith (Rom. 3:25) there is no remission. "And the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). It is not our good works, not our morality, not our philosophy that saves, but **the blood** applied. "To place anything, however good, on a level with the cross, or to seek to supplement the crimson drops of Calvary by human deeds is a flagrant offense and a shameful sin." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

With the blood of the lamb applied Israel trusted with boldness in the promise of God. "The children of Israel went away, and did as the Lord had commanded Moses and Aaron" (Ex. 12:28); and having done all that the Lord commanded, they trusted calmly in His promise, "When I see the blood, I will pass over you," knowing that they should be free from the plague (Ex. 12:13), but Egypt, trusting in her own gods, had not promise, and "at midnight the Lord smote all the first-born in the land of Egypt, from the first-

born of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon and all the firstborn of cattle (Ex. 12:29).

With the blood of Christ applied, the believer enters with boldness to the throne of grace. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith" (Heb. 10:19, 22). The believer can trust with boldness in the promises of God; cleansed from sin through His blood (I John 1:7), "God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

"Oh the fulness of His grace,
Rich and boundless, great and free;
Making sinners, poor and lost,
Heirs of God with Him to be.
Human lips would fail to tell
Half the sweet and wondrous story,
How He brought us by His grace
All the way from sin to glory;
And when we reach that glory
bright,

And our faith is changed to sight,
Then these tongues will sweetly
Sing all the praises of our King."

D. B. I. AT HOME AND ABROAD

Rev. and Mrs. Russell Taft both of the class of '29 have recently arrived in Denver to take up their new work with the State Home for Dependent Children.

May 14 to 18 marked special praise and thanksgiving to God for His supply of the debt on the building of the Denver Rescue Mission. The outstanding event of the week was the burning of the mortgage on the last evening of these services. Rev. and Mrs. George Palm ('32) are in charge of this work, and God is blessing with increased interest in the neighborhood and in attendance of the various services.

Another year of class work and school activities is over, and the students of the Denver Bible Institute have gone to their various homes. Let us pray for them as they live and testify for Him this summer.

Mrs. Erma West and her daughter Eileen have returned to Detroit, Michigan, where they will spend the summer. Mrs. West was the Institute's cook this year, and she has done an excellent piece of work.

The graduation service of the Denver Bible Institute was held in the Institute auditorium, where a large group of friends and relatives gathered in honor of the class of '45. Rev. Walter Wilson of the Kansas City Bible College gave the address, "What Do Ye More Than Others."

Mr. and Mrs. Clyde Shaffstall and their three daughters have been vis-

itors of the school for a few days. They are both former students of the Institute and are located in Fruita, Colorado, where Mr. Shaffstall is pastor of the First Baptist Church.

Mrs. Anna Marie Wilson (former student) was a welcome visitor at the school, where she spent a few hours between trains. We were all so glad for this short time of fellowship with her.

A letter from Miss Doris Van Wingerdin ('42) tells of a trip she took to El Naranjo, the longest and hardest in El Salvador. She says the experiences on these trips are those which train new missionaries on the field. She found it very helpful, and asks our prayers that God will help her to become acquainted with the customs and language.

Mrs. Esther Henry, superintendent of women, is vacationing with her daughter in Maryland.

The annual spring picnic was enjoyed by the students, faculty, and staff of D. B. I. at Insmont (Rocky Mountain Presbyterian Conference Resort) near Bailey, Colorado. After a day of games and class day activities the ladies of The First Avenue Presbyterian Church prepared and served dinner. Rev. Maurice Darnitz gave the devotional message, which was a blessing to all of us.

The Baccalaureate service was held May 27, in the First Avenue Presbyterian Church. Dr. Murray, pastor of the church, gave the address.

out God dies. The memory of him fades from the earth, but his soul lives on thruout eternity without God — in outer darkness and separation.

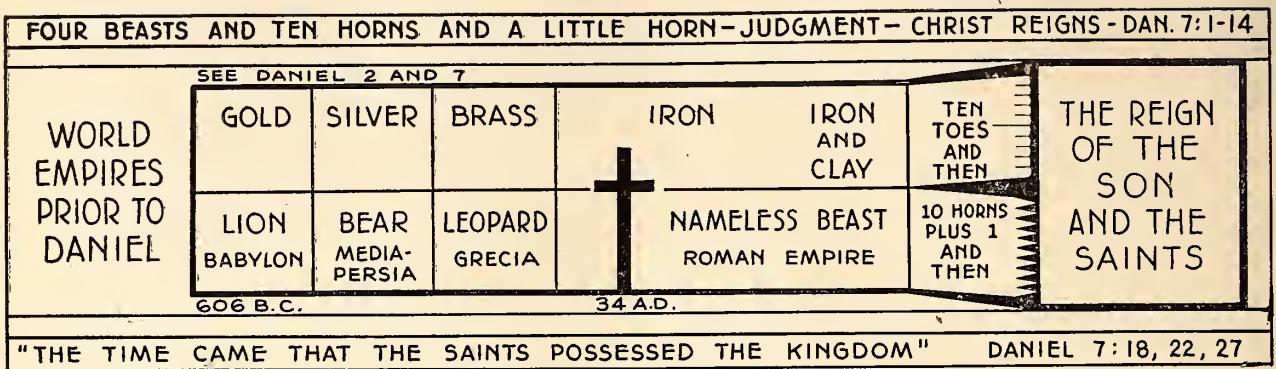
Hear then the challenge of this our day. Let our nation be builded upon the living God. Let education be founded upon and centered about His immutable Word. Let every person be shown the way of salvation thru the risen Saviour's blood, that each may turn from his wicked way and live. The class of 1945 goes forth humbly to meet the challenge of a world without God. We go not in our own strength but in the power of Him Who has made us "More than Conquerors thru Christ."

A time of fellowship and reunion was enjoyed by members of the alumni association, former students, and friends at the Annual Alumni Banquet of the Denver Bible Institute. Alumni members present were: Mr. Mark Kinnaman, Miss Bennie Watanabe, Miss Elsie Mott, Miss Lenore Smith, Miss Maxine Gordon, Miss Lois Woodard, and Miss Alline Coulter, class of '45; Miss Marie Poll, and Mr. Neil Tallman, '44; Mr. and Mrs. Paul Leasure, '43; Mr. Albert Ostrander, Mrs. Mark Kinnaman, '42; Mrs. Albert Ostrander, Mrs. Charles Johnson, '41; Misses Faye and Fern Arbuthnot, Mrs. Hilland Stewart, Mrs. Ulin Newton, '39; Mr. Carl Harwood, Mr. Hilland Stewart, '37; Mr. Henry Dahl, Mr. Charles Johnson, '35; Miss Grace Crooks, Mrs. Takeo Agatsuma, Mr. Elmer Seger, '33; Mr. and Mrs. George Palm, '32; Mr. Ralph Obitts, Mrs. P. Von Stillhammer, '30; Mrs. Ralph Obitts, '29; Mr. Clarence Harwood, Mr. and Mrs. Archie Yetter, '28; Mr. Stanley Skivington, '25; Mr. P. Von Stillhammer, '23. Graduates of the Evening School who were present: Mrs. Paul Thompson, '35; Mrs. Emma Miller, Mrs. Lois Cowles, '34; Mr. H. Buchenau, '29; Mrs. John Woudenberg, Miss Christina Palmquist, '27. Former students in attendance were: Mr. and Mrs. Otto Deming, Mrs. Elmer Seger, Mrs. Henry Dahl and Miss Iola Baker. Members of the board of directors, faculty, staff, and friends were: Rev. Sam Bradford, Rev. and Mrs. John Klein, Rev. and Mrs. L. C. Lapp, Mr. U. B. Newton, Mrs. Esther Henry, Mr. John McKown, Mr. and Mrs. Englund, Mr. Eutemio Duran, Mrs. Carl Harwood, Mrs. Clarence Harwood, Mr. John Woudenberg, Mr. Paul Thompson, Mr. and Mrs. J. O. Record, Miss Marguerita Skivington, and Miss Geneva Andrews. After the dinner was served, the group assembled in the auditorium for the program. The special numbers were: a trombone solo by Mr. Obitts; a ladies' trio by Misses Carloyn Strabel, Lenore Smith, and Mrs. William Markle; special vocal and violin solo, "The Sinner and the Song," by Mrs. Seger; and vocal solo by Mrs. Agatsuma. The president of the association, Rev. Carl C. Harwood, gave a word of welcome followed with prayer. Mr. Obitts led the group in singing choruses. Greetings from absent members and friends were read by Mrs. Paul Thompson. Testimonies were given by the class of '45. The climax of the program was the message by Rev. Elmer Seger.

Thus it is seen that the nation without God utterly perishes; the educational system without God withers away; the individual with-

THE REIGN OF THE SON AND THE SAINTS

By CHARLES M. NEAL



CHAPTER III

"Another horn, a little one . . ."

The times of the Gentiles is covered by the metallic image in the second chapter of Daniel; the same period is covered by the vision of the four strange beasts in the seventh chapter. The first presents the picture as a Gentile king would perceive it and the second as a prophet of God would look upon world-empires maintained apart from God. In the vision Daniel saw, "Four great beasts came up from the sea, diverse one from another." The first was like a lion with eagle wings; the second was like a bear; the third was like a leopard; the fourth was a strange nameless beast which had ten horns.

The fourth beast was "terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns . . . And, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." This strange last little horn with eyes and big mouth was a later development. It came up from among the ten. By comparing the reading and the chart it will be seen that the dream-image and the beast-vision follow the same pattern, except at the very last. The image ended in the ten-toe division; the beast-vision ended with the strange beast with ten horns, plus the little horn. This additional feature is an important one.

"The same horn made war with the saints . . ."

This eleventh horn is the utmost ruler in the lease of dominion granted to the Gentiles. In the vision this horn is called "the beast," and the puppet rulers with him are called "the rest of the beasts" (Dan. 7:11-12). They are in power when the

judgment falls. On the chart you will observe these words, "10 horns plus 1 and then THE REIGN OF THE SON AND THE SAINTS." That this order is correct may be seen in the following quotation of Scripture.

Daniel wanted to know the truth about "the horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Whatever forms of government may develop out of this Fourth great Beast-power, and regardless of what changes may take place, the last form will be a federation of ten powers with another dominating, persecuting power. After this the Reign of Christ.

"Authority to continue forty and two months . . ."

This little, last, eleventh horn of Daniel seven is there said to operate for a period of "a time and times and half a time." Without doubt this is explained as a period of three and a half years (Dan. 7:23-27). A later revelation of "the beast" is found in Revelation thirteen. The time of his operation is said to be for forty and two months. This period is also three and a half years. There is a period of seven years, cut into two equal portions, scheduled to conclude this present age; such period will be studied more fully at a later time in this series. During the last half of the seven years "the beast"—known also as "the antichrist" and "the man of sin"—will be the world dictator. A further and concluding revelation of this world-ruler, and his relation with the ten kings, may be seen in Revelation 17:11-17. The ten kings prove to be puppet-kings. Revelation 19:11-21 shows how he meets

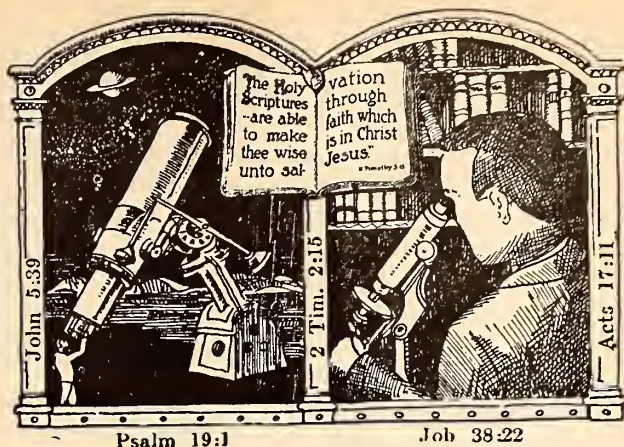
his doom at Christ's coming.

"The truth concerning the fourth beast . . ."

We do not have to go out of the book of Daniel to understand clearly what kingdoms the first, second, and third beasts represent. They are, in order, Babylon, Media-Persia, and Greece; the last is also called by many the Macedonian Empire. These as world-powers succeeded each other and are named in Daniel's prophecies. The fourth strange beast is also a world-power. By turning to Luke 2:1 you will find a power ordering all the world to be enrolled for the purpose of taxation that was Rome. The Roman Empire according to prophecy, will reach to and conclude, the Gentile lease of power. The Gentiles are still in power and some form of the Roman Empire must exist. Of this beast it is said that he should "be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." This last word describes our present state. The world is now broken "IN PIECES." That is in Daniel 7:23. Verse twenty-four begins the information about the ten horns. Revelation shows the re-empowerment of this world-power for the end-time. **"The saints . . . shall receive the kingdom . . ."**

In Daniel 7:13 and 14 one "like unto the Son of man" comes from heaven to take the dominion of the earth, just after the judgment on the beast (Dan. 7:9-12). This is none other than Christ, the Son of God. In verse eighteen the saints of the Most High receive the kingdom and possess it for ever. In verse twenty-two the Ancient of days comes, and at that time the saints possess the kingdom. In verse twenty-seven the kingdom and dominion is given to the saints and "all dominions shall serve and obey him." Our title true to Scripture — The Reign of the Son and the Saints.

SERIAL BIBLE COURSES



PRESERVING THE FELLOWSHIP FROM WITHIN

By JOSEPH EDWARDS

Study No. 3

PHILIPPIANS 2:1-16

Satan has two avenues of attack upon Christian fellowships, either of which may prove fatal. He may attack from within through strife and self-seeking, or he may attack from without through false teaching. In this study we take up a consideration of the first avenue of attack and in our fifth study we will take up the other. Both of these studies are vital ones in this lovely book.

The opening words of chapter two bring this question to mind: Is the fellowship worth saving? What are its benefits? The answer of our heart is, "Who would even want to live in this world if there were no Christian fellowships?"

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being in one accord, of one mind" (2:1-2).

Look at that list of benefits! What sweetness there is in Christian fellowship!

Consolation in Christ

Comfort of love

Fellowship of the Spirit

Heart-felt sympathies and mercies

The writer read the following illustration in one of Dr. J. C. Massee's sermons. "There is a story of a man who had stolen bread to feed his hungry children. He was hailed into court. Unable to employ counsel to defend himself, the judge appointed counsel. The man had no excuse. He could not deny nor extenuate his crime. He had broken the law. But his lawyer, one of those

rare spirits who entered into every case as if it were his own experience, investigated, and asked for a postponement. He left the offender in prison while he himself went and for three weeks lived in the home of his client, sharing their poverty, heard the cry of the children for bread, saw the desperation of the helpless mother, absorbed into his very soul the atmosphere out of which the man had gone forth to violate the law. Then he went into court, and out of his experience made a plea to which every juror responded, and to which an instant verdict of 'not guilty' was returned." He understood! Yes, Jesus understands! The consolation in Christ makes the fellowship worth preserving.

Next, how shall we meet this attack? There is only one way — SINGLENESSE of mind, of love, being of one accord, of one mind. The key words here are "of one accord, of one mind." The word "mind" in the phrase "of one mind" is the word used in Romans 8:5: "For they that are after the flesh do **mind** the things of the flesh; but they that are after the Spirit do **mind** the things of the Spirit." The word "mind" as used here means "to pay attention to" or "to be occupied with" — the natural disposition of the mind. Those who are after the flesh pay attention to the things of the flesh, but those who are after the Spirit pay attention to the things of the Spirit.

Verses three and four call for a beautiful working together in humility and harmony. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the

things of others."

This can only be done as we are "minded" as Christ was "minded." The apostle says in verse five, "Let this **mind** be in you which was in Christ Jesus." Again he uses the same word for **mind**. He is not referring to the intellect but rather to the occupation or disposition of the mind. It is the same word translated "set your affections on" in Colossians 3:2. We repeat, to preserve the fellowship we must be "minded" as Christ was "minded."

Now how was He "minded"? What was His attitude toward God's will for Him? This is of paramount importance. Calvary is God's glorious example. How did Christ face the Cross — God's will for Him? Did He shrink from it through a cowardly attitude? Or did He face it as though it were the supreme desire of His life? The latter was His attitude! "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). He was not "minded" to grasp after His own greatness but was "minded" to do God's will for Him by setting His affection on it and taking His affection from all things of self (Phil. 2:6-8).

He made Himself of no reputation

He took upon Him the form of a servant

He was made like sinful man

He humbled Himself

He became obedient unto death

He made every sacrifice necessary to redeem a sinful race and to bring many sons unto glory. He set His heart upon His task. All rival desires were excluded from His mind. He was "minded to go to the cross at all costs and to go joyfully, yea, passionately. He desired the will of God and became obedient unto death, even the death of the cross. He took care to walk in the Father's will, and the Father took care of Him.

He highly exalted Him

He gave Him a name above every name

He will yet cause every tongue to confess that He is Lord

Notice that in verse five He does not say "Let us imitate Christ." There is a vast difference. To imitate would mean to copy His humility, a humility which every Spirit-filled Christian has already, but to be "minded" as He was "minded" means that each of us would have the attitude toward God's will for us which Christ had toward God's will for Him. This is the exact meaning of verse twelve, where we are to work out our own salva-

tion with fear and trembling. When we were saved from sin, we were given a place in the fellowship. Then began the salvation of the life. God's will for our lives must be preserved. Now when folk are "minded" as Christ was "minded," this is done. Moreover, there is a sweet and blessed fellowship without self-seeking.

Now a word about the phrase "with fear and trembling." These words are so important. If Christ worked out God's will for Him with fear and trembling, how much more shall I who am but clay. Perhaps someone questions, "But did Christ do God's will with fear and trembling?" Turn to Hebrews 5:7-8. This is the record of Jesus in the Garden of Gethsemane when Satan tried to

take His life to keep Him from preaching the cross. Jesus prayed "unto Him Who was able to save Him from DEATH and was heard in that He FEARED." If some of our readers should question this interpretation of Gethsemane, let us remind you that the "cup" was not the cross, but rather "the hour" (Mark 14:35); and Jesus said that His spirit was willing (He was "minded" to go) but the flesh was weak (He had a human body which could be put to death; in fact, great drops of blood were falling down to the ground, and when that happens death is very near). He went with fear and trembling; so must I face God's will for me with fear and trembling, but God be praised "He works in me." God sent an angel to Jesus to strengthen Him, and He works in me to strengthen me. Arthur S. Way translates verse thirteen: "You have not to do it in your unaided strength: it is God who is all the while supplying the impulse giving you the power to resolve the strength to perform, the execution of His good-pleasure."

Oh, Christian, make a lifetime resolve right now that you are going to find God's will for your life and allow nothing to turn you from it. Do it for the sake of a Christian witness to a "crooked and perverse nation among whom ye shine as lights in the world." This is the apostle's closing appeal in this section of the book. What blessed words of encouragement, "That ye may be blameless and harmless, the sons of God, without rebuke." The man who is "minded" as Christ was and is engaged in God's will for him is blameless; moreover he will be harmless both to the fellowship and to the unsaved. He will receive praise of God and not rebuke. What rejoicing in the day of Christ that we too have not run in vain! We have found His blessed will and have performed it!

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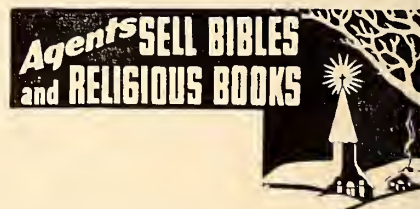
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LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITIONS BY H. H. STEWART

ILLUSTRATIONS BY U. B. NEWTON

ISAAC'S HERITAGE

Third Quarter, Lesson 6, August 5
Lesson Text: Genesis 21:2-4
Printed Text: Genesis 24:10, 15-20,
34-36, 61-67.

Devotional Reading: Psalm 16

Golden Text: "I have a goodly heritage" (Ps. 16:6).

LESSON EXPOSITION

In the four chapters which are included in our general lesson text in the program God was inaugurating as He began dealing with a special nation. Accordingly, we purpose to touch upon what we regard as the most significant events in all of these chapters as well as to give a little extra attention to the printed text in chapter twenty-four.

I. THE BIRTH OF ISAAC

Genesis 21:1-8

In the lesson just preceding we observed God appearing to Abraham, revealing Himself as the Almighty God, and promising to grant His covenant. In the first part of this lesson we find the promised son given.

When Abraham was a hundred years old to him and Sarah was born the son for which they had so longed and so despaired. This was God's "set time" (21:2), and God is never delinquent. Though He had promised more than twenty-five years previously to make of Abraham a great nation, He waited until His set time to present Abraham and Sarah with the promised heir.

We might make a number of conjectures as to why God so long delayed. Whatever may have been the specific reason or reasons, we know it was all part of God's program in working all things together for good unto His called and chosen ones.

II. ISHMAEL CAST OUT

Genesis 21:9-4

The casting out of this son which was born to Abraham by Hagar, the Egyptian servant, is of significance. The occasion for the ejection was a complaint made by Sarah when she saw Ishmael mocking Isaac. Though Abraham was grieved at Sarah's request, God admonished him to do as Sarah requested.

Two reasons may be adduced as to why God so instructed Abraham.

No doubt it was beneficial to Ishmael to be cast out. As the angel of the Lord revealed to Hagar in the wilderness of Beersheba, God had a plan for Ishmael — to make of him a great nation (21:18). So it was no doubt in God's plan to remove him from his father's household to train him and develop him for his appointed place.

A second reason for the casting out of Ishmael was the typical significance. Sarah said unto Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son." Paul quoted the passage in Galatians 4:30. He explains that Ishmael typifies him that is born after the flesh and Isaac him that is born after the Spirit. Now the "flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." So as a type of the flesh naturally Ishmael began to persecute Isaac. As long as he was the only child no conflict ensued, but when Isaac was born the conflict began. The person born only of the flesh as he is led about by this sinful corrupt master fails to realize the deceitfulness of the flesh or the carnal nature. But when he becomes born of the Spirit and begins to obey the leading of the Spirit through his new nature, he becomes conscious of a real conflict. He begins to understand how utterly depraved the natural man is and how destitute of righteousness is the natural man walking after the flesh.

Then he comes to the place where he understands the symbolical significance of Sarah's words "Cast out the bondwoman and her son."

III. THE OFFERING OF ISAAC

The twenty-second chapter brings before us one of the most significant and blessed events in the entire book of Genesis — the offering of Isaac. The purpose of this incident was twofold — a test of Abraham's faith and a typical setting forth of a beautiful truth.

In the first verse we are told that God did tempt (prove) Abraham. So as far as Abraham was concerned, God's whole purpose in commanding him to offer up his son Isaac was only a test of his faith. God never intended that Abraham should offer up a human sacrifice. Human sacrifices, which have often been made by pagan people to their god or gods, have always been an abomination to God (Deut. 12:31). Only one human sacrifice was ever given which pleased God, and that was His own sacrifice of His beloved Son, of which the offering of Isaac was a beautiful picture.

The typical message is clearly set forth. Abraham pictures the Father and Isaac the only begotten Son. In Isaac we see a willing, submissive, obedient son who symbolized Him Who said "not My will, but Thine be done." In Abraham we see the Father who was willing to offer up his Son. His son, however, was spared, but the Father did not spare His own Son; He delivered Him up for us all. His Son was taken out and nailed upon the cross, His side was pierced with a spear, and His blood was shed as an atonement for the sins of the whole world. The sacrifice of His own Son was pleasing to God, for it was the only offering acceptable to Him. Only His own spotless, sinless, holy Son could make an offering which God could accept. So any human sacrifice on the part of a sinful person could only be an abomination unto God. And so Abraham did not make an offering of his son, but he only set forth in a figurative way that which God did literally later.

We will not devote space to the

Happy is the man that findeth wisdom, and the man that getteth understanding.

—Prov. 3:13

twenty-third chapter of Genesis in this lesson, as we reserve for the twenty-fourth chapter the rest of our space.

IV. ISAAC'S BRIDE

In this chapter we see the father seeking a bride for his son, the only begotten son whom he had offered up as a sacrifice and whom figuratively speaking he had received again from the dead (Heb. 11:17-19). The means whereby the father obtains the bride is to send his servant back into his own country to his own people to lead forth a bride.

Though it is doubtful whether we can ascertain the spiritual significance of each detail, we believe the principal significance of the story is not difficult to detect. The father sending his servant to seek a bride for his son, no doubt symbolizes the Heavenly Father sending His servant to seek a bride for His Son.

That Abraham and his son, Isaac, typify the Heavenly Father and His only begotten Son is obvious. This fact is clearly set forth in the twenty-second chapter as Abraham took Isaac upon Moriah to offer him as a sacrifice. So we shall offer no further comment upon them.

The servant who is sent to seek the bride is often referred to by Bible expositors as a type of the Holy Spirit. This seems to be a reasonable explanation. However, since the messengers whom God employs are often spoken of as servants (Matt. 22:3), and since the Holy Spirit does work through human instrumentality, we think it might be more accurate to designate the servant as the Holy Spirit working through regenerate men and women.

We note the object of the servant as he went seeking not for himself, but for another. He told of the vast resources of the father (vs. 35) and the son's inheritance and glory (vs. 36). How strikingly this pictures the work of the Holy Spirit as set forth by our Lord Jesus Christ when He announced to the disciples the ministry of the Holy Spirit. "He shall glorify Me; for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine and shall shew it unto you" (John 16:14-15).

The bride whom the servant seeks for his master's son we believe to be the individual believer. Again and again the Church has been suggested as the bride which Rebekah typified. We believe that the Church is part of the bride but not necessarily the bride. Israel is also the bride of Christ. Besides, to say that Rebekah was a type of the Church is to say that the Church was adumbrated in the Old Testament, and

Paul says that it was not. It was hid in God (Eph. 3:4-9). So we believe that Rebekah typified the bride of Christ, but that that bride is made up of all believers.

THE LESSON ILLUSTRATED

Sir William Pynsent, of England, bequeathed his large and beautiful estate to the Earl of Chatham. He "greatly admired his unselfish devotion to his country." The country lawyer, whose duty it became to inform Chatham of this great bequest, on arriving at the Earl's house, and asking to see him, was bluntly told by the doorkeeper: "His lordship does not receive every countryman who comes to town." To which the lawyer replied: "If he refuses to see me, it will be the worst day's work he ever did." An official passing by, said he would take a message to the Earl, but the lawyer could not see him. "I have come all the way from Somersetshire to see him," said the lawyer, "and see him I must." After several more refusals, his persistency was rewarded, but the Earl said as he received him: "I am so busy with the affairs of state that I can give you but three minutes." The solicitor unfolded the deed that was to make the poor statesman rich, saying that the document would explain itself. Chatham, with his mind on political problems, heard only a jumble of "aforesaid" and "hereby" and when it was through, he said: "What has all this to do with me?" "Don't you understand that Burton Pynsent is yours?" "Mine!" exclaimed the Earl; and so at last he was made to appreciate what riches had been given him in his friend's last will and testament. Even more difficult is it for God's messengers to make those absorbed in business and politics and pleasure, realize what inner riches for both worlds lie unappropriated in the "Testament" which expresses Christ's will for us. —Christian Herald.

—1001 Illustrations

Isaac's Testimony To God

Third Quarter, Lesson 7, August 12

Lesson Text: Genesis 25-26

Printed Text: Genesis 26:19-33

Devotional Reading: Psalm 107:1-9

Golden Text: "Blessed be the Lord God, the God of Israel, Who only doeth wondrous things" (Ps. 72:18).

LESSON EXPOSITION

In the two chapters assigned for our lesson today we have several things of as much significance or more than the section about Isaac's wells assigned for our printed text. So we shall comment on what we believe to be the significant thing in both chapters.

We have in a previous lesson called attention to Abraham's marriage to Keturah after the death of Sarah. This latter wife bore Abraham many more sons than did both Sarah and the Egyptian bondwoman. However, Keturah's descendants have never gained the eminence that has come to the people who descended through Sarah's son Isaac.

Also in last Sunday's lesson we made note of the fact that Isaac was the heir of all Abraham's possessions. We observe in this chapter that Abraham gave certain gifts to other sons, but Isaac was the sole heir to the father's vast possessions. Abraham's death occurred when he was one hundred and seventy-five. Isaac and Ishmael buried him in the cave of Machpelah, where Sarah was buried. This cave was in the field which Abraham had purchased at Sarah's death, that he might have a burying place for his wife. It is of interest to note that though Abraham inherited all the land of Palestine (Gen. 13:15; 15:7), yet he never received "so much as to set his foot on" (Acts 7:5). He was compelled in his lifetime to buy this field as a burying place. Yet the time is coming when Abraham and his seed will possess the land.

After the great man of God was gone, the Scriptures say, "God blessed Isaac." Some one has significantly pointed out that the man died but the work went on. God always raises up some one to carry on His work.

The generations of Ishmael are next mentioned in the chapter. We have noted in a previous lesson God's purpose to make of Ishmael a great nation, and we see here a record of twelve sons, the princes of the nations that followed.

I. THE SONS OF ISAAC

For twenty years after the marriage of Isaac and Rebekah no children were given unto them. Isaac intreated the Lord, and his prayer was heard and answered. God, in dealing with Isaac and Rebekah, as with Abraham and Sarah, exhibited a policy that He frequently employs in many realms besides child bearing — "Contrary to nature." The natural heart yearns to walk by sight and to have things done in natural order. But God, that we may understand that it is God which

GRACE AND TRUTH

orketh in us both to will and to do
His good pleasure, often withholds
essings for a time, or works in a
anner entirely different from that
e had anticipated. Thus we see His
nd and understand that all things
me to us from God, whether in
e natural order or whether "con-
ary to nature."

These self-styled intelligentsia who
cannot accept the Bible's account of
e virgin birth because it involves
biological miracle which they say
impossible — only to display their
urorance. Every organism is a mir-
e, whether it comes into existence
rough what we term the natural
ocesses or whether God works
t some particular purpose and dis-
tys His power by bringing it into
ing "contrary to nature."

Another very interesting thing
out the birth of these twin sons to
ac and Rebekah was God's rev-
tion to Rebekah of His purpose
arding them. Before they were
n, God told Rebekah that the
o sons to be separated from her
mb represented two nations.
rthermore, God revealed to her
it the one people should be
onger than the other and that the
er should serve the younger. This
s the first statement made that
initely referred to God's purpose
ording to election (See Rom. 9:10-
). According to His choice (elec-
n) God in the working out of His
emption purposes uniformly sets
de the first and establishes the
ond. In doing this God graph-
lly portrays that nothing a per-
receives as a child of Adam, the
st man — a natural, earthly na-
e — can recommend that person
God. He wants us to know that
please Him we must be born
in, born of the second man, the
d from heaven, that we might
ess a spiritual, heavenly nature
e I Cor. 15:45-49). Esau, then, as
elder, became a type of the
sh; and Jacob, the younger, a type
the Spirit. Likewise the two na-
as which these two represented
ur the same significance. The Ed-
ites, who descended from Esau,
a distinct type of the flesh. The
ion of Israel, Jacob's descendants,
ify the Spirit. So it was not a
tter of God's preference of Jacob
r Esau, but a matter of demon-
ating spiritual truth that God
se Jacob before Esau. As far as
two characters were concerned,
ly in life neither gave any indio-
ion of godliness. Later Jacob re-
nded to God's dealing and be-
re a prince with God. Esau, too,
ght have turned to God and been
ed and blessed, for God is no
pector of persons.

II. THE SALE OF THE BIRTHRIGHT

The very first incident recorded
in the lives of these two brothers
after their birth was the sale of the
birthright. The story of how the
transaction took place needs no com-
ment. Seemingly the boys had some
knowledge of the pre-natal revela-
tion God had made to their mother.
At least Jacob had his eyes on the
birthright and Esau valued it light-
ly. The motive which prompted Ja-
cob to desire and seek the birth-
right we do not attribute to his
knowledge of God's will. Had he
merely desired it because he be-
lieved it was God's will for him to
have it, he no doubt would have
waited for God to clearly reveal the
manner in which he should obtain it.
Nor can we believe that Esau's light
estimation of the birthright was en-
tirely because he may have known
of God's revelation to Rebekah. The
writer of Hebrews says he was a
profane person, who for one morsel
of meat sold his birthright (Heb. 12:
16). We shall make only brief com-
ment on the confirmation of the Ab-
rahamic Covenant to Isaac. The time
God appeared to Isaac to confirm to
him the covenant previously made
to his father Abraham was during a
famine similar to the one Abraham
encountered shortly after he had ar-
rived in the land. God admonished
Isaac not to go into Egypt as Abra-
ham had done.

Isaac obeyed God's command and
did not go into Egypt but dwelled
at Gerar. There he fell into the same
sin that had overtaken Abraham
both in Egypt and at Gerar. The sin
was denying that Rebekah was his
wife in order that he might not be
killed by someone desiring Rebekah.

After his lapse of faith at Gerar
Isaac was recipient of great tem-
poral blessings from God. Just why
at this particular time he should
have been so blessed we need not
inquire. We are assured that it was
all part of God's plan in working in
Isaac's life that which God willed.

These temporal blessings aroused
the animosity of the Philistines, for
they envied Isaac. Finally Abimelech
ordered Isaac out of the country.

III. ISAAC AND HIS WELLS

Isaac went from Gerar, but he
dwelt in the valley of Gerar. There
he encountered further difficulty
with the Philistines. In this valley
were some old wells which had been
dug in the days of Abraham.
These wells had been stopped by
the Philistines. Isaac's herdsmen
dug again one of these wells. As
soon however, as water was ob-
tained, the herdsmen of Gerar came
out and contended for the well.
Isaac made no protest; his servants

dug another well. For this the
Gerar herdsmen also contended, and
Isaac did not strive. The third well
was dug before Isaac and his
herdsmen were left unmolested.

In his spirit of non-resistance Is-
aac was a picture of Him Who
"when He was reviled, reviled not
again; when He suffered, He threat-
ened not."

In the opposition which Isaac met,
though, he was likely being dealt
with by God that he might be led
back to the place where God wanted
him to be. Opposition may be a sign
that one is out of the will of God
and needs to be arrested in his steps
and made to earnestly inquire of
God the way wherein he should
walk. However, such is not always
the case, for opposition will come to
those in God's will as Satan at-
tempts to get them to swerve from
the right way. No one need be
puzzled, though, about the nature of
the opposition. The Holy Spirit will
clearly reveal to an honest inquirer
whether his opposition is chastise-
ment from God for erring or wheth-
er it is merely an attempt of the en-
emy to turn him from the God-or-
dained path.

After the conflict over the wells
Isaac went up to Beer-sheba. There
the Lord appeared unto him and en-
couraged him and blessed him
mightily. Then Isaac builded an al-
tar and called upon the name of the
Lord. In Gerar Isaac experienced
some of God's blessings, but back at
Beer-sheba, in the place where God
wanted him, Isaac not only had
God's temporal blessings but he also
had God's presence. There he build-
ed an altar and worshipped. No men-
tion was made of an altar in Gerar.

Personal blessings and the con-
sciousness of God's nearness were
not the only salutary results of his
return to Beer-sheba. There Abi-
melech sought him out, and desired
a covenant of friendship; for said he,
"We say certainly that the Lord was
with thee." In Gerar Isaac was liv-
ing in the world, out of the place
where God wanted him. All he could
do there was to incur envy and ani-
mosity. Back at Beer-sheba, where
God wanted him, living a separated
life, Isaac's testimony attracted Abi-
melech to the Lord.

The Christian can never hope to
win the world to Christ by "living
in the world." We recognize that
worldly people call us narrow-mind-
ed, and they think it strange that
we "run not with them to the same
excess of riot," but the moment we
do conform to their standards we
lose our testimony with them. In
spite of their criticism they expect
us to be different, and we bear a
real testimony only when we are
separated.

THE LESSON ILLUSTRATED

Not long ago a Christian merchant met, unexpectedly, with some very great losses. He began to doubt the wisdom of that Providence which could allow such trials to overtake him. He returned to his home one evening in a gloomy and despairing state of mind. He sat down before the open fireplace in his library, "tossed with the tempest" of doubt and destitute of comfort. Presently his little boy, a thoughtful child of six or seven years, came and sat on his knee. Over the mantel-piece was a large illuminated card containing the words — "His work is perfect." The child spelled out the words, and pointing to them, said, "Papa, what does perfect mean here?" And then, before his father, who was somewhat staggered by the inquiry, could make a reply, there came another question from the little prattler: "Doesn't it mean that God never makes a mistake?" This was just the thought that troubled father needed to have brought before his mind.

—1001 New Illustrations

Jacob Realizes The Presence Of God

Third Quarter, Lesson 8, August 19
Lesson Text: Genesis 27-28

Printed Text: Genesis 28:10-22

Devotional Reading: Psalm 46

Golden Text: "The Lord is high unto all them that call upon him, to all that call upon him in truth" (Psalm 145:18).

LESSON EXPOSITION

Jacob, the younger son of Isaac and Rebekah, comes to the fore in this lesson. He was a very interesting character. Though he was not at first an admirable character, God made of him a very godly man. Because of the way in which God dealt with him in bringing about this transformation from a Jacob to an Israel the study of his life is one of the most blessed studies in the Word of God.

I. THE BLESSING OBTAINED BY JACOB

Last week we noted how Jacob took advantage of Esau and succeeded in getting his older brother to sell to him his birthright. In the lesson for today we shall note the way in which Jacob, aided by his mother, tricked Isaac into pronouncing the blessing upon him.

Perhaps it will be well before we go further into the incident to raise the question, "What was the differ-

ence between the birthright and the blessing?" and to attempt as complete an answer as we can give.

The birthright, according to most authorities, consisted of: (1) the functions of priesthood in the family; (2) a double portion of the inheritance; and (3) the official authority possessed by the father.

The blessing, according to McClintock and Strong, consisted of a transference of the particular blessings conferred upon Abraham. "From the time that God entered into covenant with Abraham, and promised extra-ordinary blessings to his posterity, it appears to have been customary for the father of each family, in the direct line, or line of promise, immediately previous to his death, to call his children around him, and inform them, according to the knowledge which it had pleased God to give him, how and in what manner the divine blessing conferred upon Abraham was to descend among them. Upon these occasions the patriarchs enjoyed a divine illumination, and under its influence their benediction was deemed a prophetic oracle, fore-telling events with the utmost certainty, and extending to the remotest period of time . . . Thus Jacob blessed his sons (Gen. 49:1-28; Heb. 11:21), and Moses, the children of Israel (Deut. 33:1-29)" ("Cyclopedia of Biblical, Theological and Ecclesiastical Literature").

So there evidently is a difference between the birthright and the blessing as implied by Esau (Gen. 27:36); yet we cannot fail to note a definite overlapping of the two as Isaac pronounced the blessing on Jacob and as Jacob later pronounced the blessing on Ephraim and Manasseh (Gen. 48:20-22; Heb. 11:21).

In the matter of Jacob's securing the blessing we must take into consideration the attitude of all of the members of the family. It is a rather carnal picture as we note this entire family giving over to reprehensible conduct. In the story, though, we see the Holy Spirit's unvarnished records of people who should have been different, but who were not; yet, in spite of their conduct, God exhibited His amazing grace and steadfastly worked out His purpose.

Isaac set the stage for this display of carnality by preparing to bless Esau when he unquestionably knew that God had intended the blessing to go to Jacob. He may not have known — no doubt he did not know — how God intended to bring to pass His plan, but God does not expect His people to know all the details of His program. He expects us to walk by faith and not by sight. God most certainly in His own good time would have made clear to Isaac

His plan.

Isaac's method of preparing the blessing was not good: "Go out into the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." We infer from this statement that Isaac considered the proximity of death, yearned for the past days when he had so appreciated his son for the venison he had brought (25:28), concluded that a recurrence of those experiences would put him in proper frame of mind to bestow blessing upon this son. How strange a condition when a person endeavored to stir up in the flesh that which the Holy Spirit will work in the heart. That our conclusions regarding Isaac are substantially correct is borne out by Isaac's attitude when Esau turned after the blessing had been bestowed upon Jacob.

Scarcely had Isaac finished bestowing on Jacob the blessing when Esau returned and the old patriarch realized how he had been deceived. He trembled exceedingly as he realized how he had been frustrated in his plan. No doubt it was then he recognized that it was useless to tempt to overrule God's purpose. Then in faith he echoed, "Yes, my Lord, I shall be blessed" (Heb. 11:21) and in faith he was given the power of prophecy to discern things which should befall Esau and his posterity (27:39-40).

Rebekah's part in the stolen blessing is no less culpable than Isaac's. She too knew of God's plan to bestow the blessing on Jacob and might have turned to God in prayer and waited for a further revelation of His will or she might have turned to Isaac in a spiritual manner and she learned of his plans to go against God's will. She chose rather to deal with carnality. The success of her deceptive plot where she enabled Jacob to trick his father, too well known to need further comment. Rebekah was definitely involved with her chicanery, for after this incident Jacob fled for his life, and Rebekah never again saw her best loved son.

Esau too was guilty of misbehavior in this affair, for he had sold his birthright to Jacob, and should have frankly told his father that he had bartered away his inheritance for a mess of pottage.

Jacob was guilty of shameful conduct. He did not need to follow his mother's suggestions; yet he did even went beyond and added a vicious lie in which he attributed God a part in his scheme (27:34).

II. JACOB AT BETHEL

In order to evade his brother's

GRACE AND

rath, Jacob was compelled to flee from his home at Beer-sheba. On his way to Padan-aram he tarried for one night at a place called Luz. While he slept he dreamed and saw a vision. The vision was a ladder reaching from earth up to heaven, upon which angels ascended and descended. Above the ladder the Lord stood and spoke to Jacob. For an interpretation of the vision we quote from A. C. Gaebelein's "Annotated Bible":

"The vision at Bethel is mentioned by our Lord in John 1:52. The Jehovah who stood above the ladder Jacob saw is the same who spoke to Nathaniel, 'Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man.' It is the vision of the future. Jehovah in that vision gave the promise of the land to Jacob and told him that his seed shall be as the dust of the earth. Notice while to Isaac the promise is of a heavenly land, to Jacob a seed as the stars of heaven is not mentioned. Still more Isaac was promised to Jacob. Read verse sixteen. 'I will not leave thee until I have done that which I have spoken of thee about.' Here again is Sovereign Mercy. What did Jacob do to merit all this? Why should God meet him thus? Did he think of the Lord and call on Him for mercy because he slept on the stone? Nothing whatever. And Jehovah kept His promise and did all that He had promised. 'I will not leave thee' is a repeated promise. (See Deuteronomy 31:6; Joshua 1:5; I Chronicles 16:20; Hebrews 13:5-6.) 'Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God' (Ps. 146:5). And He is our God and our Lord and in His grace helps and leads us and does all He has promised. Thus God met Jacob at Bethel (the house of God), assured him of His watching care over him and of a good return home in peace. Though Israel is now nationally set aside and they are dispersed, yet God watches over them, keeps them, and will lead them back in His own time."

III. JACOB'S VOW

We are unable to do more than touch upon this vow Jacob made the morning after his vision.

"The precise attitude of Jacob in his vow has been variously interpreted. Some have thought that his 'I really means 'Since God will be with me.' And following the margin of the Revised Version it is suggested that the protasis should not be in verse twenty-one but in verse twenty-two, and that we should read: 'Since God will be with me and will keep me . . . and will give me . . . and the Lord will be my

guide, then this stone . . . shall be God's house.' Others think that Jacob cannot be excused and mercenary feeling in this vow" ("Genesis, by W. H. Griffith Thomas). While we do not wish to appear to prefer the less desirable interpretation, yet we are constrained to believe that Jacob's vow was still an attempt to bargain with God. Everything about the vow savors of the Jacob who schemed and plotted for twenty years more before he finally came to the end of himself and became Israel, a prince with God.

THE LESSON ILLUSTRATED

A young man was once employed as clerk in a telegraph office in a town in England. In some way or other God led him to see that he was a sinner and this caused him great distress of mind. The young man went to the office one morning greatly troubled, and praying "God be merciful to me a sinner," when the click of his machine told him a message was coming. He looked and saw that it was from Windermere up among the beautiful lakes. There was first the name and residence of the one to whom the dispatch was sent, and then followed these words from the Bible: "Behold the Lamb of God which taketh away the sin of the world." (John 1:29) and "In whom we have redemption, through his blood, the forgiveness of sins according to the riches of his grace." (Eph. 1:7) Then followed the name of the person sending it. This was a strange message to send by telegraph! The explanation of it was this: a servant girl living in the town was distressed about her sins; having a Christian brother she wrote to him of her condition, asking the question, "What must I do to be saved?" The brother, being unable to write her at once, sent her the dispatch. The poor girl found her way to Jesus through the sweet words from her brother, and so did the young telegraph operator. This was a veritable telegram from Heaven to them both. God's Word did the work.

—Three Thousand Practical Illustrations

Jacob Adjusts Personal Relationships

Third Quarter, Lesson 9, August 26

Lesson Text: Genesis 32-35

Printed Text: Genesis 33:1-11, 17-20

Devotional Reading: Ephesians 4:25-32

Golden Text: "Let us therefore follow after the things which make for peace, and the things where-one may edify another" (Rom. 14:19).

LESSON EXPOSITION

Though the lesson title and the Scripture for printing indicate that the intent of the lesson committee is to emphasize the reconciliation between Jacob and Esau, we purpose to first consider the experience that came into Jacob's life that made him willing to attempt to rectify the wrongs he had done his brother. Furthermore, it would be a great mistake to follow the life of Jacob all through his crooked and deceitful ways and then to omit the great experience whereby he finally allowed God to have His way in his life. So we shall begin our study for this lesson in the thirty-second chapter of Genesis.

Following his flight into Padan-aram, Jacob served Laban for twenty years. During that time he married Leah and Rachel, and he became father of a number of children. Also he became the possessor of great flocks and herds. In spite of his prosperity in this land, it was not the land in which God wanted Jacob. So the Lord said unto Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Accordingly, Jacob began making plans to return and soon was on the way back to Canaan.

One great difficulty which loomed large on the horizon was the anticipation of meeting Esau, the brother whom Jacob had wronged so many years previously. We are constrained to think that the matter of making right the wrong he had done did not concern Jacob as much as devising some scheme whereby he might pacify Esau, and thus protect himself and his family from any harm Esau might still desire to inflict.

Jacob first sent messengers ahead to make contact with Esau and appraise him of the arrival of his brother with his great possessions. This mission proved to be very unsatisfactory when the messengers returned saying that Esau, accompanied by four hundred men, was on his way to meet Jacob. Not knowing the attitude of Esau, Jacob was greatly distressed at the prospects of meeting a possibly still vengeful brother so ably supported with four hundred men. Jacob's method of preparing for whatever might come was to divide the people and the animals into two groups. He reasoned that if one group were attacked the other might escape. Finally Jacob

did that which he should have done in the beginning; he turned to God in prayer and claimed the promises God had made to him. After his prayer, though, he continued making plans to pacify Esau with evidently very little faith in God's ability to intervene on his behalf. He next prepared a magnificent gift to offer to Esau. This consisted of goats, sheep, camels, cattle, and asses. In spite of Jacob's obvious lack of faith, and regardless of all of his scheming, God worked in a way that he had not anticipated. And most of the work God did in preparation for the meeting was in Jacob's life. How often we as Christians face problems with anxiety, hoping that God will work out some miraculous solution, yet doubting that He will, and all God does is work in our own lives. He takes the beam out of our own eye that we may see that it is only a mote (splinter) in our brother's eye.

I. JACOB CHANGED TO ISRAEL

That night after Jacob had made his thorough preparations to meet Esau he was left alone by the ford of the brook Jabbok. There came to him a man who wrestled with him until the breaking of day. Jacob was able to resist until finally the man touched the hollow of Jacob's thigh and threw the thigh out of joint. Though Jacob was unable to continue the struggle he clung to the man saying, "I will not let thee go, except thou bless me." The man then asked of Jacob his name, and the schemer answered truthfully, "Jacob." The man then answered, "Thy name shall be called no more Jacob (supplanter, Gen. 27:36), but Israel (a prince with God): for as a prince hast thou power with God and with man, and hast prevailed."

The identity of the person who came to wrestle is of first significance in order to understand the meaning of the event. At first this person is just called a man. Then we find Jacob asking this man his name, but the answer Jacob receives is an implication that he should know the answer. And Jacob does know the answer, for he "called the name of the place Peniel (the face of God): for I have seen God face to face, and my life is preserved." In Hosea 12:4 this "man" is termed "the angel," which we understand to refer to "the Angel of the Covenant," or one of the Old Testament manifestations of the Lord Jesus Christ Himself. Compare this incident with the visit made to Manoah by the Angel of the Lord (Judges 13:15-22).

We must note that at the beginning of the struggle Jacob was not wrestling with the Man to obtain a

blessing. The Man came and wrestled with Jacob. Jacob struggled as long as he was physically able. Finally, when his resistance was gone because of the dislocated thigh, he could only cling to the Man for a blessing. That is when he was blessed of the Man. The significance of the incident is that Jacob relied upon himself as long as there was any strength in him to struggle. But when God touched him and disabled him — when Jacob came to a sense of his own insufficiency — then he could only cling to God and rely on Him. And when in the position of a needy helpless creature, he was in the place where God wanted him to be and God blessed him. In this helpless position Jacob became one who had power — not in himself, but power in his union with God.

If only all of us could learn the lesson that Jacob learned at Peniel! "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (II Cor. 3:5).

II. JACOB'S MEETING WITH ESAU

This is the part of the lesson where we actually begin studying about Jacob adjusting personal relationships. So we keep in mind that the reconciliation which seems so normal came after Jacob had been to Peniel. May we always remember that when we have matters that need adjusting between ourselves and our fellowmen a trip to Peniel will do more than all the scheming and planning we can do.

That morning Jacob lifted up his eyes and saw Esau coming to meet him. With his family Jacob went and bowed himself to the ground before his brother. "And Esau ran to meet him, and fell on his neck, and kissed him; and they wept."

The great present which Jacob had brought to find grace in the sight of Esau was presented to him, not for that purpose, but because Jacob had found grace in his sight. That is the proper attitude ever to motivate all of our gifts and services both to God and to men. We can do nothing or give nothing to find grace in the sight of God. God is gracious because of what His Son gave. But God is mightily pleased with our gifts of love and service because we have found grace in his sight.

THE LESSON ILLUSTRATED

Two New England merchants, who lived across the street from each other, had not spoken for years, be-

cause of a business quarrel. One day one of them, influenced by the Holy Spirit, went across and knocked on a side door. The other called "Come in." When he went in the other said, "Why, what in the world are you doing here?" He told him that he had come to ask forgiveness. The other was melted at once, and said "I was in the wrong." He asked "What led you to come over?" The friend said: "The Holy Spirit." He then asked his visitor to pray with him and the visit led to his finding Christ.

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ECHOES

GOOD ADVICE

Never doubt in the darkness what God has told you in the light.

—V. Raymond Edman in "His"

ANOTHER ARMISTICE

"No matter how much world statesmen talk of peace it is plain from their actions that what all of them expect is that the peace following World War II will be merely another armistice until World War I breaks out."

—"The Denver Post"

LIBERTIES

The converted Catholic quotes the well-known British historian, H. G. Wells, who in his latest book boldly and bluntly declares that "this whole war and the tangle of minor wars which will follow in the coming years are but the world-wide struggle of our species to release itself from the strangling octopus of strangling Christianity." But with Rome winning regardless of who wins the war, what chance have we of escaping the octopus? It is the business of the Christian to prepare himself and others for the worst possible eventualities, and to believe with his heart that "If God be for us, no one can be against us."

—"The Prairie Pastor and Overcomer"

ALL CHARGES REDS STAGED BLOODY PURGE IN BULGARIA

Russia conducted a bloody purge in Bulgaria, and, as she did in Poland, set up a government of her own choice, Matthew Woll, vice-president of the A. F. of L. charged recently.

We have long contended that atheistic Russia, potentially, is as much an enemy of society as Nazi Germany. Russia is a totalitarian state, as was Germany; Russia is as cruel and ruthless in her methods as Germany, given the chance.

To be sure, we had to stop Germany in her wild career of conquest or she would have ruled the world. Are the allies going to see as war is won, that they made the world, or at least most of Europe, safe for communism? instead of the old freedoms?

—"Christian Victory"

FREEDOM OF THE AIR

Take the Gospel of Jesus Christ away from the people; take it away from the microphones, my friends,

and we are going to lose our liberties and our free society just as surely as the Gospel gave it to us. This is what is involved in this crisis. We want just as much Gospel on the radio as the people themselves think they want. We are fighting tonight; we are standing fast in this liberty wherewith Christ hath made us free, that we may have freedom of religion on the radio, so that the Gospel can be brought to the people, and that our society may be lifted up and blessed of God. We do not want a society with increasing lawlessness and crime!

—Dr. Carl MacIntire in the "Christian Beacon"

BOOZE-BOGGED TRANSPORTATION

Shortage of transportation facilities has been one of the greatest hindrances to the prosecution of this war. Frantic appeals have been issued by the Office of Defense Transportation for people to stay at home, and it has requested that conventions be canceled in order to conserve our overtaxed transportation facilities. Travel has been curtailed shipping has been delayed, and transportation in general has been severely hampered.

Booze has accentuated this problem. Cargo space on ships has been used for booze shipments; railroad facilities have been diverted for the transportation of booze; thousands of heavy trucks have used rationed rubber and burned millions of gallons of gasoline while transporting booze.

—Dr. Sam Morris in the "Sword of the Lord"

DRUNKEN NATIONS

"A nation cannot work or fight efficiently with a continual hangover," said Walter O. Crowell, Chicago Juvenile Protective Association, "nor long remain both a free country and a spree country. Drunken nations have always ended up in the international gutter. A nation in its cups is easily jack-rolled; look at France: she stuck to the bottle in bond and she is now buried in bondage. Many a country on a spree has sobered up married to its enemy."

—"Prophecy"

WHEN WILL THE WAR END?

David Lawrence, editor of the "United States News" and one of America's most authoritative journalist voices, commenting on the fact that this war has really been going on for 30 years, recently wrote: "I believe the real answer to the question 'When will the war end?' is to be found in an appraisal

of the spiritual progress which the world is making."

—"Between the Lines"

JUDGMENT FROM HUNGARY

Figures obtained from Allied sources, checked by the International Red Cross, and admitted by the official press of the Hungarian Quisling Government, show that one million Jews have been massacred in that country. Judgment has now come to Hungary. No nation can persecute God's ancient people and prosper, or avoid the divine retribution which is sure to follow.

—"Prophetic News"

BUILDING BABEL

We are now painfully conscious that our grandparents, who believed that, brick by brick, they were building the New Jerusalem, were in fact building something much more like the Tower of Babel.

—Lord Halifax

SPECTER OF WORLD WAR III

"The specter of World War III," says Karl H. von Wiegand, American news correspondent, "faintly looming in the outline through the smoke, din, and crash of battle of World War II, rises from the appallingly chaotic conditions in Europe; and the utter economic dislocation and the most awful hunger, want, privation, and suffering." He calls attention to the fact that "The year 1944 will be recorded in history as the real beginning of a Communist Soviet Russian era. At the end of 1944 the Soviet Russian orbit embraced almost two-thirds of Europe through military domination or political and diplomatic alliances."

—"Christian Victory"

WARNING AND FULFILLMENT

Twenty-six years ago at the close of the last war, Dr. John R. Mott, the well-known missionary leader, declared, "Unless we send 1,000 Christian missionaries to Japan now, some day we will have to send a million soldiers to fight Japan!" His warning has had a tragic fulfillment.

—"Prophecy Monthly"

UNFINISHED BUSINESS

"We are far from finished" . . . so long as 1,700,000,000 people, speaking 1,000 different languages, have not a single syllable of the Word of God . . . so long as four-fifths of those for whom the Word has been translated do not possess a copy of it . . . so long as we have a complete Bible, while 100 of the 1,000 other languages which have the Scriptures haven't a complete book, 600 haven't a complete New Testament, and 800 still do not have a complete Bible.

We have far from fulfilled His com-

mand! . . . so long as more than 20,000,000 people comprising about 600 tribes in the great Sudan heart of Africa are without workers . . . so long as one-half of China's 440,000,000 are still untouched by the Gospel . . . so long as India's population increases by 25 for every one that receives the Saviour, and 180,000,000 are still wholly unevangelized . . . so long as the great heartland of Asia, extending north from India to the Arctic and 3,000 miles from Persia to Manchuria, remains largely unreached . . . so long as 16,000,000 Moslems flaunt and challenge our Saviour . . . so long as South America's Amazon basin, with some 300 to 400 tribes, remains unoccupied for Christ . . . so long as there are corners of the globe where the Gospel has never gone.

—"Missionary Digest"

A DAMAGED NATION

"You cannot justify on the grounds of patriotism the unspeakable and irretrievable damage done to the nation by emptying the home of its mothers for work in a war factory and turning their children loose to run the streets in sodden loneliness or in participation in petty crimes."

—William Ward Ayer

SHOWS NEED FOR REVIVAL

"When eight times as many hours are spent at the movies as in Sunday school and when only one out of every 12 persons in America attends church regularly, it is high time that the work of the Church should be put on a higher level of efficiency."

"Seven out of eight children quit church and Sunday school before they are 15. There are 60 suicides every day, a murder every 40 minutes, and a major crime every 22 seconds.

"The people of America spend \$750 for amusements for every dollar contributed to foreign missions.

"These appalling conditions threaten the very existence of the Protestant Church and are a menace to our democracy."

—Dr. W. T. Clemens, executive secretary, New York Council of Churches

THERE IS A REASON

According to J. Edgar Hoover, "more than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, in reformatories, in prisons, or have met death in the electric chair, or by the hangman's rope."

Nothing comes without a cause. A few of these mothers who thus mourn have the consolation that they did their best for their children, but most of them should mourn,

not only because their children went bad — to crime and perhaps to eternity without God — but because these turned out so, with the consent of their parents.

How was this consent given? By lack of self-control, so that the parents have quarreled, and perhaps produced a broken home?

By allowing the movie to form the ideals of the child?

By allowing cigarettes, and cards, and liquor in the home?

By neglect of the Sunday school and the Church?

By the family breaking the Lord's Day — making it a holiday instead of a holy day?

By the breakdown of the family altar? By the failure of the parents to live strong Christian lives before their children?

It is strong talk, but let us say it: "Hell will be an awful place for any parents who, by their consent, have their children with them there."

In parenthood there is responsibility.

—Free Methodist

HOLLYWOOD

What of movie Hollywood? My answer is, Hollywood reeks with atheistic communism. Hollywood is saturated with vice. At the present moment the Army and Navy authorities are threatening to place Hollywood "out of bounds" if conditions are not remedied. Few red light districts in America are so putrid. Movie Hollywood is desperately wicked, liquor soaked, and socially disreputable. If this is what you want to know, then there it is.

Moreover, movie Hollywood has laid its infamous touch on all America and left its vileness in virtually every hamlet and village within the nation.

Bob Shuler in the "Methodist Challenger"

"ORPHANS" OF THE WAR—AND THE SALOON

Here is a typical description of conditions presented by Sydney J. Harris in the "Chicago Daily News":

"Meanwhile, the beer flows freely in the corner saloon, where you are as likely as not to find a year-old child sprawled across a chair, a bottle of curdled milk on the table, a juke box blaring in his ear, his mother hectic-eyed and disheveled, his father thousands of miles away. He begins to cry, but there is no one to listen. There is a war going on, and he is one of its pathetic victims."

The welfare agencies confess that they cannot do a thing to prevent the demoralization that is dragging our nation deeper and deeper into moral bankruptcy.

If the churches of Christ in America would unite in a crusade to close the tens of thousands of saloons that continue to dispense their untaxed beer and whiskey — to the destruction of thousands of young people every year — we might expect some improvement in the moral conditions of our country. Or, better yet, if the churches would catch a vision of the lost and become active and aggressive soul-saving institutions, and if God in His goodness should send a sweeping revival over our land, then there might be some hope of counteracting the forces of evil that seem to be tightening their grip on Young America.

Surely every church and every Christian should "pray and plan" with such goals in mind.

—"The Evangelical Beacon"

SIN

There is a dreadful passage in C. S. Lewis's *"The Screwtape Letters"* where he imagines a man trying to run away from his own shadow and ever and again he turns round and it is still there, that black thing dogging him; on and on, flinging himself wildly away from it — a round again, and it is still there; and he panting now and dead-beat: "O God, I can't get away from it. CAN'T!"

That is sin — if there is no forgiveness.

—The Chaplain

LET US STOP TIPPING GOD AND GO TO TITHING

There are two ways of giving to God. One is by "tipping" and the other is the Biblical way of tithing. The word "tip" means the best of a small gratuity. It is the mere expression of an infinitesimal appreciation. It carries with it the idea of a condescending remembrance of a servant who has done something nice for us. Most of our people "tip" when it comes to the will of the Lord.

Tithing, on the other hand, means "the tenth of anything." It is a custom as old as the devotion of human heart, as laudable as the highest graces of the individual and as binding upon the recipient of God's mercy as any law of reciprocity upon those who have been helped by others.

If all our members would tithe for one year, we would have enough money to support forty missionaries full time, and a lot more for other projects. Besides such would be better off materially and spiritually.

—The Baptist Messenger

SINS OF THE CHURCH

Today, as we survey the religious

GRACE AND TRUTH

of America and behold unmistakable evidences of spiritual decay, disloyalty, and destruction, the conclusion forces itself upon us that the world needs another reformation. Examine them, and you will find at seven spiritual sins in modern church life are glaringly conspicuous.

Church sin one is the worldliness through which the line of demarcation, that used to separate the godly world from the godly company those who worshipped Christ, is being removed.

Church sin two is commercialism, the grasping of certain groups by which they hope to heap up proper money, and influence.

Church sin three is power craving, in which certain religious groups would exercise force and assume a dominant role in national or world politics.

Church sin four is the class and color discrimination that often flourishes in the name of God Whose word tells us that He "made of one blood all the nations of men."

Church sin five is empty ritualism, an error that substitutes rites and ceremonies for the preaching of the living Word, in which form comes more faith, and the matter of the preacher's robes is of more concern than the soul-searching appeal for repentance and faith.

Church sin six is the spiritual apathy, lethargy, and inactivity in which many congregations have become comfortable, middle-class social organizations without any vital, self-sacrificing, missionary policy that is dedicated to send out the message into the highways and byways in search of lost sinners who must be brought to Christ.

Church sin seven is the opposition to Bible truth and the shocking rejection of the Redeemer, Jesus Christ. The deepest sin of American Christianity is that it has turned its back on the Book that has made it great, and rejected the Christ Whose Gospel brought the founding fathers to our shores. Lord Macaulay rose in the British parliament to denounce, "He who speaks or writes a word against Christianity is guilty of high treason." But the preaching of antichristian American churches who cunningly undermine the church are rewarded with recognition and front-page publicity.

—"The Walther League Messenger"

THE LAST WAR?

The New York Times recently carried an editorial in which it was said: "Far too many Americans believe that this is the last of the great wars. In this stage of the world's development, and for centuries to come, there will be no enduring peace. Struggle is a part of life, wars are a part of history. Only the slow process of education and basic changes in the essential nature of man will outlaw them. And that will not be in our time, or in our children's children's time."

Arthur H. Vandenberg, when he accepted his appointment by President Roosevelt as a delegate to the San Francisco world organization convention said: "Civilization cannot survive a World War No. 3."

We question whether or not the word "civilization" can properly be used to describe the present status of affairs, but the people of London, Berlin and Tokyo would probably consider the statement of Senator Vandenberg as plain horse sense. Not only is civilization on the down-grade, but frequent world wars give promise of race extinction.

The New York Times points to a change in the essential nature of

man as necessary to outlaw war, and with this statement Bible believers will heartily agree. The New York Times, however, presents nothing which will bring about the change, only the living Church can do that — God's Word provides the only remedy for the world's redemption.

—"The Ohio Independent Baptist"

CHRISTIAN COMMUNISM

The idea of Christian communism, like Christian evolution is a lot of bosh. Jesus Christ was no communist, nor were any of His disciples. The pooling of material resources as recorded in the first Jerusalem church was soon abandoned. Nor can that effort be termed communism in the slightest sense in which we know communism today. They made no attempt to influence the Roman political world whatever. The entire project was confined to the Christian church. The leadership was not directed by those who rejected Christ as the Son of God believing that faith in Him is "an opiate to the human mind." The lines are being drawn tightly today and unbelief is having a harder time than ever to parade under the banner of the Gospel.

—"The Brethern Missionary Herald"

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

—Prov. 23:23

EUROPE NEEDS YOUR HELP NOW!

The EUROPEAN CHRISTIAN MISSION has preached the gospel without cessation for the past forty years among Europe's 400,000,000 unevangelized, and thousands have been saved. With the close of the war in Europe the Mission brings before children of God the following critical needs:

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BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

CONTRAST BETWEEN GENESIS AND REVELATION

- | | |
|---|---|
| 1. The earth created (Gen. 1:1)..... | 1. The earth passed away (Rev. 21:1) |
| 2. Night (Gen. 1:5)..... | 2. No night (Rev. 22:5) |
| 3. Sea (Gen. 1:10)..... | 3. No sea (Rev. 21:1) |
| 4. Sun (Gen. 1:16)..... | 4. No need of sun (Rev. 21:23) |
| 5. Eden, temporary home (Gen. 2:8).. | 5. City, permanent home (Rev. 20:10) |
| 6. Marriage of the first Adam
(Gen. 2:18-23) | 6. Marriage of the second Adam
(Rev. 19:9) |
| 7. Satan appearing (Gen. 3:1)..... | 7. Satan disappearing (Rev. 20:10) |
| 8. Sorrow and suffering (Gen.
3:16-17) | 8. No more sorrow (Rev. 21:4) |
| 9. The curse pronounced (Gen. 3:17) | 9. The curse removed (Rev. 22:3) |
| 10. The tree of life denied (Gen.
3:24) | 10. The tree of life provided (Rev.
22:2) |

—J. H.

GOD'S DEALINGS WITH HIS SON

I. GOD SENT HIS SON

1. To heal the broken-hearted
(Luke 4:18)
2. To preach deliverance
(Luke 4:18)
3. To give sight to the blind
(Luke 4:18)
4. To set captives free
(Luke 4:18)
5. To save the world
(John 3:17)

II. GOD BRUISED HIS SON

1. For our iniquities
(Isa. 53:5)
2. According to His own pleas-
ure
(Isa. 53:10)
3. To offer His soul for sin
(Isa. 53:10)

III. GOD RAISED HIS SON

1. From the dead
(Acts 3:15)
2. The third day
(Acts 10:40)
3. According to the Scripture
(I Cor. 15:4)
4. For our justification
(Rom. 4:25)
5. Because death could not hold
Him
(Acts 2:24)

IV. GOD SEATED HIS SON

1. At His own right hand
(Heb. 1:13)

2. In heavenly places
(Eph. 1:20)

3. On the right hand of power
(Matt. 26:64)

GOD'S MESSAGE TO THE WORLD

I. A GLOBAL GOD

"Look unto Me and be ye saved, all the ends of the earth; for I am God and there is none else" (Isa. 45:22)

II. A GLOBAL GUILT

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God" (Rom. 3:19)

III. A GLOBAL GOSPEL

"And He said unto them, Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15)

IV. A GLOBAL LOVE

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16)

V. A GLOBAL SALVATION

"For God sent not His Son in the world to condemn the world; but that the world through Him might be saved" (John 3:17)

VI. A GLOBAL INVITATION

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest" . . . "and him that cometh to Me, I will in no wise cast out" (Matt. 11:28; John 6:37)

—J. F.

PICKED UP HERE AND THERE

Some people can talk Christianity by the yard who can't walk it by the inch.

Life with Christ is an endless hope; without Him it is a hopeless end.

Attachment to Christ is the order of secret of detachment from the world.

The real secret of an unsatisfying life lies too often in an unsundered will.

The man who lives in God knows no life except the life of God.

The Bible is proved to be true by examining the motive men have in trying to disprove it, to silence what it says about them.

ASSURANCE Isa. 41:10

- I. "Fear thou not"
Assurance of **Courage**
- II. "For I am with thee"
Assurance of **Fellowship**
- III. "Be not dismayed"
Assurance of **Confidence**
- IV. "For I am thy God"
Assurance of a **Personal God**
- V. "I will strengthen thee"
Assurance of **Strength**
- VI. "Yea, I will help thee"
Assurance of **Assistance**
- VII. "Yea, I will uphold thee"
Assurance that God will **let us down**

—H. J. E.

GRACE AND TRUTH

PICKED UP HERE AND THERE

We shall have to give an account
idle silence, as well as idle
speech.

TO BELIEVERS Isa. 43

- Power of His Grace — vs. 1
“I have redeemed thee”
Rom. 5:20-21
- Personal Call on His Gospel —
vs. 1
“I have called thee”
Rom. 10:13
- I. Peculiar Treasure of His love—
vs. 4
“I have loved thee”
Exod. 19:5-6
- Purpose of His Workmanship—
vs. 7
“I have created him”
Eph. 2:10
- Position of His Choice — vs. 10
“I have chosen”
Isa. 43:10

“ALWAYS CONFIDENT”

- Confident—We are built on a
good foundation
II Tim. 2:19
- Confident—He will continue
the good work He has begun
Phil. 1:6
- Confident—What He has
promised He is able to per-
form
Rom. 4:21
- Confident—He will never
leave us
Gen. 28:15; Heb. 13:5
- Confident—Nothing can sep-
arate us from the love of
God
Rom. 8:38-39
- Confident—I will fear no
evil, for Thou art with me
Ps. 23:4
- I. Confident—He is able to keep
us from falling
Jude 24
- II. Confident—He will pre-
sent us holy, without spot
Eph. 5:27
- Confident—We are always
confident
II Cor. 5:6
- Confident—Cast not away
your confidence
Heb. 10:35

—J. A.

THE CHRISTIAN'S CALLING

- I. THE CALL—vs. 20, “I will call”
High (Phil. 3:14)
Holy (II Tim. 1:9)
Heavenly (Heb. 3:1)
- II. THE CLOTHING—vs. 21, “I
will clothe”
Righteousness (Ps. 132:9)
Redemption (Ps. 132:16)
Resurrection (II Cor. 5:2)
- III. THE STRENGTH—vs. 21, “I
will strengthen”
Abiding (Isa. 26:4)
Abundant (Ps. 84:7)
Almighty (Ps. 93:1)

- IV. THE COMMISSION—vs. 21,
“I will commit”
Word (II Cor. 5:18)
Water (John 4:14)
Wisdom (I Cor. 1:30)
- V. THE RESPONSIBILITY — vs.
22, “I will lay”
Proclaim (Luke 4:18)
Persuade (II Cor. 5:11)
Present (Col. 1:28)
- VI. THE REWARD—vs. 23, “I will
fasten”
Grace inherited (I Pet. 3:7)
Glory incomprehensible (II
Cor. 3:18)
Gladness unspeakable (I Pet.
1:18)
- A. MacF.

*And ye shall know the truth, and the truth shall
make you free.*

—John 8:32

Yield yourselves unto God.

—Rom. 6:13

Give thyself wholly to these things.

—I Tim. 4:15



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"SCHOLARSHIP."

By FRANK S. WESTON, D. D.

"O Timothy, keep the securities of the faith intact: avoid the profane jargon and contradictions of what is falsely called knowledge. Certain individuals have failed in the faith by professing that" (I Tim. 6:20-21, Moffat translation).

Men of God have always stood for the highest scholarship. There are few universities in America which do not owe their origin to Christians. In recent years it is true that provision for higher education has been made by the government, but even in these cases it is Christians who have supported the institutions established. Thus the Word of God has always been favorable to learning. It has stimulated inquiry and promoted research. The charge that Christians have feared investigation and refused learning is not true.

The reverse is true. It has been scholars imbued with the Spirit of Christ who have given us our heritage of learning.

But today we have a class of men who constitute themselves "scholars" and as such are seeking to overthrow the established data in history, morals and science. Not a few of these men boldly assert that no scholar accepts the Scriptures as the infallible Word of God. As their conceit of scholarship increases so does their zeal in repudiating the Bible. To their way of thinking the casting aside of the Bible is the beginning of wisdom. They assert that former views of things are not true. Witness in history the adoption in colleges of Wells' "History of the World" and other books which take an entirely new position.

This new learning is a mass of theories. Its positions are not even half proven. Its conclusions are the product of ignorance and presumption. In most fundamentals they know nothing. They give us their suppositions as facts. Not long ago Professors Shapley and Jeffries of Harvard University were asked, "What is established as to the origin of life on this planet?" Professor Shapley's reply was "nothing." Professor Jeffries said, "We know absolutely nothing as to the manner in which living matter made its appearance." These are frank confessions. Yet other professors fill books with their suppositions and expect the public to take their writings as statements of facts. They are "scholars." For example, Professor D. W. La Rue says, "We all descended from a simple worm-like creature. The segments of our backbone are memorials of its body." This is a matter of fact statement wholly unproven.

It is "bosh" written in the name of scholarship. We have altogether too much of this given to the public.

The fact is all human knowledge is in a state of fluctuation. It ill becomes any one to assert that modern scholarship has settled any of the matters that are fundamental. What is the origin of matter, life, force, moral sense, etc? We KNOW only what God has revealed in His Word.

Our scholarship has not antiquated the Word of the living God. The assertions of self-constituted scholars are of passing worth. Every generation makes new assertions and all pass save those that are in accordance with the Scriptures.

Nothing in the Bible has yet been proven false.

Professor Ira Price tells us that the remains of all the powerful peoples mentioned in the Bible are now in our museums, a tons of new materials are not gathered. He remarks, "The records chisled in imperishable clay, painted in dark tombs, carved in the mountain side, bring in partial proof of the veracity of the Old Testament." This evidence is contrary to assertions of modern scholarship.

Professor Sedwick says, "The truths of Science instead of leading to infidelity have a contrary tendency." The fear of God still the beginning of wisdom. "Scholar" states that faith and knowledge are in inverse ratio. As knowledge increases faith declines. Once people accepted faith what knowledge now destroys. Is that so? Does one have less faith in his wife as his knowledge of her increases? Does

a soldier have less faith in his general as his knowledge grows? The more we know the more faith, if our faith is real. Scholarship is not a destroyer of faith. Learning is helpful to faith. I confess I do not understand the "scholars." When they have thrown away the Bible and sought to destroy faith they offer their own theories which consist of words as mixed as chaos and as vague as space.

A Chicago professor defines religion as "the conviction of the achievability of universal valid satisfaction of human personality." Another professor says man is "an imperfect denatural animal intermittently subject to unpredictable reactions of an unlocated spiritual area."

For one I am thoroughly nauseated with a great deal that comes from scholars of the modern type. They are having their say, but it is not for long.

Job's sarcastic reply to his friends, "No doubt ye are the people and wisdom shall die with you," might well be said to the Modernist, who, when all of his theories have been demolished by archaeological facts, resorts to boasting in his "scholarship." Weston exposes this pride-filled lie, and well expresses the nausea many of us have felt.

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DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

V IS FOR VICTORY

"V is for victory;
Sing it out, 'tis a glorious word.
V is for victory;
It is ours through Christ our Lord.
Some days may be dark and drear;
In Christ the way's all clear;
For we have victory,
Victory through Christ our Lord."

The words of the chorus express clearly the victory that belongs to the Christian. Many Christians are singing this jubilant chorus, and all Christians should sing it; for Christ has wrought a complete victory for all who will trust Him and appropriate His strength.

Christian victory is not a mirage but a reality. This victory is in and through Christ who died for us, who is risen and living with us. He is a strong saviour, and no one needs to live a life of defeat.

If Christ is the One altogether lovely in your heart and life, then yours will be a victorious life, for **HE IS OUR VICTORY!**

✱ ✱

THE VICTORIOUS LIFE

Is there such a life? With many there is a sneaking idea that the victorious life is a beautiful mirage which vanishes into thin air, or recedes into the distance as we try to approach it, and so if we do not find it here we will find it in heaven. It is Satan's strategy to blind us to the possibilities of victory. That Christian victory is actual is set forth in many Scriptures. The messages to the seven churches contain promises to the overcomers in each church (Rev. 2, 3). Again we are admonished, "Be not overcome of evil, but overcome evil with good" (Rom. 12: 21). Be not overcome, but overcome. We must either overcome or be overcome.

But how is victory obtained? Most Christians think that they cannot overcome except by struggle, ceaseless effort and trying. At this point we would say that Christian victory is effortless and struggleless. Salvation is not obtained by struggle but by faith. Salvation is not earned by human merit, struggle or effort. Language cannot be too extreme in excluding all human works from salvation, and if any trace of works is permitted, grace is destroyed (Rom. 11:6). What is true of salvation is also true of victory. Victory is the present tense of salvation in which we are saved from the power of sin. The victorious life is a life; not a spasmodic, sporadic experience, but a life — a steady, normal, balanced life. It is the life in which Christ reigns. It is the life

that is yielded to Christ. It is the life of constant trust in Christ. It is walking with Him. In short, it is summed up in the words of Paul, "To me to live is Christ" (Phil. 1: 21).

When we have Christ we have His victory. The secret of victory is a trusted Christ. With such a victor as Christ we do not need to struggle—only trust. As we trust Him, His strength is poured into us for victory over temptations and testings, and for victory in service.

✱ ✱

ABSOLUTELY BEAUTIFUL

Here are some lines that are absolutely beautiful. No one can read them without being so impressed. Somehow the Editor felt that someone might need these words, so he is constrained to publish them.

For the weariest day,
May Christ be thy stay.
For the darkest night
May Christ be thy light.
For the weakest hour
May Christ be thy power.
For each moment's call
May Christ be thy all.

Read these words again and again! May Christ not be something, but everything. May He not have merely a place in our lives, nor even prominence; may He have pre-eminence.

✱ ✱

SERMONS IN SHOES

Isaac Page has said: "Christianity in books may have done much to influence men, but Christianity in boots has done more along this line, and is still as effective as ever." One of the most searching Scriptures that we know is found in Titus 2:10: "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." It ought to put the sharp point of judgment into our lives and we ought to be uncomfortable in its presence, as most of us do not begin to realize the responsibilities of Christian profession. We are commissioned to adorn the doctrine of Christ. In us the doctrine is to have an attractive setting. We Christians profess that we have a faith which transforms our whole beings. It is quite fair for the world to ask: "Have you?" — "Does Christianity work?" We are not called merely to subscribe to a creed. We are called in order that we may beautify the gospel. In order to beautify the gospel, the gospel must beautify us. The victorious life opens up to us wonderful possibilities. As we yield our lives unto Christ our lives become transformed — the gospel beautifies us and we make it beautiful. Thus, we may conciliate prejudices, pre-

pare people to listen to the gospel message, win them to Christ, and they will say, "It works," "There's something to it."

Let your life adorn the doctrine of God in all things!

Let your life be a sermon in shoes!

Let your life point men and women to Jesus Christ!

✱ ✱

YOUR REASONABLE SERVICE

If Christ is the door to the Christian life, consecration is the key to victory in the Christian life. With this key you may enter into God's best for you. Growth in the Christian life is possible only as you enter the door by use of the key of consecration. There is something more tragic than an adult who, because of arrested growth, has the body or the mind of a child. There is something far worse than that — it is a professing Christian who has never grown and is living in defeat.

Paul looked upon the life in Christ as a great prize — nothing could compare with it. For it he suffered the loss of all things. In Romans 12: 1 he calls it a reasonable service that we should present our bodies a living sacrifice.

The yielded life is reasonable because of God's mercies. The word, "therefore," sums up the implications of the preceding chapters. It is a grand and great theme. The whole scheme of salvation is so marvelous, so stupendous that it demands my soul, my life, my all.

It is reasonable in view of the surrender which men make to other claims. Is the requirement of God less binding than that of one's own government? Men going into the services of our country surrender themselves to the extent that they cannot say that their lives are their own. Is the passion for Christ less costly than one's devotion to art? Yet he who would be a master in the field of sculpture, painting, or music, must surrender himself to his vocation with all the abandon of his soul. In the field of science men utterly abandon themselves in their quest of the secrets of nature. When men surrender themselves to art, athletics, business and science, is it unreasonable to expect them to consecrate themselves to Christ?

Consecration is a reasonable service in view of the world's need. If you want your heart to break, study deeply the task of the church and the appalling need of the world and see with it the small response on the part of Christians. A few years back several thousand churches in our

country reported no accessions on profession of faith. Many of them have done no better since — hundreds of them have closed their doors. To be sure, they hold meetings, had Sunday School, gave suppers, played games, congratulated themselves that they were Christians, but they did not win souls. The majority of Christians are indifferent to the salvation of the lost. Souls without Christ are going to hell. Certainly the need of the world presents a call to consecration. God give us a vision of the need!

Considering His mercies, viewing Calvary, listening to His pleadings, catching the vision of the world's need, how can we help but say, "I yield myself to Thee, O Christ!"

APPROPRIATION

How do you treasure Christ?
Christ is heaven's gift of the treasure of life, peace, joy and victory to us — how do we treasure Him?

George Peabody had given to him the priceless portrait of Queen Victoria, which he had placed in an iron vault, free to the inspection of the public, yet protected from injury. This was a satisfying expression of his gratitude.

The Psalmist said: "The Lord is my shepherd." It is wonderful to be able to say that. What a wonderful shepherd He is to all who can truly say that!

The Christian should be prepared to say: "This is **my** beloved, and this is **my** friend" (Song of Sol. 4:16). We should have burning thoughts of adoration. We should extol the glories of our Lord. As if to say; others may behold Him, praise Him, admire Him, or hate Him; it matters not — I glory in the fact that He is mine, that He died to save me, and that He lives to love me.

On the resurrection morn when the angels appeared to Mary at the empty tomb, Mary said, "They have taken away **my** Lord, and I know not where they have laid Him" (John 20:13). Are there no other mourners? Were there no others to care? Why not "the," or "our" Lord? But we could not say that. Her words were in the language of our hearts.

Listen to Thomas as he beholds the unmistakable wounds of Jesus, and exclaims, "**My** Lord and **my** God" (John 20:28). His doubts disappeared instantly. His words are an outburst of wholehearted acknowledgment and appropriation. "Blessed are they that have not seen, and yet have believed."

Paul gives the secret of victory in his words, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who

loved **me** and gave himself for **me**" (Gal. 2:20). As in salvation, we say, "Christ for me," so it is in the victorious life. For victory in the Christian life, we appropriate all that Christ is in His person, and all that He has done and is doing in His work for us. That means power and victory. Paul could say, "I can do all things through Christ which strengthen me" (Phil. 4:13). We have no right to be weak when we have so mighty a Saviour. His resources of power are available to us by appropriating faith.

MORE THAN CONQUERORS

"We are more than conquerors through Him that loved us" (Rom. 8:37). This word of the apostle expresses the victorious mood in which Christian victory is achieved. The early Christian won the victory in their hearts before they won it on the field. In Christ they anticipated triumph, and their anticipation made the triumph possible. This mood is the secret of victory in every kingdom. Is there any record of an army winning a battle when the soldiers entered the conflict believing that they would fail? Whenever did unbelief go into battle with a song of praise? When did unbelief hammer the strongholds of iniquity with blows which shook its walls into dust? It is only the assurance of victory which works miracles of this kind, and it works them every day. Our biggest inspirations blow from the gates of the morning! Let those gates be closed, and the soul will be deprived of the mystic oxygen which is absolutely essential to her life and strength. It is in the secret place that we get the victorious mood.

Some have thought that Christianity is too ambitious for humanity; that it holds up an impracticable ideal. Is the Bible too ambitious for us? It would seem that God is not satisfied to have His children mere conquerors; He wants us to be more than conquerors. He is like a father who wants his son to graduate with honors, with high honors, with highest honors. A very popular shop in a city neighborhood is called "The Bit-More Shop," from the fact that the proprietor has a way of giving each purchaser a little more than the amount of his purchase calls for. Christianity is the "much-more faith." Recall Paul's abundant figures in Romans, chapter five. "More than conquerors" is another one of many such expressions. The soul

that bears distress patiently is brave, but he who bears it joyfully is more than conqueror. The conqueror of poverty makes his poverty a source of moral wealth, of spiritual revenue, and so he conquers for others than himself. The Psalmist wrote, "My cup runneth over." An old saint once quoted this verse with the addition, "My saucer too."

HEART-SEARCHERS

The following questions were found on the back of a tract which I have. To conscientiously and prayerfully ponder them may help us to see ourselves as others see us, and as God sees us — thus helping to be more consistent in our daily lives.

Do you speak of the faults of others unnecessarily?

Can you rejoice to see another succeed when you have failed?

In every heart there is a supreme place — a sort of throne. Who sits in yours, an Idol, Self, or God?

Can you pretend to love Christ without exerting yourself for the spiritual welfare of those for whom He died?

Do you give hard judgment on sins to which you have never been tempted, while you are full of excuses for your own?

Do you impute the lower motive in any case of ambiguous conduct, instead of "hoping all things," as love demands?

Can you recollect SIX times in your life that you ever denied yourself to the point of REAL INCONVENIENCE for love of God?

Do you try to find subjects of agreement, instead of dwelling on, and aggravating the points on which you differ with those around you?

Can you be said to really believe in God, when the presence of a human being is a greater restraint on your actions than the fact of His all-seeing eye?

Have you thought how much greater is the shame you feel when a sin is discovered, than when it is hidden from the knowledge of others, although God saw it all the time?

Do you get real pleasure from your prayers, reading and meditation on holy things; or do you get thru them to satisfy the demands of conscience, and are secretly glad when they are over?

SEARCH ME, O GOD." Psalm 139:23

While some people are studying life as a problem, others are mastering it as an experience. Which are you doing?

Christ our Victory in Service

I COR. 15:58

BY R. S. BEAL

Jesus Christ the Son of God is victor in every realm of existence. He stands supreme over all foes and enemies. He has never known defeat. In His incarnation He was victor; thus we are told in Heb. 4:15 that while He was tested in all points as we yet He was found without sin. The same truth applies to His wondrous life of intercession. Nothing ever occurred in His experience to interrupt His fellowship with the Father, hence He could say, as recorded in John 11:42, "Thou hearest me always."

The note of victory was sounded in His redemptive work when He cried out from the Cross of Calvary, "It is finished." While there are those who have thought this was a cry of despair, yet it signified that He had completed the work which the Father had given Him to do. Though Satan waited from the moment He was born into the world to devour that man-child, which "the woman" was to bring forth, nothing ever interrupted Him from going on to absolute and final victory. No shout could be more victorious than when He uttered the words, "It is finished."

The resurrection of our Saviour was a victorious event for He was not to be holden by the bands of death. The grave was not sufficiently powerful to defeat Him. He rose a victor over the dark domain. The victory of His risen glory He shares with His redeemed people. I like the way it is stated in I Cor. 15:57, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." He is our victory in salvation and in resurrection, and He is also our victory in service. No Christian serves alone, and no Christian need serve in His own strength since He has promised, "I am with you always."

The text with which I am dealing, the last verse of this glorious resurrection chapter, is the conclusion of a grand theme. Not only this, but it is the practical outcome of the theme of resurrection. Like many other passages of Scripture, it begins with the word "therefore," which indicates that the argument has preceded it. The entire chapter sets forth a glorious fact that Jesus Christ is risen which is too become a vital factor in the experience of the people of God. In view of the vic-

tory He has won what shall be the outcome?

Up to the verse which claims our attention in particular, all points to the future. Christ is risen which is the pledge of our resurrection. The future is absolutely guaranteed to us in Him. He is the first-fruits and at His coming we shall be like Him, changed into His own image. But as we shall have a future so we do have a present. Because of what is coming we must act accordingly for this life.

While the text in consideration is addressed to the saints at Corinth as a church, I want to take the liberty of individualizing it, so that when Paul writes, "Be ye," it will point directly to each one of us. The personal element runs all through the Scriptures. While God has never left Himself without a corporate witness, He has never failed to deal with men as individuals. Nations and empires pass before Him, but He looks upon the individuals which comprise the nations.

A careful consideration of this text will reveal an interesting three-fold action. There is an inner action, "be ye steadfast;" there is an outer action, "be ye unmoveable;" and there is a forward action, "be ye always abounding in the work of the Lord." Let us note:

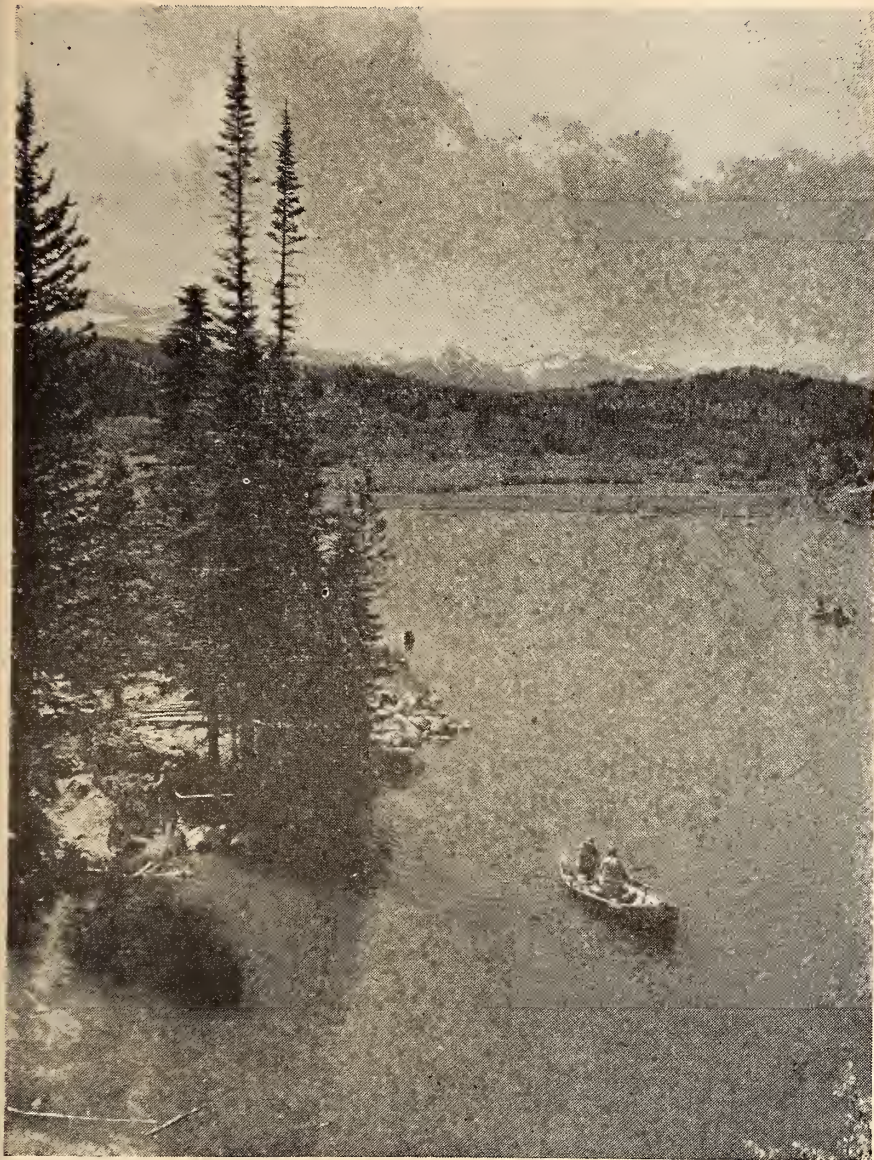
First, the inner action. The Greek word used for "steadfast" is found only three times in the New Testament. In Col. 1:23 it is translated "settled," and in I Cor. 7:37 it is connected with the heart, that is, the inner life. "He that standeth steadfast in his heart." David expressed it in a similar way in Psa. 57:7 when he wrote, "My heart is fixed, O God, my heart is fixed." to be steadfast is to be "fixed" in heart. Thus when Paul calls upon us to be steadfast, he has reference to an inner condition.

Each Christian must make certain that doubts about the resurrection of our Lord do not arise within the heart. We are not to question His resurrection and victory over the grave, nor are we to doubt what has been promised to us as a result of what He accomplished. Doubt is the enemy of everything worth while in the Christian experience. Doubt is the dagger that is aimed at the heart of God. Doubt is an effec-

tive barrier to Christian progress. Doubt is the dry rot that eats at the very vitals of that blessed assurance which God wants all of us to enjoy. There is only one way to get rid of this plague and that is to turn to the Book. The Bible is God's hospital ward for the doubter. It is the office where the wounded Christian will meet the Great Physician. Back of all the doubts which creep into the soul of God's child is a neglected Bible. Just as a painted fire will never boil an egg so a dust-covered Bible will never warm the heart nor inspire faith. "Faith cometh by hearing, and hearing by the Word of God."

When God says to us, "be ye steadfast," it is a call to inner action. It is a call to faith and a warning against doubt. God's people are to have faith in a risen Saviour and in His availability and power. Just as he has wrought wonders in the past and died for our sins according to the Scriptures, and even as He will raise us from the dead, so may we be sure that He will be our victory in service. "He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Second, there is an outer action suggested for we are told to be "unmoveable" or "immoveable," as the revised version translates it. This is the only occurrence of this word in the New Testament. We are not to be moved by the unbelief and infidelity of others. We are to stop our ears to the doubts which are expressed by others. The same warning is given in Eph. 1:14 where we read, "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine." How significant are the words "tossed" and "carried," and what a graphic picture they present of many of God's children. Every new thing that comes along seems to toss them about and carry them far from the simplicity that is in Christ Jesus. They are tumble weed Christians because they have failed to carry out the injunction of Rom. 16:17, which reads, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Instead of "marking" and "avoiding," only too often God's people have "listened" and "heeded" and have thus



TWIN LAKES, NEAR LEADVILLE, COLORADO

*Courtesy Denver Convention and
Visitors Bureau*

THE SECRET OF VICTORY

Just to let the Saviour have all His way.
Just to live the life He lived every day.
Just to take your emptied self unto Him.
Just to let Him fill you up to the brim.
Just to let Him put Himself in your stead.
Just to put your hand in His and be led.
Just to take Him alone as your choice.
Just to lose yourself in Him and rejoice.

—Selected

tion was more needed than now. The dusty breezes of a few years back have become devastating cyclones until every fundamental fact of the faith is being denied within the bounds of the church which professes to know and to follow Him.

Third, a forward action is called for in this text. What is this action? It is suggested in the words, "Be ye always abounding." When one is abounding in the work of the Lord, he is overflowing in his service for the Saviour. In the Rotherham translation it is "superabounding," which gives a fine idea of what Paul actually meant. To "superabound" means to abound to an unusual degree and to be exuberant in God's service. Such service as this does not mean a hot head, as some one has stated it, but a hot heart. It is to be literally "on fire" for God.

Too many of God's people have contented themselves with doing odd jobs for the Lord. They serve Him when it is convenient or when conditions are pleasant or when the task doesn't require too much of personal sacrifice.

We know how often the Word of God reminds us that we are saved to serve. We are not to serve in order to be saved but because God in His infinite grace has saved us, then we should go forth in happy and hearty service for Him. The first step in such superabounding service calls for a full surrender or a complete yieldedness to Him. So long as there are reservations and restrictions so long there will be limitations in what we do for Him. Instead of superabounding for Him we will be super-restraining and holding back. In view of all that God has done for us, the least that any of us can do is to "yield ourselves unto God and our members as instruments of righteousness."

In conclusion may I remind you that it is the risen Christ who inspires, energizes and rewards. Paul assures us by the Spirit that we may know beyond any question that our labor is not in vain in the Lord. Jesus said, as recorded in John 12: 26, "If any man serve me, him will my father honor." If the honor does not come in this life, it is bound to come in the next, for God is not unrighteous to forget "your work and labor of love." He will forget the sins which He has put under the blood in response to our faith, but He will never forget the service which we render because of the shed blood. Peter writes, "And when the Chief Shepherd shall appear then shall ye receive a crown of glory that fadeth not away."

been removed by those very things against which they should have been "unmoveable." Of John the Baptist, Jesus asked, "What went ye out into the wilderness to see? A reed

shaken with the wind?" Here was a man who was "unmoveable" and unshaken by the wind. There has never been an hour in the history of the modern church when this ac-

The Christian's Conflict

Text: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:10-12).

We have already tried to point out the correspondences between this New Testament letter and the Old Testament book of Joshua. We have seen that in the book of Joshua we have the Israelites, a redeemed people, entering upon their possession the land of Canaan. In the epistle to the Ephesians we have believers, moved upon by the Spirit of God, entering into possession of that which is now their portion in Christ. We are told of our heavenly inheritance not merely something which is to be ours when we die and leave this world or when our blessed Lord comes and summons us to be with himself, but we are told that here and now we have been blessed "with all spiritual blessings in heavenly places in Christ." There is a grand, a wonderful sphere of blessing which God would have us enter into in spirit while we are in this world as to the body.

A great many people are accustomed to think of Canaan as representing only heaven after death and therefore they think of the river Jordan as always representing death itself. If you will stop and think a moment, you will realize that there is a sense in which Canaan could scarcely represent the heaven to which we are going in all its fullness because it was after the people of Israel entered that land that their real conflict began. They found it was already tenanted by hostile nations who immediately rushed to arms to withstand the people of Israel and who sought to keep them from the enjoyment of that which God had given them. When you and I who are saved are finally called away from this world, we are not going to the other side for conflict, we shall not find ourselves engaged in battle with evil spirits in heaven. But as believers in the Lord Jesus Christ when we seek here on earth to appropriate the blessings that are already ours in Him, we find at once that there is a host of evil powers seeking to keep us out of the experience of these precious things. Therefore, we can

An Address by Pastor H. A. Ironside

see how Canaan represents primarily our present place of blessing in the heavenlies. The armies of Canaan, disputing Israel's possession represent what we have here in Ephesians 6:12, the principalities and powers, the world rulers of this darkness who are doing their utmost to keep Christians living on a low, worldly level and thus failing to enjoy the victory that is theirs by right because of their relationship to the Lord Jesus Christ.

We have considered the Christian home and the Christian household and reading those precious verses we found ourselves in an atmosphere of peace and blessing such as the unconverted know nothing of. When Paul wrote this letter, there were very few Christian homes in the world but, thank God, as a result of the proclamation of the Truth during nineteen centuries, all over this and other lands may be found homes that answer to what we have here in Ephesians — homes where husband and wife together are seeking to glorify the Lord Jesus Christ, each giving honor to the other, each seeking to fulfill his or her place in the economy of the family, and where the children are growing up in the nurture and admonition of the Lord, where masters and servants alike recognize their responsibility to the great Master in heaven who was once a servant here on earth.

It is very striking that as we turn from the beautiful description of the Christian household we immediately find ourselves in an altogether different atmosphere. The apostle has barely concluded his admonition to husband and wife, parents and children, masters and servants before he speaks of warfare and conflict; for we cannot always enjoy the sweetness and quietness of a Christian home. We have to go out into the world, we have to go out into life, there to meet cruel enemies on every hand who seek to disrupt and destroy our Christian experience and endeavor in every possible way to lead us to do or say things that will bring dishonor on the name of our blessed Lord. We go from the home to the battle field.

We are reminded, as the apostle closes his letter, that we are not yet in heaven, we have not yet reached the rest that remains for the people of God and therefore he says, "Finally, my brethren, be strong in the Lord, and in the power of His

might." Perhaps it might be rendered, "My brethren, be daily strengthened" for it is in the continuous tense — be constantly receiving strength from the Lord and go forth in the power of His might. It is important to realize that even after we have been converted for many years we have no more power in ourselves to insure victory over the foe than we had when first saved. The excellency of the power is not in us but in God and therefore the necessity of living in communion with Him. The preacher cannot do his work aright unless in communion with God, the choir cannot sing aright, the workman at his bench or machine cannot do his work aright and bring glory to the name of the Lord Jesus Christ, the young woman at her desk, the man selling goods upon the street, the farmer at the plow, cannot work aright unless in communion with God. We all need His mighty quickening power to enable us to triumph in our respective spheres just as much as any missionary going to a foreign field to carry the Gospel to lost men and women. Here is a challenge to everyone of us. We must face it for we cannot overcome in our own strength, therefore the importance of living near to the Lord, being strengthened in the Lord and in the power of His might.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." This is the armor that we have delineated for us piece by piece in the next section of the Epistle. But the armor is of God, it is nothing of ourselves for we have nothing in ourselves whereby we can meet the foe. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." It is not only here but in other Scriptures as well that the apostle by the Spirit insists upon this. In Romans 13:11 we read, "And that, knowing the time, that now it is high time to awake out of sleep—for now is our salvation nearer than when we believed. The night is far spent, the day is at hand . . . let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." How many a Christian has forgotten words like these and forgetting them has found himself absolutely powerless in the hour of temptation, unarmed, ex-

posed to every imagination of a cruel foe. "Put on the whole armor of God."

Then again in Second Corinthians, chapter ten, the apostle speaks of this same warfare. He tells us that it is not a conflict with the flesh. We are not told to fight the flesh but to reckon ourselves dead to sin in the flesh. Our conflict is with the fallen spirits that dominate this present age of evil. These spirits, of course, cannot indwell believers but they can do a great deal in the way of alluring believers into by-paths where they bring dishonor to the name of the Lord. In verses three to five we read, "For though we walk in the flesh, we do not war against the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations (or human reason for Satan works through the mind, getting men to reason rather than to believe what God has revealed in His Holy Word), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Here then is our conflict. We are exposed to these evil spirits who are haters of God and of our blessed Saviour and therefore seek to bring dishonor upon the Lord, upon that holy Name whereby we are called by leading us off into things that grieve the Holy Spirit and bring discredit upon our testimony. How needful then the admonition, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

It would be a very simple thing if the adversary of our souls came to us honestly and said, "Good morning, I am the devil and I want to get you into something that is going to cause you a lot of misery and wretchedness, and which will dishonor your Saviour, and if you will only listen to me and obey me, I will be able to accomplish this." We would have no difficulty in saying to him, "Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men" (Mark 8:33). But he does not come that way. He is transformed into an angel of light and he seeks to deceive us. Here we read of the **wiles** of the devil. The word, "wile," is the very one from which we get our English word "method" but it implies a subtle method or craftiness. He is an old campaigner: he has been at the business of deceiving men and women for at least six millenniums, and he knows exactly how to approach every individual soul as he comes with his crafty method. You get an illustration of that in the book of Joshua.

God had told Joshua to cross over Jordan and that he would find there the seven nations of Canaan. They were corrupt and abominable, given to all kinds of vileness and idolatry and the Israelites were commanded not to enter into any leagues or marriages with them but to destroy them utterly. The words were plain and for a time Joshua and the people carried them out implicitly. But one day there came a strange looking group of men limping up the highway dressed in rags. They had worn sandals on their feet and carried on their arms old sacks which contained moldy bread. Their water bottles which were made of skins of goats were cracked and dried up. Some of Joshua's scouts went out to see them and asked, "Who are you and what do you want?"

"We would like to see your general," they said.

And so they were led into the presence of Joshua and he inquired, "Well, what is it you want with us, where do you come from?"

"From a very far country," they said. "You see these clothes of ours. They were brand new the day we left home and you can realize that we have come a long way. These sandals were brought from the shoe dealer the day we left. This bread was brought fresh from the oven but now it is all moldy. We have come a long distance because we have heard of you and of how God is with you. We would like to make an alliance with you. Let us be friends. We would be very proud to be linked up with you and we hope that you will be willing to make an alliance with us."

"This is most interesting," said Joshua, "you say you are from a long way off. How did you hear about us?"

"Oh, the word is going all through the land. We heard of the victory as you entered the land, how Jericho and Ai fell before you. Let us get together and make an alliance."

And we read that the men made a league with them and asked not counsel of the Lord. Thus they were deceived by the wiles of the Gibeonites. A day or two after they had made the league, when there was no chance to break it, they found out that these men came from a nearby village and were anxious to link up with them in order to save their own lives. How the devil has wrought along that line through the years. One of his first attempts to corrupt the church of God is by getting unconverted people into its fellowship. Today its membership is largely made up of unsaved men and women. When it comes to public service for the Lord, I think one of the great abominations in the church of God is when you get unconverted

people joining together in a choir to professedly sing the praises of the Lord. Choir members who are flirting with the world are a hindrance to the work of God just as truly as the preacher flirting with the world would be a hindrance to the work of God. It is one of the wiles of the devil to try to mix the saved and unsaved together. Of course there is no blessing when things are like that. Oh, to be out and out for God!

We are to stand against the wiles of the devil, recognizing this, that we wrestle not against flesh and blood. We have no quarrel with men, no fight with our fellow beings, we are not wrestling with flesh and blood but against principalities and powers. These are the principalities of fallen angels who are marshalled under the skull and cross bones banner of the devil himself. "Against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It might be translated, "Against the world rulers of this darkness." Who are the world rulers of this darkness? They are the great evil powers, evil angels who are seeking to control the hearts of those in authoritative positions in the world, to hinder men and women from subjecting themselves to the truth of God. Take the last great world conflict. Who were the rulers of the world? "Well," you say, "there was President Wilson, King George of England, Kaiser Wilhelm of Germany, King Victor Emmanuel of Italy." No they were not the actual rulers of the world, they were simply like the pawns upon the chess board. The world-rulers were the wicked spirits endeavoring to influence the hearts of men and move them for the destruction of the human race. So malignant is the spirit of these evil beings spoken of here in the Word of God that we are not competent to meet them, we cannot face foes like these and come forth victorious save as we put on the whole armor of God, save as we draw our strength day by day from our blessed Lord himself and as we use the sword of the Spirit which is the Word of God.

When we get home to heaven our conflict will be over. But you ask, "Do we not read of conflict there?" In the twelfth chapter of Revelation we read, "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." You see when we go

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The Law of the Spirit of Life

REV. JOHN L. LOSH

The thought I have in mind for this message is one which concerns Christians. Christian — it's a beautiful word, isn't it? It means one who is born from above — born of the Spirit of God into the family of God through saving heart faith in the Lord Jesus Christ. As the obscure morning is touched with light from above, and changed into the glory of another triumphant day, so the soul out of Christ, as that soul trusts in Him, is touched with the Light of Heaven and is changed, and made a new creation in Christ Jesus.

The New Birth is a very wonderful thing. Have you ever heard the testimony of the wild-natured Gypsy Smith, born in the open forest, but now for these many years with the grace of diction on his lips and the grace of God in his heart? This is what he says as he witnesses to the New Birth before great crowds everywhere. I quote: "Do not, I beseech you, think that this is an old-fashioned theme. It is, but it is the only theme. I know it is an old story, but it is the only story. It is not stale, it is not played out, it is not out of date. It is a spring that never runs dry; it is a power and the only power that can break fetters and snap chains, that can open blind eyes and cure wounded lives, that can hush storms and still tempests. It is the power that can lift men from sin and ruin, utter and complete, and bring them back to God" (and quote).

Are you a Christian, my friend? Have you been born from above? Has the Light of Calvary become the Light of your life?

Now, in the second verse of the eighth chapter of the book of Romans, in the Bible, we read this: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I'd like to use this verse as a text. The text introduces us to two laws — "The Law of Life" and "The Law of Death." That two such laws are warring for supremacy in the Christian is a fact that is often lost sight of. A study of these laws, in relation to the soul, will give us lessons in psychology — Christian psychology — that are very needful to Christian hearts and minds.

We note, then, that there is a law of Death — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of Death is the law of sin. Sin, as such, has reference to the Old Nature of sin with which we were born. In Psalm 51:5

we read: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The workings of this nature of sin, in the body, upon the soul, form the law spoken of.

But, in contrast to this, we must recognize another law, if one is a Christian. It is the "Law of the Spirit of Life" and comes through Christ Jesus. This law operates because we possess a new and divine nature, as stated in II Peter 1:4. Because of the soul being "in Christ" by faith, because he possesses a new and Divine nature, there is this Law of Life operating upon the soul.

Now, then, the record of the text is that "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." The verse, of course, has reference to the perfection of our standing in Christ Jesus. But the lesson that Christians need to learn is that they can, if they will, bring their state, or walk here upon the earth, more in line with the perfection of their standing in Christ Jesus. Hence there is an application of the text that must be made, moment by moment, if the Christian would know the life of freedom from the bondage of indwelling sin.

The thing that we as Christians need to see is this: Even though, in our state, or walk, the law of sin and death — or the law of the old nature — is still operative, this law can be rendered inoperative, or ineffective, by our yielding to the operation of another and higher law. God says that the law of the Spirit of life in Christ Jesus can make us free from the law of sin and death.

As to this law of the Spirit of life in Christ Jesus, there are at least three things suggested by the text: First, it is a law or principle of life that is embodied in Christ Jesus, the living Christ. Second, it is operative in the believer through the Spirit of that living and glorified Christ. Third, it sets the trusting believer free from and renders inoperative the law of sin and death.

Someone may ask, "Is it possible for one law to render another law inoperative?" We answer, "Yes!" Perhaps a simple illustration will help. Suppose we go to the tallest building in Denver. Suppose a stranger comes to our city who had never seen a tall building, and he wanted to get to the top floor. Now, let's suppose, further, for the sake of illustration, that there was no stairway, and the only way of getting up seemed to be by leaping from one

story to another. So, our stranger friend makes an effort to get up that way — by jumping from one story to another. He does not succeed, because there is a law called the Law of Gravitation that pulls him down every time. So he says, "There is no use, I'll have to give the thing up and just stay down here." That, dear friends, is exactly what a great many Christians have done — that is exactly where they are. They are just staying down here, in a life of defeat and disappointment — they are just living down here under the domination of the law of sin and death.

But now, while our stranger friend is making the effort and discovering that he cannot jump to the next story, a friend calls to him and says, "If you will step into this elevator, it will take you where you want to go." With a little hesitation he steps into the elevator, and in a moment or two he finds himself where he wanted to go.

How did he get there? Was it because as soon as he stepped into that elevator, the law of gravitation said, "Now I will have to give you up. There is no more control over you?" No, that law pulled as hard when he was in the elevator as when he was out. Well, how did he get there? He got there because he put himself in the control of the law of mechanics that was stronger than gravitation and overcome it.

Now, if you take the law of gravitation to represent the law of sin and death, and the law of mechanics as represented by the elevator to be the law of the Spirit of life in Christ Jesus, I think you will understand what we are trying to say. As to our figurative friend, he has not destroyed the law of gravitation, but rather has overcome it. He has gotten the victory over it. He is delivered from its power because he put himself under a stronger law. As soon as he stepped on the elevator he was all right.

There is another thing we should note: The man could have stood with one foot on the floor and the other in the elevator, but if he had, he would have gotten into a lot of trouble. And yet, a lot of Christian people are doing just that. They start in half-heartedly with the question of committing themselves to the control of Christ. They are only going a little bit of the way. They have one foot in, but the other is still out.

Oh, my friend, the secret is in get-

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GRACE AND TRUTH

VICTORY in Psalm Forty-six

BY THE EDITOR

The Forty-Sixth Psalm seems to fit the time in which we live, as well as being keyed to our personal experience. It is a Psalm of great faith and courage — that is what we need. It is a Psalm of strong consolation and comfort. It has been called, "The saint's stronghold," long has it been a favorite of the people of God. Martin Luther said, "This is my Psalm," and to this inspiring Psalm we owe his "Ein Feste Burg," the "Marseillaise of the Reformation."

"A mighty fortress is our God,
A bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing."

The Psalm begins with God and it ends with God, and God is throughout. Its dominate note is that of victory.

Let us notice the various phases of this victory which God has provided for His people.

Victory Over the Things that Pursue

"God is our refuge," (vs. 1). There is a tone of glad surprise, as well as of triumphant confidence, in the refrain which begins with verse one, and which is carried on through the Psalm. It proclaims the wondrous truth of our personal relationship with God, and that nothing upon the face of this tiny planet has the power of separating us from Him. God is our refuge in Christ Jesus.

Immediately, we are reminded of the ark, which contained the seed of all life and kept all that was contained therein safely through the storm of God's judgment upon a wicked world. The Lord shut Noah and his family in, and their's was a place of absolute security and safe-keeping. Someone has said that "The little fly was just as safe in the ark as the elephant." No living thing needed to have any fear. The ark is a blessed type of our refuge in Christ Jesus.

Likewise, the cities of refuge were places of absolute safety and security to the person fleeing from the avenger. Instantaneous security was obtained the moment the refugee entered the gate. He was at once free from any danger. His cause was taken up by the elders of the

city and there was no charge against him (Num. 35:25). Christ is the believer's city of refuge and He is the one and only sanctuary for distressed, sin-weary souls. We are safe as the provision of God can make us, from the very moment we come to Christ as our Saviour. God is our refuge in Christ Jesus.

Charles Wesley was once watching a sparrow which was being chased by a hawk. To his surprise the sparrow flew into an open window and found refuge and safety within the house. To this incident we owe that immortal hymn, "Jesus, Lover of My Soul." One of the stanzas begins with the words,

Hangs my helpless soul on Thee."
Other refuge have I none,

And any soul that is chased by the hawk of sin may find instantaneous and enduring refuge in Christ Jesus.

Victory Over the Things that Weaken

"God is our refuge AND STRENGTH" (v. 1). There are many things that tend to weaken us even after we are saved. Old sins will bother us, and old habits will assert themselves. Discouragements, fears, doubts will come our way. Satan will do his best to get us gloomy and depressed. Nothing is so bothersome as lack of assurance concerning God's forgiveness and the cleansing power of the shed blood of Christ. All these things weaken us and obstruct our progress. God has made provision for victory over the things that weaken. He has provided us strength and victory in Christ Jesus. He has given us the assurance of His word and upon these we can rely. Is anyone who reads these lines weary of striving against the weakening things? Have you tried and failed? Listen! God is our strength! There is victory over the things that weaken. In Christ Jesus are inexhaustible supplies of strength. "I can do all things through Christ Who strengtheneth me" (Phil. 4:13). Paul said that, but he did not say it for himself alone; he said it for ev-

ery Christian believer who will appropriate Christ's inexhaustible and available power. "I can — through Christ." Any soul distressed by the weakening things, can say that. We have no right to be weak when we have such a mighty Saviour, whose resources of infinite strength are available to us. We need to look to Christ the Author and Finisher of our faith. There is strength in the very looking to Him. God is our strength in Christ Jesus.

Victory Over the Things that Trouble

Does trouble trouble you? He is "A very present help in trouble" (v. 1). He is a "present help" in that He is right at hand. He is accessible to us. His wisdom is infinite. His power is all-sufficient. His promises meet every emergency. His faithfulness is an immovable foundation. He is the Friend that sticketh closer than a brother. He is touched with the feeling of our infirmities. Lack of space forbids us to tell what Christ is to His people as the "present help." He is our Mediator (I Tim. 2:5), Advocate (I John 2:1), Bread of Life (John 6:35), Counsellor (Isa. 9:6), Everlasting Father (Isa. 9:6), High Priest (Heb. 4:14), Horn of Salvation (Luke 1:69), Life (John 14:6), Passover (I Cor. 5:7), Saviour (Luke 2:11), Author and Finisher of our faith (Heb. 12:2), Author of our peace (Eph. 2:14), Consolation (Rom. 15:5), our Strength, Fortress and Refuge (Jer. 16:19). Let us exult in what Christ is to us as the "present help in trouble." Tennyson was once asked to tell what he thought of Christ. He stopped a moment, caught a rose in his fingers, shook out its beauty, caught its fragrance, and then said, "What the sun is to that rose, that Jesus Christ is to my soul." He is our victory! He is everything to us! God in Christ Jesus gives us victory over the things that trouble!

Victory Over the Things that Frighten

In verses 2-5 we read of frightening things, of social disturbances, of the downfall of kingdoms, of seismic disturbances, and of the judgments of God in the earth. In the face of

all these things, we need not fear (v. 2). These words almost describe the conditions of the world today. Yet, in the face of present conditions, we need not be frightened. Though perilous times are upon us; though tragedy is stalking through the world; though men's hearts are failing them for fear; though the high places of the earth are thrown down; though there is war, revolution, Bolshevism, turmoil and turbulancy everywhere; though national leaders throw out God, suppress, oppress and persecute Christians; though evil and wickedness seem to be in the ascendancy; though society be moved from its foundations; we will not be frightened; we will not fear — "God is our refuge."

The secret of this fearlessness is told in verses 4-5. "There is a river." That river is God. His streams make glad our hearts. "God is in the midst of her" (v. 5). In the midst of all these destructive forces, God communicated His love, His grace, His peace, His power unto His people. It is a life-giving stream. Rivers mean life, fruitfulness, sustenance and abundance. As one travels westward toward the Rocky Mountains, one is impressed by the barrenness of the plains. It is a desolate scene. Seldom is a tree to be seen and there is sagebrush everywhere. Suddenly there breaks into view a valley with its contrasting verdure and abundance. Then, as far as one can see, is a broad expanse of trees, farms, beautiful fields leading to the very foot of the mountains. Why the contrast? A river, and irrigation, is the answer. That life-giving water is carried out in canals and laterals, and wherever it has gone, that which once was desert now blossoms as the rose. God is a river, life-giving and sustaining. Water can be divided infinitely; so God in Christ can fill our souls. The Hebrew word for "Stream" is the same as "irrigation canal." So it reads literally, "There is a river, the irrigation canals thereof shall make glad the city of God." Whatever capacities our souls have for Him, God will fill us. The figure is beautiful. "If any man thirst, let him come unto Me and drink" (John 7:37). No blessing is to terminate with us — the life giving message must go on through human channels; "He that believeth on me, as the Scripture hath said, out of his inmost parts shall flow rivers of living water" (John 7:38). In days of frightful happenings, we will not fear, God is a river. We will look up, for the uplook always guarantees perfect peace to our souls. We will continue to be fruitful, and bear His message. God gives us victory over the things that frighten.

Victory Over the Things that Destroy

The destruction of destructive

forces is the theme of verses 6-9. God desolates. He will desolate all things which desolate. "He maketh wars to cease unto the end of the earth" (v. 9). God has a peace program, and this program centers in His son, the Prince of Peace. God will make wars to cease. When He speaks all titanic brute forces will disintegrate. All armies, armaments, navies, cannon, artillery, planes, bombs — all the paraphernalia of war will be put into the scrap heap. He speaks — no weapon, no material vehicle is needed. The silence of the centuries will be broken. Christ, the King of kings and Lord of lords will come forth in His royal retinue and will sway His scepter over every crowned head. The government shall be upon His shoulders. Then will be universal peace. Then will be social justice. There can be no universal peace and no social justice without social regeneration, and that day will not come until Christ comes. "He maketh wars to cease." He alone can do it. Science cannot make wars to cease, for science seems to teach men more skill in destruction. Commerce cannot do it, for commerce only increases the speed of men and nations. Education cannot do it, for the most highly educated nations are the most military. Progress and civilization cannot bring peace, for they do not make men unselfish. God alone can do it! He will do it!

He will speak peace to the nations! Christ will rule everywhere! God will give victory over the things that destroy!

The secret of victory is set forth in verse 10, "Be still and know that I am God." That is the sublime secret. God would have us to be still. He would have us to know Him and be assured. He would have us to cease from fretting and anxiety, and to find repose in Him. When we become still before Him, we shall know Him, and when we know Him we will be still. "Be still and know that I am God, I will be exalted." Is not this His message to us in these tragic days? Can we not claim this message for ourselves? Let trouble come; let frightening events happen with ever increasing swiftness and intensity, we will not fear.

"And let the Prince of ill look grim as e'er he will,
He harms us not a whit. For why?
His doom is writ.
A word will quickly slay him."

This dauntless hope is ours. Thanks be unto God Who giveth us the victory over the things that pursue; victory over the things that weaken; victory over the things that trouble; victory over the things that frighten, and victory over the things that destroy; victory through our Lord Jesus Christ!

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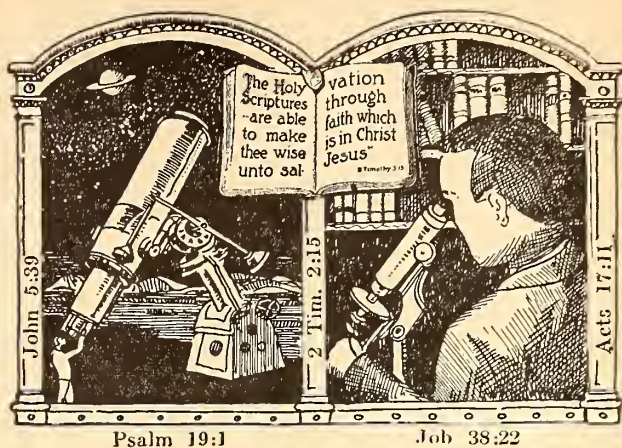
You are writing a Gospel,
A chapter each day,
By the deeds that you do,
And the words that you say.
Men read what you write
Whether faithless or true,
Say! What is the Gospel according to you?
—Selected



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GRACE AND TRUTH

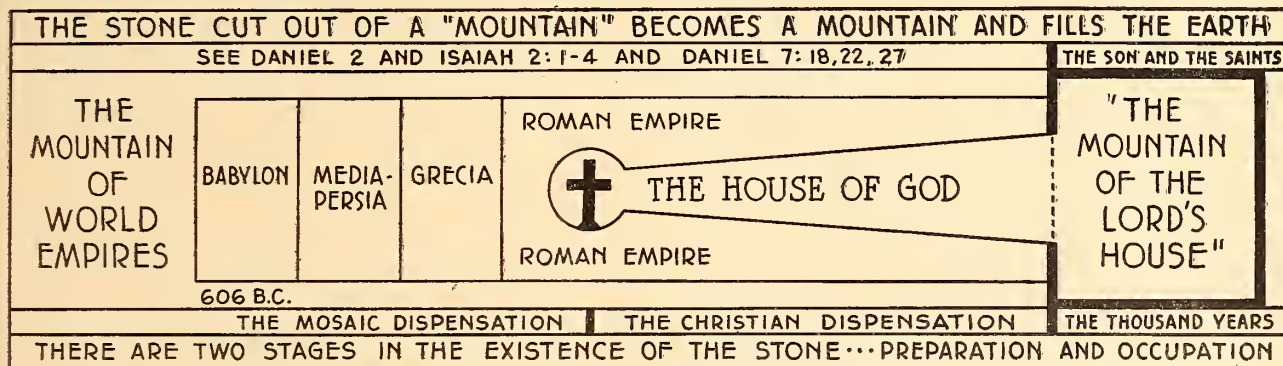
SERIAL BIBLE COURSES



The Present Phase of the Kingdom The Times of the Gentiles

BY CHARLES M. NEAL

CHAPTER IV



"So is the kingdom of God . . ."

We justify our chapter title by reference to Mark 4:26-29. There are different phases or stages in the bringing of an ear of corn to full maturity — "First the blade, then the ear, then the full grain in the ear;" the inspired record says, "So is the kingdom of God." The kingdom of God, in the sense of Christ's reign over the earth, has its prophetic phase; its mystery phase and its manifestation phase. The prophecies of the Messianic kingdom in the Old Testament, in many places, presented a double aspect.

The basic prophecy of this series, Daniel 2:31-45, shows this double feature. We refer to the stone cut out of the mountain without hands, which later becomes a great mountain and fills the whole earth. At the bottom of the chart we say, "There are two stages in the existence of the stone — preparation

and occupation." The two stages of the Kingdom are seen on the chart—The House of God, beginning far back toward the origin of the Roman empire, represents the preparation. That space which we show as "The Mountain of the Lord's House" shows the occupation period.

"Translated us into the kingdom of the Son . . ."

In this present dispensation the born-again ones, who are delivered out of the power of darkness, are "translated into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins" (Col. 1:13). Such persons are baptized in the Holy Spirit into "the church, which is his body" (I Cor. 12:12, 13; Eph. 1:22, 23). The church which Christ is building in this present age **does** present a stage of the kingdom. The kingdom in this age is the preparatory stage. This is

so plain that we wonder that any believer in the inspired word should find reason to dispute it. However, it is just as plainly revealed, that those who are in the kingdom **now** should be expecting to enter into the Kingdom of God when Jesus returns from heaven.

Take the case of Paul and Barnabas in Acts 14:23. Here are saved people, already in the kingdom, exhorted "to continue in the faith, and that through many tribulations we must enter into the kingdom of God." In the kingdom and looking for the kingdom, is a scriptural attitude. This is confirmed in Luke 21:25-33. After speaking of certain signs, Christ says, "Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh." This is not **another kingdom** but a different stage of the same kingdom.

"The church of the living God . . ."

Paul speaks of the proper behavior of men "in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). The word "house" in the Bible very often is used in the sense of "family"; the word "family" means "a circle of relatives." The church which Christ builds is indeed "a circle of blood relatives." All who are in this family are "children of God" (I John 3:2). As such we are "fellows" of Christ; as such we are destined to reign with Him over "the inhabited earth to come" (Heb. 2:15-18).

God is, during this dispensation, choosing a people for His name. First the Jews and then, God did visit the Gentiles to take out a people for His name (Acts 15:14). These called out ones, cut out as a little stone, out of the mountain of world empire, while it is still intact, are united to the Lord in the Spirit, and become "The House of God." What God is doing now is selecting the ruling, kingly house for the coming kingdom.

"When he was come back again, having received the kingdom . . ."

Just before His crucifixion Christ spake a parable on the kingdom which presents this double aspect of the kingdom. Some at that time were looking for the kingdom in manifestation form to immediately appear. This was not God's schedule in the prophecies of the kingdom. The preparatory stage comes first — the kingdom in mystery — the cutting out of the stone. This parable, Luke 19:11-27, presents the present form of the kingdom as that in which the future rulers are **serving** in the king's absence. That is the present stage of the church — we are bond-servants. When the Lord returns, having received the kingdom (Dan. 7:12, 13), those of His who now serve Him will be given authority as rulers (Rev. 2:26, 27). This is the Kingdom of God in Preparation and Occupation.

"A stone was cut out without hands . . ."

This little stone is interesting in many ways. Three things might be emphasized here. First, **where** it came from; second, **how** it came into existence; third, its **destination**. As to where it came from — it was cut out of a mountain — the kingdom of this world. Cut out without hands means "not of this creation" (Zech. 4:6; Heb. 9:11). It is therefore a new creation (II Cor. 5:17; Gal. 6:15). It is destined to become a great mountain and fill the earth. This means that it becomes a world-wide kingdom and displaces present world-kingsdoms. All these things are true

of "The House of God," . . . "the church, which is his body" (Rev. 2:26, 27; 5:9, 10; 11:15). The church is a stone house, spiritual in nature; Christ is a spiritual stone (I Pet. 1:22-3:10). The smiting stone is made

up of Christ — head and body, united as one in marriage (Rev. 19). This is a glorious privilege — made a member of God's house, destined to reign with Christ. The call is to "whosoever will."

Watch your walk and conversation; what you say and where you go may influence another for weal or woe.

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The Fellowship of the Gospel

A Mutual Concern

(THE BOOK OF PHILIPPIANS)

PHIL. 2:17-30

BY JOSEPH EDWARDS

While the entire book of Philippians deals with the various phases of the gospel fellowship, much of it is given to a doctrinal approach of the subject. However, in this section we leave the doctrinal excerpt for pattern and enjoy its highly personal element. One gets the real heart throb of the book here. Paul loves these people! He loves them in Christ! He is willing to make any sacrifice necessary for their faith! Without this burning passion for souls, Paul would cease to be Paul, the loving apostle. The Philippians respond to Paul's affection and send to him a man who shares his spirit of sacrifice in the care of another. Epaphroditus gives himself so fully to the care of Paul's physical needs that he becomes ill through self-denial and draws near death's door only to be spared by God's mercy through Paul's intercession.

This mutual concern is true to the gospel pattern of God's provision for those to whom He has entrusted the gospel. Where lives are really open to His direction, God places upon His messengers the responsibility of the spiritual development of His people and then in turn cares for the physical needs of His messengers through the gifts of those who have been benefitted spiritually. All this will be seen as we move through the verses of this section.

Paul opens in verse seventeen with a statement that conceals nothing as to his purpose among the Philippians:

"Yea, and if I be offered upon the sacrifice and service of your faith,

I JOY, and rejoice with you all." This is the spirit which marks the true servant of Christ. If my sacrifice leads to **your faith**, I rejoice! Can anyone who has had this experience read these words dry-eyed? The joy of attainment makes the cost look insignificant. Dr. Geo. W. Truett used to tell the story of preaching each year to a great audience of Texas cattle men. (I relate the story as accurately as possible from memory.) One year after he preached to the men, one man wanted him to go with him to dedicate some property to God. He took him far up a canyon and as they went the man would point out first land and then cattle saying with a wave of the hand, "all this is mine." When they were far up the canyon, the man said to Dr. Truett, "I want

you to kneel right here beside this rock and dedicate all this to God, and when you have finished, just wait, I have a word I want to say." Dr. Truett began, "Dear Father, this man would have me tell Thee he wants to dedicate all this land and cattle to You to use it as You direct . . ." Then he concluded the prayer by saying, "And now, Father, he has something he wants to say." The man began to sob and then started, "Father, now that I've given all this land and cattle to You, there's nothing that stands in the way between us. I bring you our boy. Mother and I have never been able to lead him to Jesus. Won't you save him?" More of that day was spent in prayer, and that night in Dr. Truett's meeting, the young man was saved!

Paul's burning passion for the spiritual development of those to whom he ministered is not limited to Philippians. We see it in the letter to the Corinthians.

"And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (II Cor. 12:15).

Again in I Cor. 9: we have two examples of Paul's sacrifices in his preaching to them. In verses seven to fifteen, he tells of his sacrifice of his right of support and then in verses nineteen to twenty-three, he tells of his sacrifice of his right of freedom. Even his God-given rights of support and freedom were sacrificed to bring the gospel to them in a way they would receive it. How this shames many of us workers today. What terrible feelings oftentimes exist if the budget committee fails to recommend an increase in salary at the annual meeting.

Again we see Paul's burning desire in the letter to the Galatians.

"My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law?" (Gal. 4:19-21)

Think of it! His intense agony over their spiritual condition described in the language of the maternity ward! He was suffering "birth pains" for them until Christ be formed in them. It can never be

said that this man was a hypocrite—that he said things for effect. In the first chapter of Philippians, we saw him praying for the spiritual development of souls and his manner of life bears out the earnestness of that prayer.

Now the next great heart throb is the spirit in which he made those sacrifices. He said, "I joy and rejoice!" It is the same language which is used to describe Jesus facing the cross. "Who for the **joy** that was set before Him, endured the cross, despising the shame" (Heb. 12:2). Paul just turned a noun into a verb and said, "I joy." So great was this man's joy that it echoed in the camp of the Philippians. "For the same cause also do you joy, and rejoice with me" (Phil. 2:19).

That Paul's mantle should fall upon others and that they would share his spirit is no surprise. That is exactly what we would expect. His words that Timothy was likeminded would indicate just this. Now this letter to the Philippians was written from prison and when the apostle could not come to them the logical move would be to send the most likeminded person he could find. Notice, however, that in verse twenty-four Paul indicates that he does have hope of coming to them himself. Until he is able to come, however, he will be satisfied to send Timothy for he cannot be of good comfort until he knows how they are doing.

He says that he wants to know their state. Now this word "state" stands in contrast to the word "stand" in Rom. 5:2. Our "standing" is our position "in Christ." In our standing we are described as being complete in Him and as being identified with Him. Our standing never varies or fluctuates for it depends upon Him. Our state, however, is the life we are actually living at any given moment. It does vary and fluctuate for it depends upon us. No one is ever concerned about our standing for it is maintained by God but there is constant concern about our state, even as there was about the state of the Philippians.

Thus far in our study we have seen only Paul's concern for the Philippians. From here on to the end of the chapter, we shall see their care for him. Their response to his devoted care for their spiritual needs was to send someone to care for his physical needs. The one they chose

Continued on page 260

Truth in Type

Abel's Lamb a Type of Christ

BY AARON SCHLESSMAN

We are told that "by faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4); and in Genesis 4:4 it is stated that Abel brought of the firstlings of his flock for he was a keeper of sheep. The Scriptures make clear that the Lamb is typical of our Lord Jesus. As John the Baptist was speaking one day and Jesus was approaching him, he said "Behold the Lamb of God that beareth away the sin of the world" (John 1:29). And Peter specifically says that Christ Jesus shed His "precious blood as of a lamb without blemish and without spot" (I Pet. 1:19). So we have ample authority to speak of Abel's lamb as a type of Christ, our Saviour.

Cain and Abel set forth two kinds of worshippers. Both were sinners. By faith Abel knew it and knew he needed a sacrifice of blood. That he needed a substitute he had no doubt. Cain seems to have been destitute of a real sense of sin and its awfulness and his need of atonement. That God had given some precious

revelation or promise pointing the way that a guilty sinner might approach Him is seen in the words "By faith Abel offered" his more excellent sacrifice. How else would they have known to have come to God with a sacrifice at all?

Cain rejected God's plan and was content with a bloodless offering. "He brought of the fruit of the ground an offering unto the Lord" (Gen. 4:3). And he was angered when God refused to accept such an offering as his, just as men are today when they expect to present their own self-righteousness to God, and He tells them in the Word "that all of your righteousnesses are as filthy rags." Abel's attitude was "God be merciful to me a sinner," while Cain's attitude was "I thank Thee that I am not as other men are."

Abel's lamb portrays the "Lamb of God" in these respects:

1. Abel's offering was a Lamb.
Gen. 4:3, 4
2. Abel's lamb was the firstling of the flock.
Gen. 4:4
3. Abel's lamb was innocent and harmless, fitly symbolizing the unresisting innocence and harmlessness of the Lord Jesus.
4. Abel's lamb, being offered, fulfilled God's principle of blood-shedding.
Gen. 4:4 with
Heb. 9:22
5. Abel's lamb cleared completely the prospect for death and judgment for him. He stands complete in His substitute.
Heb. 11:4
1. God's offering was "the Lamb of God," Christ Jesus.
John 1:29
2. God's offering, Christ Jesus, the Lamb of God, was the first-born of all creation.
Col. 1:15
3. Christ Jesus, the Lamb of God, was innocent and harmless.
Isa. 53:7
I Pet. 3:18
I Pet. 1:18, 19
4. Christ Jesus, the Lamb of God, being offered, fulfills God's principle of blood-shedding for the redemption of all.
Heb. 7:25-27
Rom. 3:24-26
5. Christ Jesus, the Lamb of God, clears completely the prospect for death and judgment for every believer, and gives life, righteousness and peace.
I Pet. 3:18
Rom. 5:1
Rom. 8:1

Abel's offering was a lamb. "He brought of the firstlings of his flock and of the fat thereof" (Gen. 4:4). He was happy to bring a lamb, a life for a life. Cain was content in his own self-reliance. God's offering was the "Lamb of God," the Lord Jesus Christ as John the Baptist tells us in John 1:29.

Abel's lamb was of the firstlings of the flock as is recorded in Genesis 4:4. The best is none too good as he offers to God his substitute. God's offering, the Lord Jesus, who is the Lamb, was the first born of all creation as Colossians 1:15 states it. God's offering is the perfect One. Abel's lamb was innocent and

harmless. A Lamb fitly symbolizes the unresisting innocence and harmlessness of the Lord Jesus Christ. "By faith Abel offered" and of course his offering was the lamb. Faith sees where sight cannot reason through. God's Lamb was the Lord Jesus, slain, "foreordained before the foundation of the world" (I Pet. 1:20). He was the innocent, harmless One of whom His own enemies must confess "I find no fault in Him." He was offered "The Just for the unjust that He might bring us to God" (I Pet. 3:18). Praise God for the Lamb who is "able also to save them to the uttermost that come to God by Him, seeing He ever liveth to make intercession for them." He it is who is "holy, harmless, undefiled, separate from sinners," "with whom is no variable-ness, neither shadow of turning."

Abel's lamb, being offered, fulfilled God's principle of blood shedding as stated in Hebrews 9:22. "And the Lord had respect unto Abel and to his offering" (Gen. 4:4b). In the third chapter of Genesis Adam and Eve were clothed with coats of skin. Here is the principle of "without the shedding of blood there is no remission" in operation, and the coats of skin were symbolic of His righteousness. We often sing, "dressed in His righteousness alone, Faultless to stand before the throne," which is sound Bible doctrine. In Genesis 3:21 the "coats of skin" typify "Christ made unto us righteousness" — A divinely provided garment that the first sinners might be made fit for God's presence. We see in action in the life of Abel the great principle of atonement, who by faith "offered unto God a more excellent sacrifice than Cain . . . and by it being dead yet speaketh."

Christ Jesus, God's Lamb, being offered, fulfills God's principle of blood-shedding for the redemption of mankind, so that every believer "Can come boldly unto the throne of grace, by a new, and living way, through the blood of Jesus." He it was who said, "I am the way, the truth and the life: no man cometh unto the Father, but by me." He came "not to be ministered unto, but to minister and to give His life a ransom for many." We do praise God for the Son of His love, and for cleansing blood (I John 1:7).

Again Abel's lamb cleared completely the prospect for death and

Continued on page 258

GRACE AND TRUTH

The Number Eleven in Scripture

BY THE EDITOR

The number eleven does not occur frequently in the Bible, nevertheless, it has meaning as the other numbers. We are all more familiar with the number twelve. Eleven is one short of it. Wherever we find eleven it seems to be associated with incompleteness, imperfection, disorder, disruption and disintegration.

The first mention of eleven is associated with Jacob and his sons (Gen. 32:22). This was twenty-one years after his flight to Haran, and these years spent out of Canaan were marked by chastening, incompleteness and disorder. Eleven sons speak of that incompleteness. It was one short of the twelve from which the twelve tribes of Israel sprang.

Later on, eleven sons told of the disruption, disintegration and incompleteness of Jacob's family, for he said, "One is not" (Gen. 42:32). Joseph was supposedly dead.

It was an eleven day journey from Horeb to Kadesh at the southern border of the promised land (Deut. 1:

2). One more day's journey would have brought Israel into the land. In unbelief they turned back into the wilderness. The following years were marked by chastening, disruption and disintegration.

The tabernacle of the wilderness had eleven curtains for a covering (Ex. 26:7-8). It was associated with the disorganized life of Israel in the wilderness.

In the final years of Judah's kingdom two of the final kings reigned eleven years each. Jehoiakin reigned eleven years in Jerusalem, at the end of which he became servant of Nebuchadnezzar (II Kings 23:36, 24:1). Zedekiah reigned eleven years in Jerusalem, at the end of which came the disruption of the Southern kingdom at the hands of Nebuchadnezzar and the Babylonian hordes (II Kings 24:18 with chapter 25). These two kings each reigned eleven years.

At the end of each reign was disaster.

Eleven hundred occurs three times in the Scriptures. All three occurrences are associated with the days of defective administration, marked by the fact that there was no king. The Philistines bribed Delilah with eleven hundred pieces of silver in order to entice Samson to make known the source of his great strength (Jud. 16:5). Israel was thus deprived of their mighty ruler and deliverer. The other two occurrences of eleven hundred are connected with the introduction of idolatry into Israel (Jud. 17:2-3). Dan and Ephraim were the offending tribes. Micah was an Ephraimite. Those who stole the eleven hundred shekels were from the tribe of Dan.

Eleven apostles were a witness to their incompleteness and disorganization, so they immediately set to work and elected another to fill the place of Judas (Acts 1:26).

The next installment will be the number twelve.

D. B. I. AT HOME AND ABROAD CONDUCTED BY HARRIET M. JOHNSON

Mr. William Moffett ('43) was ordained to the ministry June 25th by the Brownsville Baptist Church of Brownsville, Oregon.

A recent visitor of the College was Miss Violet Anderson ('39) of Coachella, California. She is working in a migrant camp, and has just closed a session of Daily Vacation Bible School in which there were eight decisions for Christ. Miss Freda Cassens ('39) assisted in the School.

Mr. and Mrs. Paul Seanor of Iliff, Colorado, visited Denver Bible College. Mr. Seanor is a graduate of the class of 1944.

Miss Louise Jackson has returned to her home near Denver, and plans to be there for about a month before going to Santa Monica, California. She has visited with a number of friends at the School. Miss Jackson is a graduate of the class of 1941.

Several of the staff members of the College have had vacations in various places: Mr. and Mrs. U. B. Newton visited with relatives and

friends in Texas. Mrs. Newton is a graduate of the class of 1939. Rev. ('37) and Mrs. ('39) H. H. Stewart and their daughter Connie visited relatives in Portis, Kansas. And Rev. ('35) and Mrs. ('41) Charles R. Johnson and children took a trip to the Western Slope.

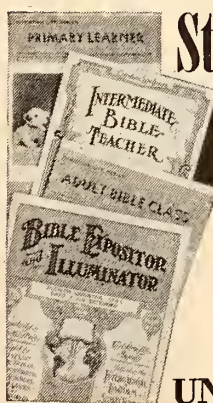
Miss Anna Thorell ('25) is home on furlough from her field of service, Veneuela.

Mrs. Hannah Roach ('30) has re-

turned to her work in Peru, South America.

Tim Raymond arrived May 13, and was welcomed by his parents Rev. and Mrs. Raymond Olander and his brother Charles Richard. Mr. Olander is a former student, and Mrs. Olander was graduated with the class of 1936. May God bless you as you bring us this little one for the Lord.

Maurice G. Dametz ('22) participated in the Fifty-Second Anniversary of the First Presbyterian Church of La Salle, Colorado, on Sunday, June 24th. On this occasion a long standing church mortgage was burned.



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VICTORY

"This is the Victory, even our faith" (I John 5:4).

- I. Thanks be to God who giveth us the victory.....I Cor. 15:57
The Lord is on my side—Ps. 118: 6, 7.
- II. Through Him we shall do valiantlyPsalms 60:12
His right hand doeth valiantly —Ps. 118:15
- III. In His name we will set up our bannersPsalms 20:5
He is my strength and my shield —Ps. 28:7.
- IV. He has laid help upon one that is mightyPsalms 89:19
He stood by me, and I was deliveredII Tim. 4:17
- V. Through Him we are more than conquerorsRomans 8:37
He will compass me about with songs of deliverance—Ps. 32:7.
—E. A. H.

THE FREE GIFT IN ROMANS FIVE

- I. The Giver — God, vs. 15
God of Peace, vs. 1
God of Glory, vs. 2
God of Love, vss. 5, 8
God of Reconciliation, vs. 10
God of Joy, vs. 11
God of Grace, vs. 15
- II. The Gift—"Jesus Christ," vss. 15-17
The Promised Gift, Gen. 12:3-7, Gal. 3:16
A Precious Gift, I Pet. 2:7
A Providing Gift, Rom. 5:1-21
- III. The Ground of the Gift — "The Grace of God," vs. 15
The source of Grace — "God" vs. 15
The subjects of Grace, vss. 6-19
The standing of Grace, vs. 2
The supply of Grace, vs. 17
The surmounting of Grace, vs. 20
Submitting to Grace, vs. 21
- IV. The Glory of the Gift — "Hath Abounded Unto Many?" vs. 15
- V. The Gratuitousness of the Gift — "The Free Gift," vs. 15.
L. J. D.

CHRISTIAN PRIVILEGE

1. Born by the word of God I Pet. 1:23
2. Received Christ Col. 2:6
3. Christ our life Col. 3:4
4. Complete in Christ Col. 2:10
5. Live in the Spirit Gal. 5:25
6. Light in the Lord Eph. 5:8
7. Well of Water in us John 4:14
8. Have the Light of Life John 8:12
9. God worketh in us Phil. 2:13
10. God abounds to us II Cor. 9:8
11. Have the bread of life John 6:51
12. Comforted of God II Cor. 1:4
13. Freely ye have received Matt. 10:8
14. By their fruits ye shall know them Matt. 7:20

and

CHRISTIAN RESPONSIBILITY

1. Hold forth the Word Phil. 2:16
2. Walk in Him Col. 2:6
3. Live Christ Phil. 1:21
4. Stand complete Col. 4:12
5. Walk in the Spirit Gal. 5:25
6. Walk as Children of Light Eph. 5:8
7. Rivers of water shall flow John 7:38
8. Let your Light shine Matt. 5:16
9. Work out salvation Phil. 2:12
10. Abound to every good work II Cor. 9:8
11. Feed My sheep and lambs John 21:16
12. Comfort others II Cor. 1:4
13. Freely give Matt. 10:8
14. He that saith I know Him and keepeth not His commandments is a liar I John 2:4

—A. E. B.

VICTORIOUS FAITH

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

- I. The Conquest Itself: "Overcometh the world."
- II. The Conquering Nature: "Whatsoever is born of God."
- III. The Conquering Weapon: "Even our faith."
- IV. The Specialty: "This is the victory."

—C. H. S.

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FOUR FREEDOMS

FREEDOM FROM WANT....

"THEY THAT SEEK THE LORD SHALL NOT WANT ANY GOOD THING" (Ps. 34:10)

FREEDOM FROM FEAR....

"YEA, THOUGH I WALK THROUGH THE VALLEYS OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME." (Ps. 23:4)

FREEDOM OF WORSHIP....

"THOUGH THERE BE THAT ARE CALLED GODS, WHETHER IN HEAVEN OR IN EARTH... TO US THERE IS BUT ONE GOD, THE FATHER... AND ONE LORD JESUS CHRIST." (1 Cor. 8:6)

FREEDOM OF SPEECH....

"LET THE WORDS OF MY MOUTH, AND THE MEDITATION OF MY HEART, BE ACCEPTABLE IN THY SIGHT, O LORD, MY STRENGTH, AND MY REDEEMER." (Ps. 19:14)

"STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE." (Gal. 5:1)

THANK TO MARIE D. LOIZEAUX

Schirmacher

HELPS

FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

A TOOL OF THE DEVIL

Once upon a time it was announced that the devil was going out of business and would sell all his equipment to those who would pay the price. On the day of the sale they were all attractively displayed, if attractive is the proper word to use. There was envy, jealousy, hatred, malice, deceit, sensuality, pride, idolatry, and many other implements of evil were on display, each marked with its price. Off by itself in a glass case was a harmless looking wedge-shaped tool, very much worn but priced higher than any other tool.

Someone asked the devil what it was. "That's Discouragement," replied the devil. "And why have you priced it so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's heart with that, when I could not get near him with any of the others. When once inside, I can use him in whatever way suits me best. It is worn because I use it on everybody and but few know it belongs to me."

We need not add that the devil's price for Discouragement was so high that it was never sold. He still uses it in his business at the same old stand.

One class of folk the devil works on with this tool is the Sunday-school worker. Now you know it belongs to the devil, so BEWARE.

—Brethren Evangelist

"Let Him that thinketh he standeth take heed lest he fall." If Moses, the meekest man, sinned for lack of meekness; if David, one of the purest men, sinned for lack of purity; if Peter, the boldest of the apostles, sinned for lack of boldness; and if Abraham, the father of the faithful, sinned for lack of faithfulness, is it not wise to let God stand guard even at our strongest point of character?

A. C. Dixon

Vision has to do with victory. It is where we look that counts for our defeat or victory. If we keep looking unto Jesus we shall be victor over self and Satan.

To be astride the fence is very uncomfortable, and you are continually falling off — on the wrong side.

BEARING THE CROSS—HOW?

Since the cross must be borne, how much wiser it is to keep our eyes on our Lord Jesus Christ and bear it with a smile, rather than be stoically resigned or bear it with a frown of discontent. From a window in a tall office building five crosses may be seen atop the steeples of churches. One stands on a hill and its cross shines like pure gold in the morning sun, like a person who wears a happy smile no matter how heavy his load. One stands with its side to the sun and shows only a little gold, like a person who only part of the time succeeds in his efforts to be cheerful. One is painted gray. Without a smile, it goes through life dully resigned to its fate. Those in the distance look back against the sky, like discontented persons who scowl at their lot. If, like the cross on the hill, people will keep their faces toward the Son, our Lord and Saviour Jesus Christ, not only will their pathways be bright with His radiance but, like the golden cross, they will be an inspiration to all who see them.

—Unknown

RESIGNATION

A visitor was once walking along a high part of the shore of the Dead Sea when he lost his balance and fell into the water. He could not swim and, in desperation lest he should sink and be drowned, he began to fling his arms about. At last he was exhausted and felt he could do no more. Then he found something happen: the water bore him up. The water of the Dead Sea is so heavy with salt and other minerals that when he lay still in it he found he floated on the surface. He could not drown so long as he resigned himself to the power of the deep. So too with us. **There is a power beneath us and around us waiting to bear us up.** We should cease from all our flounderings and fruitless efforts and let the power of God undergird us.

R. W. H. Shepherd.

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SEPARATION

There is a curious little spider in South America that has a home under the water. It forms a bubble about itself, in which, like a diving bell, it sinks to the bottom, and will remain there for hours, living below, yet breathing the air of the world above. When it returns to the surface, it is found to be perfectly dry, not the slightest moisture having penetrated the atmosphere in which it lived. Even so we may live in the world, breathing the air of heaven (Col. 3:1, 2) and keeping our garments undefiled (Rev. 3:4), keeping ourselves unspotted from the world (Jas. 1:27). —Pickering

TRIUMPH

The old Latin word from which "triumph" is derived was used in connection with the celebration of the victory of a Roman general. Ordinarily only those who had borne the burden of the fray were permitted to march in the honored procession. But our glorious Captain won the victory over sin in single mortal combat and we follow in His train, exulting although we had no part in the battle we celebrate. We who never struck a blow divide the spoil with the strong.

When Saint Paul found himself in prison, it seemed as though the enemy had triumphed. His friends and prayer partners may have been troubled and anxious as they thought of the campaign without their leader; but the Apostle himself was under no illusion: "I would have you know," he wrote, "that all things that have happened unto me, have turned out for the progress of the Gospel." Such an attitude to life's trials and setbacks is in itself the beginning of victory.

—Unknown

HIGHER ALTITUDES

When balloonists want to go higher they empty bags of sand which they have taken with them for ballast. And by the same token we must throw aside the weights that hold us down if we are to soar to new heights in Christian experience. Most of us are carrying an overload of worldliness, yet wonder why we do not rise higher in spiritual things. There is a law of gravitation in the spiritual realm as well as in the physical. **If we are to rise with Christ we must set our affections on things above, and cut loose from the things of the earth.**

—Otterbein Teacher

There is no strength in you to go against the enemy of your soul. If you were to trust in your own strength you would fall before the enemy, but you can be strong in the Lord and in the power of His might.

—A. E. M.

WE WOULD SEE JESUS

I don't look back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And graciously forgives, and then forgets.

I don't look forward; God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

Annie Johnson Flint

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THE LAW OF THE SPIRIT OF LIFE

Continued from page 240

ting all the way in; the secret is in going all the way with Christ; the secret is in trusting Him for all! Remember, "The law of the Spirit of life in Christ Jesus will make you free from the law of sin and death." And do not forget that the condition to this overcoming power is found in committing oneself to the control of the Lord Jesus Christ, and letting His Spirit operate unreservedly and uninterruptedly in the life. If we are willing to do that, we shall find that we possess the whole secret of Victory.

May God help each and every one who has in faith named the Name of Jesus, to put your hands anew into the nail-pierced hands of the crucified and risen Lord. Victory is assured if you possess Jesus — and if you let Him possess you.

By taking a little liberty in changing a verse of a well-known hymn, we can adapt this thought to that which we have in mind. Here it is—and may God in His grace and love help every Christian to say with us:

"Lord, I will place my hand in Thine,
Nor ever murmur or repine;
Content whatever lot I see,
Since Thou through life still leadeth me."

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LIGHT ON THE LESSON

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Joseph's Place in God's Plan

Third Quarter, Lesson 10, September 2

Lesson Text: Genesis 37, 39:41-43

Printed Text: Genesis 39:20-23; 41:14-16, 25, 41-43

Devotional Reading: Isaiah 12

Golden Text: "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29).

LESSON EXPOSITION

Joseph, one of the most significant, one of the most godly, one of the most interesting characters among the Old Testament saints, comes before us now for study. Since in a coming issue of this magazine will appear some excellent studies setting forth the prophetic significance of Joseph—Joseph a type of Christ—we shall refer our readers to that material in this lesson and we will confine ourselves to the devotional message as found in the printed text.

I. JOSEPH TESTED IN EGYPT

Gen. 39:20-23

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

All of us having suffered some slight injustices will be able to appreciate to some extent Joseph's feelings as he was cast into prison. Very few, though, have suffered the injustice that Joseph had. First of all he was taken by his own brothers, placed into a pit, then removed and sold as a slave. After having been brought into Egypt and resold to Potiphar, he was getting along all right until Potiphar's wife began her evil designs. Because he steadfastly refused to be enticed by her wiles, Joseph was accused of the very sin he resolutely refused to commit, and he was cast into prison. We might readily perceive how righteously indignant he might be under such circumstances. Most of us would be highly indignant with one per cent

of the provocation. We read, however, of no expressions of Joseph's ire. If he questioned God's love and care for him, the Holy Spirit did not so record it.

But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.

Again and again in this chapter, which records some very dark hours for Joseph, we read: "The Lord was with Joseph." God was with Joseph. In His wise design for Joseph He permitted all these things to happen unto him that He might mold and shape this lump of clay into "a vessel unto honor, sanctified, and meet for the Master's use."

We are not among those who hold that God ordained that these various ones should sin in order that He might work out His plans. Some maintain from Genesis 50:20 that God planned the whole incident that He might bring to pass His plans. That makes God the author of the brothers' murderous plans and Potiphar's wife's lust. God is not the author of sin. He does permit it and He does permit the evil effects of men's machinations to oft times fall upon the lives that would be true to Him. This He does to work out His purposes in those lives.

In Joseph's case God was preparing him to fill a great place in Egypt for the preservation of His own people, Israel, and to bear witness to the Egyptians of His reality, His love and grace. In order to do this, Joseph must be tried and tested. He must be taught to fully and completely rely upon God in adversity and in prosperity alike, for many trials come to those in places of great authority. He must be proved to be the kind who would not, upon being elevated to a place of prominence, be "lifted up with pride and fall into the condemnation of the devil." So Joseph, like every other man God has ever been able to use, endured trials and testings, suffered for sins he was in no wise responsible for in order that he might be prepared to be a great power for God.

The actual time Joseph spent in prison is not definitely known, though it must have been a good many years. He was seventeen when he was sold into Egypt, and he was thirty when he stood before Pharaoh. Many of these intervening years were spent in prison. The best years of his life wasted might be the verdict of some. Not so, however; he was learning incalculable lessons from God, and we are persuaded he was in some other way valuably utilizing the time.

II. JOSEPH'S OPPORTUNITY

Then Pharaoh sent and called Joseph and they brought him hastily out of the dungeon: and he showed himself, and changed his raiment, and came in unto Pharaoh.

When God's time came, His servant was called forth to begin his far reaching ministry. The manner which God used to call forth His servant, sending Pharaoh a dream and sending him word of Joseph's experience in interpreting dreams, needs no comment other than to note that God's hand was very evident in the whole affair (Genesis 41:15).

God's method of giving Pharaoh a dream and giving Joseph the interpretation was very significant. Had God given the whole message to Joseph only, doubtless Pharaoh would not have regarded the message as authentic. Had God given the entire message to Pharaoh, he no doubt would have been filled with pride, and of course he would have disdained to recognize Joseph as

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God's servant and messenger; so God gave to Pharaoh a dream and to Joseph the interpretation.

God used the same method with Nebuchadnezzar and Daniel. In that instance God indubitably demonstrated the supernatural character of the revelation by taking from Nebuchadnezzar the dream. Thus Daniel was compelled to give the interpretation without even having heard Nebuchadnezzar's dream (Dan. 2).

To Belshazzar God gave a message by a hand writing on the wall, and to Daniel He gave the interpretation (Dan. 5).

In the early church, before the Bible was completed, God at times gave revelation by giving some one a message in a tongue and to another He gave the interpretation (I Cor. 14:27-28).

Now that the Bible is completed, God uses none of the various sign gifts — dreams, visions, tongues — to speak to men nor to authenticate the messenger. The Book furnishes the credentials for any person who will sincerely give forth the message.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Joseph lost no time in immediately making clear to Pharaoh that God alone could give an interpretation. Nor did he lose any time in demonstrating that to him God had given that interpretation. He immediately foretold of the seven years of plenty and seven years of famine. Nor did Joseph stop with giving the interpretation. He used his God-given good judgment and advised Pharaoh to immediately prepare for famine.

Had we had more men with God-given good sense in places of authority a few years ago, instead of subsidizing farmers for destroying food-stuffs, they would have paid for raising and processing food and then would have stored it away for a time like this. We are not complaining about the present allowances in our country, for we have suffered none so far. But famine is one of the spectres that ever stalk the earth, and in the end time the rider of the black horse shall go forth to spread famine over the earth. So it would behoove those in authority to turn to the Word of God, to heed the warning of these coming events, and to profit by the experience of Pharaoh.

Of more than passing interest is a discovery that was made some years ago corroborating the Bible's account of this Egyptian famine. We are copying an excerpt from "Our Hope," October, 1908, which was taken from the "Egyptian Gazette," published in Alexandria, Egypt.

"Perhaps the discovery of recent years which will most interest the average person is the announcement that Brugsch Bey has discovered and deciphered the hieroglyphic record of the "seven years of famine," mentioned in the latter chapters of the book of Genesis. The story of Pharaoh's dream and its subsequent interpretation by the young Hebrew prisoner, Joseph, is too well known to need recapitulation. But, although traces of granaries have been found, or, at least records of the widespread building of granaries about the time mentioned in the book of Genesis, no actual confirmation of the old story has hitherto been available.

"Now comes the discovery of Professor Brugsch. He has deciphered inscriptions which tell the story how that for seven successive years the Nile did not overflow, that in consequence the vegetation withered and failed, that the land was devoid of crops, and that during these years famine, pestilence, and misery devastated the country. And the date of this record is 1700 B. C., the actual date mentioned in Genesis. 'We know,' he says, 'that the date of the seven years of fruitlessness mentioned in Genesis was 1700 B. C., and thus what has been looked upon as a fancy, has through these hieroglyphics, become a matter of history.'

III. JOSEPH EXALTED

Genesis 41:41-44

Because of the sound judgment Joseph exhibited in advising Pharaoh about storing food for famine, Pharaoh selected him to be the man

to supervise this great work. We do not think of the exaltation which came to Joseph so much from angle of the personal honor God bestowed upon him — though it was a reward for his faithfulness — as we do the great opportunity God was according him. Joseph was at last in a position where he could make his influence felt over all the land, which he did to the glory of God.

Joseph's success in Egypt, his ability to administer well that which was entrusted to him, is an indication that he learned well the difficult lessons God was teaching him in the long years of trial and testing he underwent soon after he arrived in Egypt.

THE LESSON ILLUSTRATED

George Muller once remarked to me that he foresaw that Mr. Moody was to be greatly used of God, because in his first visits to England he came to see him at Bristol, and exhibited such singular docility and humility. But it was not the humility of diffidence or morbid self-distrust. He was not lacking in a proper self-confidence, nor did he shrink, like Moses, from any work to which God called, or hesitate to appropriate a promise of God. His humility was that of dependence on God. He had learned that it is "not by might, nor by power," but by the Spirit of God, that all great results are secured, and he constantly urged men to be filled with the Spirit.

—A. T. Pierson, D. D.

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Egypt's Part in God's Plan

Third Quarter, Lesson 11, September 9

Lesson Text: Genesis 41:44-42:38

Printed Text: Genesis 41:46-57

Devotional Reading: Psalm 111

Golden Text: He hath given food unto them that fear him: He will ever be mindful of his covenant (Ps. 111:5).

LESSON EXPOSITION

We like the lesson title for this lesson, "Egypt's Part in God's Plan."

Though we are not certain that we can find much significance in the particular Scripture assigned, yet we believe the Scriptures do indicate reason why God's people were sent to Egypt and we believe it behooves the Christian to study carefully in

order to ascertain these lessons. Often we satisfy our questions or the problem by merely saying that Egypt is a type of the world and that going into Egypt is a picture of backsliding. Now we believe that

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GRACE AND TRUTH

the above is true and yet we believe that Egypt has a great significance.

Let us note first that Israel did not go into Egypt of their own volition. God told Abraham at the time He ratified the Abrahamic Covenant (Gen. 15:13-16) that his seed should be a stranger in a land not theirs four hundred years. When the time came for the journey into Egypt of Jacob and his family, God gave His assurance that Israel should sojourn there. "And He said I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation" (Gen. 46:3). We are not saying that Egypt was God's directive will for His nation, nor that no sin or lack of faith was involved in the Egyptian sojourn. But we are saying that because of certain conditions God did direct into Egypt and the nation did not disobey God, nor necessarily backslide in going thither.

I. THE TESTIMONY OF GOD IN EGYPT

We believe that of first consideration as to why God sent His people to Egypt was that Egypt might have the testimony of the true and living God. We made special mention in last Sunday's lesson of the way in which God dealt with Joseph to make him a great leader. There we noted how God elevated him to a place of prominence in order that his influence might reach far and wide. So it was that all Egypt might hear of the true and living God and see an exhibition of the manner in which He provides for the needs of men.

Israel, we believe was the benefactor to Egypt rather than the converse. God might have very easily provided for the physical needs of His people in their own land, but His purpose to provide for the spiritual needs of the unevangelized by sending His people to them with the Gospel. Egypt as a people needed the Gospel. As a great nation and the center of the activity of the world in this time of crisis it was a strategic place to work through to spread the message far and wide.

II. A DEMONSTRATION OF GOD'S POWER

Another reason why to believe God placed Egypt in His plan for His people was that He might demonstrate His power in redeeming them from that land. We do not mean that God wilfully causes people to fall into difficulties in order that He may gain glory for Himself. He does, however, because of man's sinful nature and his tendency toward evil permit him, yes even direct him, into ways by which His own name may be glorified as He extricates man from his difficulties.

As Israel was taken out of Egypt

we see a great display of God's power. God hardened Pharaoh's heart that he would not let His people go (Exodus 7:3), yet He so plagued Pharaoh that he eventually was glad to let Israel go. God led Israel by His personal presence visibly manifested by a pillar of cloud by day and a pillar of fire by night, yet He led them through the wilderness and up to the Red Sea unto a place where it appeared they must be annihilated by the overrushing hordes of Egyptians, who had followed them after Pharaoh changed his mind about letting them go. Yet there at the Sea God gave a great demonstration of His power as He opened up a dry path through the Sea for Israel and a watery grave for the Egyptians who assayed to follow.

Throughout the Old Testament times when God wished to recall to Israel's remembrance the fact of His power He always referred to the way in which He led them out of Egypt (See Deut. 5:15; 7:18-19; 11:2-4; II Kings 17:36; Ps. 136:10-15; Jer. 32:21).

In the New Testament when we find God especially emphasizing the power whereby He is able to work in the lives of His people He refers to the demonstration of His power when He raised Jesus from the dead (See Eph. 1:19-20; I Cor. 6:14; Rom. 8:11; Heb. 13:20-21). So we find that Israel's deliverance from the bondage of Egypt is a picture of the believers deliverance from sin. The Passover was a beautiful picture of the Lamb of God Whose blood was shed to make safe those who rested beneath it. When Israel passed through the Red Sea and came out safely on the other side we have a type of the resurrection. So we see that God displaying His power in delivering Israel from Egypt was not only a demonstration of that great power as concerned one particular need but was a picture of His great Power exhibited in raising His Son from the dead to meet a great spiritual need for all who will appropriate. "He was delivered for our offences and raised again for justification" (Rom. 4:25).

III. A TRIBULATIONAL PICTURE

The enactments of Egypt as far as the Sons of Jacob were concerned also furnished a striking picture of a tribulational incident. To Joseph, a striking type of Christ, had been revealed that he should reign over his brothers and that they should bow down and do obeisance unto him (Gen. 37:7-8). For this they hated him and purposed to kill him. They put him in the pit which is a picture of death, but later compromised and sold him unto Egypt. There he rose to power and prestige. In a time of great need, a famine scourging the land, the brothers came to him for help. Finally they recognized him as the brother they

sold into bondage, and in true penitence they bow down to him, confess their sin, and secure forgiveness.

Our Lord Jesus Christ, came unto His own (John 1:11) but they received Him not. His own brethren rejected Him, and crucified Him. He has gone back to glory and having received the Kingdom (Luke 19:15) He will return in power and glory. Just before He does, however, Israel, typified by the sons of Jacob will have fallen into real difficulties. During the tribulation period they will go through a time of severe trial and trouble such as never has been (Jer. 30:5-8; Eph. 20:33-38; Matt. 24:21). At the close of this period Jesus will return and save His people from their enemies (Rev. 19:11-21). Then the nation of Israel will recognize Him as their Messiah, the One they rejected (Zech. 13:6) and in true penitence will they acknowledge their guilt (Zech. 12:10). Then they will be forgiven and restored (Zech. 13:1) and they shall enter into His blessed Kingdom (Zech. 14:9).

THE LESSON ILLUSTRATED

A tiny girl was taking a long journey and in the course of the day her train was obliged to cross a number of rivers. The water seen in advance always awakened doubts and fears in the child. She did not understand how it could safely be crossed. As they drew near the river, however, a bridge appeared, and furnished the way over. Several times the same thing happened, and finally the child leaned back with a long breath of relief and confidence: "Somebody has put bridges for us all the way!" She said in trusting content. That is how we find it in life, God has built bridges for us all the way.

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So God, in the history of Israel, used in His all-wise purposes heathen nations and men as "bridges," so to speak, over which or through whom He preserved His chosen people who were to bring forth their Messiah and our Redeemer, the Lord Jesus Christ. Even so in His earthly life this same gentile nation of Egypt was used for a time for His own refuge, a "bridge" over which to bide the torrent of Herod's wrath.

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Judah's Concern for His Family

Third Quarter, Lesson 12, September 16

Lesson Text: Genesis 43-44

Printed Text: Genesis 44:18-34

Devotional Reading: I John 4:13

Golden Text: "How shall I go up to my father, if the lad be not with me? (Gen. 44:34).

LESSON EXPOSITION

In our lesson for last Sunday on Egypt's Part in God's Plan, we made no comments on the forty-second chapter of the book we are studying. So today we shall touch briefly on the three chapters, forty-two, -three and -four.

These interesting and self-explanatory passages need very little exposition, but we shall try to point out some significant things. We trust that our readers will not think we are trying to explain the obvious when we narrate some of the story in order to bring out the lessons which we think need to be emphasized.

We examine the three chapters of our lesson under the following three headings:

I. The First Journey to Egypt
Genesis 42

II. The Second Journey to Egypt
Genesis 43

III. The Return to Joseph's House
Genesis 44

I. THE FIRST JOURNEY TO EGYPT

Genesis 42

The great famine of which God had warned Pharaoh through Joseph years before finally reached Palestine. And the news of the supply in Egypt reached Jacob. Accordingly he dispatched the remaining brothers, save Benjamin, to Egypt, to buy corn. And as Joseph was food administrator, why of course, they came to him. And they bowed down themselves before him.

The record says that they know not Joseph but he recognized them. By what means we do not know. But we are interested in the fact that Joseph remembered his dream of many years before when he saw his brothers bow down to him.

Joseph evidently started right away to try to ascertain if there had been a repentance of the terrible sin against him and God years before. He accused them of being spies. Finally, he tells them that he will

keep them in prison until they send one of their number to bring to Egypt the other brother of which they had told him.

This brought out something Joseph was glad to hear — a confession of guilt — though it did not indicate repentance.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us (vs. 21).

Joseph finally made a concession to them. He permitted them to return to their home, with the exception of Simeon, whom he kept bound. However, he told them that it would be absolutely useless to return to Egypt, unless Benjamin accompanied them.

II. THE SECOND JOURNEY TO EGYPT

Genesis 43

The famine continued in the land of Palestine and the corn brought up from Egypt finally ran out. So the old patriarch Jacob began to again urge the boys to return to Egypt for more corn.

But there was one condition he would not meet in order for the boys to go and they would not go unless this condition was met. That condition was that Benjamin accompany them. Joseph had said, "Ye shall not see my face except your brother be with you." So the brothers knew it was folly to go without him. Finally, Jacob consented and the ten with presents for Joseph and double money in addition to the money Joseph had returned with them started for Egypt.

Arriving in Egypt they were dismayed when they were taken to Joseph's house. They feared that some retribution might be made for the money which they had carried away in their sacks. However, their fears were allayed by the steward of Joseph's house as he told them the money was from their God. And then he brought Simeon out to them.

Arthur W. Pink

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When Joseph arrived he asked after the father, doubtless, with much more concern than he intimated. Then he turned his attention to his brother Benjamin. This full brother was a small lad when Joseph had last seen him, and now for the first time in years these two meet. (Joseph and Benjamin were the only sons of Rachel, Jacob's best beloved wife.) Joseph's heart yearned within him to embrace his brother, so he must needs leave the company to weep alone.

It is interesting to note that when the time came to dine, that Joseph dined by himself, the brothers by themselves, and the Egyptians by themselves (vs. 32). For it is an abomination for an Egyptian to eat bread with the Hebrews. The Hebrew nation typified the yielded life and Egypt the world. It would be proper for the Hebrews to hold to the spirit of such significance, i. e., considering it an abomination to eat with the world. But the world often thinks it a greater disgrace to be found associating with the Christians than does the Christian who runs with the world.

III. THE RETURN TO JOSEPH'S HOUSE

Genesis 44

Joseph knowing the difficulty with which the brothers were able to bring Benjamin with them realized the plight they would be in should anything happen to him. So in view of this, it would appear, he planned

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GRACE AND TRUTH

one more trial for the brothers. He commanded the steward to load up the sacks with corn. As previously he had the money they had brought restored by placing it in the mouths of the sacks. But in Benjamin's sack he had something else to add—his silver cup. The return journey was scarcely under way when the steward overhauled them and demanded that they be searched for the cup. Of course it was discovered in Benjamin's sack. In great consternation the group started back to Joseph's house. There Judah again refers to their sin. Joseph tells them that they may all return to their father's house in peace save the one in whose sack the cup was found. Doubtless, Joseph was very anxious to see if they were as heartless as they had been years before and if they cherished toward Benjamin the same jealousy and animosity they had toward him. But he did not have to wait long to find out.

Judah, who had been the aggressor in Joseph's sale to the Ishmaelites, immediately stepped forward. He made a wonderful plea for Benjamin. Whether or not he thought Benjamin guilty is not indicated, though it would seem that he would conclude that the cup must have arrived in the sack in the same manner the money had on two different occasions. But in his appeal Benjamin's merit is not mentioned. The love of the poor old father for the boy constitutes the entire basis of the appeal. Then in closing he tells of his guarantee to his father and he earnestly requests that he be allowed to take the place of the younger lad.

In Judah's generous, sacrificial offer, he becomes a beautiful picture of Christ, Who made the offer to the Father to take the place of the sinner. Just as Judah became surety for Benjamin before they went into Egypt so also Christ covenanted with the Father before the foundation of the world, to die in the sinner's place (I Pet. 1:20; Rev. 13:8). It was the great love of the Father and the Son that sent Jesus into the world to die for sinners and not the merit of the sinners. And as Judah offered up himself to serve in Benjamin's place, our Lord Jesus Christ offered up His own life to die for us that we might live.

Joseph after hearing this passionate appeal surely could not doubt that a great change had come in Judah's life and likely the same in the other brothers.

THE LESSON ILLUSTRATED

I once heard of a father who had a prodigal boy, and the boy had sent his mother down to the grave with a broken heart, and one evening the boy started out as usual to spend the

night in drinking and gambling, and his old father, as he was leaving, said: "My son, I want to ask a favor of you tonight. You have not spent an evening with me since your mother died. Now won't you gratify your old father by staying at home with him?" "No," said the young man, "it is lonely here, and there is nothing to interest me, and I am going out." And the old man prayed and wept, and at last said: "My boy, you are just killing me as you have killed your mother. These hairs are

growing white, and you are sending me, too, to the grave." Still the boy would not stay, and the old man said: "If you are determined to go to ruin, you must go over this old body tonight. I can not resist you. You are stronger than I, but if you go out you must go over this body." And he laid himself down before the door, and that son walked over the form of his father, trampled the love of his father under foot, and went out.

—Moody's Anecdotes



Joseph's Testimony to God's Providence

Third Quarter: Lesson 13, September 23

Lesson Text: Genesis 45

Printed Text: Genesis 45:1-5, 9-15

Devotional Reading: Psalm 91:1-11

Golden Text: "Oh that men would praise the Lord for his lovingkindness, and for his wonderful works to the children of men! (Ps. 107:8) 8).

LESSON EXPOSITION

We are made to wonder why we have arranged lessons which cover several very significant chapters and then have arranged a lesson with only one chapter which seems to us not to be an exceptionally significant chapter as far as the interpretation of Genesis is concerned. It is not that this chapter does not have a definite part in the development of the story we have been considering, nor that any part of the Word of God is unimportant, for that which on the surface often appears to be of little value may have concealed in it rich spiritual significance. But it is obvious from the way which the lessons are arranged and the titles given to them that it is the intent of the lesson committee to emphasize only the practical present-day lessons rather than seeking for the truths which are of eternal significance.

We shall do our best to glean from this chapter some things which will be of help to those preparing lessons on this chapter.

How quickly the dark hour recedes before the brightness of day when Joseph reveals himself. So long as he conceals his identity troubles multiply for his brethren, but with few words he discloses himself and his true heart of love, then all is changed and joy reigns in place of despair. A more blessed experience than this is given the sin-

ner who acknowledges his guilt and is then permitted to behold the loving Saviour. When Joseph's brethren trusted him they lost their fear. When sinners look to Jesus in trust they are lifted from despair to rejoicing confidence.

I. JOSEPH REVEALS HIMSELF

Genesis 45:1-4

"And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

Joseph's brethren could not of themselves penetrate the mystery which had veiled their brother from their eyes. They did not know him until he revealed himself to them. Neither do sin-blinded men by their natural keenness come to know the Lord Jesus. The revelation of Him comes from without by His Spirit (Eph. 1:17). To the unbeliever Jesus is a stranger, an alien, without comeliness that He should be desired (Isa. 53:2). But when God's Spirit makes Him known and when He shows Himself as He is the heart that was cold and indifferent becomes warm with an interest new and past understanding (Luke 24:31-32).

In that affecting scene when the relationship between Joseph and his brethren was made clear, the figure most prominent and attractive was Joseph himself (vss. 2-3). In the New Testament story of the returning prodigal the special prominence is given to the loving Father and not the son (Luke 15). In the sweet story of man's redemption the shining central figure is that of the sinner's Saviour, "that in all things He might have the preeminence" (Col. 1:18).

Jacob's sons were troubled when the Lord of Egypt said, "I am Joseph." It was their sin that made them uncomfortable in the presence of this brother and the added fact that they needed a still further rev-

elation of his attitude toward them. Sin and guilt brought trembling and astonishment to Saul of Tarsus when he heard a voice saying, "I am Jesus of Nazareth whom thou persecutest" (Acts 9:5). Not until sins are forgiven can sinners rest in the presence of one they have wronged. Knowing this, Joseph brought his brethren near to assure them that all the wretched past was blotted out (vs. 4). Still more wonderful is the way in which Jesus says to the vilest of sinners, "Come near" (Matt. 11:28; John 6:37; Eph. 2:12-13).

II. JOSEPH RECOGNIZES GOD'S HAND

Genesis 45:5-8

And God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance. So it was not you that sent me hither, but God.

The meaning of these verses are plain and blessedly clear. Rather than occupy himself with the malice of his brethren, Joseph preferred to see (as one with his spiritual vision could) the hand of God in every event which had contributed to his present establishment as a ruler in Egypt. God had purposed to make him a deliverer, and Joseph would not complain, though the path that brought him to that position was one of suffering and humiliation. It is well for us to see God's hand in our trials, that patients may have her perfect work (I Pet. 4:13-19).

God purposed that His own Son should be our Deliverer. In bringing us as sons unto glory He permitted Jesus to become the perfect Captain of our salvation through much suffering, even the agony and shame of the cross (Heb. 2:10). No complaint has ever escaped our Deliverer. For love of us He became obedient unto death under the Father's hand (Phil. 2:8).

III. JOSEPH SENDS FOR HIS FATHER

Genesis 45:9-15

Haste ye, go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shall dwell in the land of Goshen, and thou shall be near unto me.

Having drawn his brethren near with words of forgiveness and love, Joseph now sends them out in haste to be witnesses of his glory to Jacob. Our Joseph, the Lord of glory, bids us come (Rev. 22:17), and then commissions us to bear witness to what we have seen and heard (Acts 4:20; John 20:17). Joseph's plan for the deliverance of his loved ones was simply to bring them and keep them

near to himself. Nearness to him would insure the provision of all their need in the time of famine. Nearness to him would make an end of all their evil days.

Our blessed Saviour, Who is our Deliverer (I Thess. 1:10), has a similar plan for those who believe on Him. He draws them to Himself and keeps them there. It is certain that blood-washed sinners kept close to Jesus can not be touched for evil by the prowling enemy. It is certain that those who dwell in His presence shall not lack for any good thing (Phil. 4:19). But the best of all times will be the approaching day when the Saviour at His coming shall by a glorious and deathless translation snatch His own from this evil world to be forever with Him (I Thess. 4:16-17). "Wherefore, comfort one another with these words" (I Thess. 4:18).

(This lesson is largely a reprint of an exposition in a former issue of Grace and Truth by Francis W. Starling.)

THE LESSON ILLUSTRATED

Edward Everett Hale, in his story, "Hands Off," in his "Christmas in a Palace," uses this incident to show how fortunate it is that our short-sighted policy is not permitted to interfere with God's all-wise providence. The story represents a man in another stage of existence, looking

down upon Joseph as he is in the hands of the Midianites. Being an active, ingenious young man, Joseph succeeded in escaping from his captors on the first night of his captivity, and has just reached the outer limits of the camp when a yellow dog barked, awakened his captors, and Joseph was returned to his captivity. The on-looker wanted to interfere and kill the dog before he had awakened the camp. Then Joseph would have reached home in safety, and great sorrows have been avoided. But his guardian said, "Hands off." And to let him see the evil of his interference, he took him to a world where he could try the experiment. There he killed the dog. Joseph reached home in safety, his father rejoiced, his brothers were comforted. But when the famine came there had been no Joseph to lay up the corn. Palestine and Egypt were starved. Great numbers died, and the rest were so weakened that they were destroyed by the savage Hittites. Civilization was destroyed. Egypt blotted out. Greece and Rome remained in a barbarous state. The whole history of the world was changed, and countless evils came because a man in his ignorant wisdom killed a dog and saved Joseph from the present trouble to his future loss.—Peloubet.

—Three Thousand Practical Illustrations



The Israelites in a Foreign Land

Third Quarter, Lesson 14, September 30

Lesson Text: Genesis 46-50

Printed Text: Genesis 47:1-12

Devotional Reading: Psalm 90:1-12

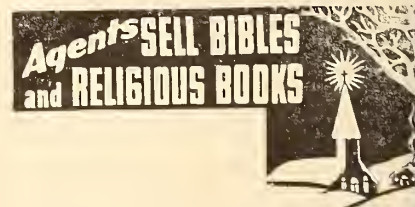
Golden Text: "Lord, thou hast been our dwelling place in all generations" (Ps. 90:1).

LESSON EXPOSITION

In these last five chapters of Genesis we have recorded more about the old patriarch Jacob than anyone else. Since the angel wrestled with him at Peniel, and Jacob the supplanter was changed to Israel, a prince who has power with God, we have studied very little of him, as Joseph has been the prominent character. But now it is with pleasure that we again look into the life of this tempestuous character. We shall now see if there are any evidences that he has been changed from Jacob to Israel. We shall see if he who so ardently walked after the

flesh finally began to walk after the Spirit.

Praise God, we shall see a triumph of Divine grace, for Jacob really became Israel. Many years elapsed — years in which God's chastening hand fell heavily upon him — between the time we left Jacob after he returned to Canaan from Padan aram. During this time his beloved Rachel died and after a few more



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ears his favored son Joseph was taken from him. These years of hastening really wrought in Jacob the peaceable fruit of righteousness, for he was properly exercised thereby. And God added to this peaceable fruit many more joys for he was permitted to again see his beloved Joseph and Joseph's sons as well. The last days of patriarch were spent in comfort and happiness.

JACOB SEEKING GOD'S WILL

The first thing we find about Jacob after the sons returned from Egypt with Joseph's message and summons to come to Egypt is that he went to Beer-sheba and there obviously sought God's will about the proposed journey. This is the first time in his life that we find Jacob seeking the will of God. He sought things he desired which he knew to be God's will, but there is no record of him previously seeking God's mind on any matter. At Beer-sheba he offered sacrifices unto God. There God spoke to him and he answered, "I am I." This the answer which lights the heart of God when He calls a servant (I Sam. 3:4, 10; Isa. 43:3). Then we find God speaking to Jacob reassuring words about the problem which was on the old patriarch's heart: "fear not to go down to Egypt." The very words which God spoke are a clear implication that in Jacob's mind there was a question as to whether going into Egypt was the will of God. Now he knew God's will and he found out God's will was his will. When God's will is our will it makes our will doubly blessed, but when God's will is not our will it is certain that our will is wrong, for God delights to do good things to His people when they obey Him and seek His way.

I. JACOB'S TESTIMONY IN EGYPT

We have already referred to the fact that was the old patriarch's as again embraced his son Joseph, we will pass on the next indication of Jacob's spirituality upon his arrival in Egypt. In the incident we next to consider we observe Jacob rising to a greater spiritual height than Joseph. While Joseph is a remarkable character, exhibiting wonderful godly fortitude, bearing a real testimony for God in Egypt, he is overshadowed by Jacob in several things as Jacob arrived in Egypt.

The first thing we note which Jacob gave evidence of great spiritual depth than Joseph was in regard to informing the Egyptians of the occupation of the sojourners before they came to Egypt. Joseph seemed to have slipped a little under the influence of Egyptian society for he was reluctant to have Jacob and his sons state that they were shepherds. When Joseph instructed them to say that "thy servants trade hath

been about the cattle," for said he, "every shepherd is an abomination unto the Egyptians" (46:34).

When Pharaoh asked the brethren of their occupation they, no doubt, obeying the instruction of their father rather than of Joseph answered, "Thy servants are shepherds, both we and also our fathers" (47:3).

In this incident we see Joseph a little unwilling to acknowledge that his people were the Lord's people, a separated people; an abomination to the Egyptians and to the world, but a delight to the heart of God. But the old patriarch did not hesitate to bear a true testimony for his God, Jehovah.

Many today when asked of their Christian conviction like to respond in such a manner as "O yes, we have always been Methodists," or "Congregationalists," or "Baptists," or whatever their denominational preference might be. But few are willing to say, "Yes praise God, I'm a child of God through faith in the Lord Jesus Christ."

III. JACOB BLESSING EPHRAIM AND MANASSEH

Jacob dwelled in Egypt seventeen years and then he realized that his days were nearly ended. He first called Joseph and secured from him a vow that his body would be returned to Canaan for burial. In this Jacob indicated his faith in the promises of God that that land would one day belong to his seed.

Then Joseph took to Jacob his two sons, Manasseh and Ephraim, for the paternal blessing. Jacob first claimed these two sons of Joseph as his own. These two became heads of tribes which were reckoned with the other tribes of the sons of Israel (Rev. 7:4-8).

Jacob next evinced his great spiritual discernment by blessing the two sons, but by setting Ephraim the younger before Manasseh. This was done over Joseph's protest, an indication that Joseph did not have the spiritual discernment of his father. It is very interesting to note the procedure recorded in the Word as the Spirit of God is very careful to give us the details. Joseph brought to Jacob his two sons holding by his left hand the elder and by his right hand the younger. Thus he expected Jacob, who would be facing them, to reach out his right hand and place it on Manasseh's head and place his left hand on Ephraim's head. His father, thought, did just the opposite. He placed his right hand over on Ephraim's head and his left hand on Manasseh's head, thus forming a cross with his arms, and blessed the two boys. We believe that by faith as Jacob blessed these two sons (Heb. 11:21) he was able to look forward and like Abraham see Christ's

day (John 8:56). He may, by the Spirit of God, have been given a little glimpse of the cross where God, in the working of His redemptive purposes, set aside everything that pertains to the first man and established everything that pertains to the second man (see lesson exposition for August 12).

IV. JACOB'S BLESSING ON HIS SONS

In the next to the last chapter of Genesis we find Jacob calling around him his sons and pronouncing on them his blessing and speaking prophecies concerning the posterity of these sons. We are unable to devote space to comment on the prophecy regarding each son, but it is obvious that the Spirit of God was speaking through Jacob for history already bears out the truthfulness of part of his statements and all will ultimately be verified.

We quote some very helpful comments by A. C. Gaebelein:

"The last words of Jacob to his sons are often called 'the blessings.' What he said is rather a prophecy. Concerning Judah he saith the most because from Judah there was to come the Shiloh, that is, the Messiah. Jacob's prophecy covers in a remarkable way the entire history of Israel, past, present and future. We give a few brief hints, which will be helpful in a closer study of this important chapter. Seven periods of Israel's history are given here.

"I. Reuben, Simeon and Levi show the character of the nation up to the time of Christ. II. Judah points clearly to the period of this nation when our Lord was on earth. III. Zebulun and Issachar, where the sea and commerce, indolence and service are prominent, describes Israel scattered among the nations during this age. IV. Dan shown Israel apostate dur-



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ing Antichrist. (Dan is left out in Revelation 7). V. Gad, Asher and Naphtali describe the godly remnant during the great tribulation. Joseph speaks of the second coming of Christ; and VI. Benjamin, the Son of the right Hand, of the righteous rule of the King (Annotated Bible).

In this lesson in our usage of the names Jacob and Israel we have purposely avoided making any distinction between them. It will be noted in these last chapters of Genesis that at times our main character is referred to as Jacob and at other times as Israel. We believe the Spirit of God does nothing purposelessly nor puts anything in the Book without significance, yet we did not think it advisable to try to attempt to ascertain why one name was used in preference to the other, nor did we attempt to use the names with any significance attached to our usage.

THE LESSON ILLUSTRATED

People who pass the Rothschild mansion in the fashionable quarter

of London often notice that the end of one of the cornices in unfinished. One is likely to ask, "Could not the richest man in the world afford to pay for the cornice, or is the lack due simply to carelessness?" The explanation is a very simple yet suggestive one when it is known. Lord Rothschild is an orthodox Jew, and every pious Jew's house, tradition says, must have some part unfinished, to bear testimony to the world that its occupant is only, like Abraham, a pilgrim and a stranger upon the earth. The incomplete cornice on the mansion seems to say to all who hurry by in the streets, bent on amassing worldly wealth, or going along with the maddening crowd in the paths of folly: "This is not Lord Rothschild's home; he is traveling to eternity!" We, too, should remember that we are travelers. The good Dean Stanley left as an inscription to be placed on his tomb these words: "The end of a traveler on his way to Jerusalem!"

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THE CHRISTIAN'S CONFLICT

Continued from page 239

up, he, the mighty foe who throughout the centuries has been the accuser of the people of God, comes down. But our conflict is while we are still in this world. I am afraid a great many Christian never realize this, they never stop to think that day by day Satan and his hosts are doing their very best to keep them from honoring the Lord Jesus, to keep them from prayer, to keep them from the study of the Word, to bring into their lives something that will bring discredit on the Saviour's name, and consequently we see today a largely divided church simply because believers do not know what our conflict is. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Note that last expression, "Against spiritual wickedness in high places." It almost looks to me as though the translators of our beautiful authorized version hardly dared accept what this passage really teaches although they have put in the margin the rendering that makes it clear. It is, "Against wicked spirits in heavenly places." It is an altogether wrong thought that Satan and his hosts are already confined in hell. Quite the contrary is true, they are still in the heavenly places. That does not mean that they are in the immediate presence of God. In Scripture, we have three heavens,

the heaven where the birds fly, the atmosphere, and then the stellar heaven, and beyond all that the heaven of heavens, the third heaven, the immediate presence of God. Satan and his hosts are represented in Scripture as in the lower heavens. The devil is "the prince of the power of the air." And inasmuch as the eyes of the Lord are everywhere, He is pictured as in the very presence of God as the accuser of the brethren. Our conflict is with these wicked spirits.

We may well sing:

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

We have been saved as far as deliverance from the guilt of our sin is concerned but we are now to be saved practically by conformity to Christ and subjection to the Word of God that thus we may be fitted in the fullest possible sense for fellowship with Him. May God give us to be on our guard, to remember that we cannot put the sword out of our hand, that we cannot rest upon past victories as long as we are in this scene. "Let him that thinketh he standeth take heed lest he fall." And yet there is no reason for discouragement because as our faith and trust is centered in Christ we may know that "greater is he that is in you than he that is in the world."

TRUTH IN TYPE

ABEL'S LAMB, A TYPE OF CHRIST

Continued from page 246

judgment for him. He stands complete in His Substitute. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4). The righteousness of God is neither an attribute of God, nor the changed character of the believer, but Christ Himself, who is "made unto righteousness" (I Cor. 1:30). In Him we are complete. "Rejoice in the Lord always; and again I say, rejoice." Every believer has a right to rejoice.

Christ Jesus, the Lamb of God, clears completely the prospect of death and judgment for every believer, and gives life, righteousness and peace, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1), and "There is therefore now no condemnation to them who are in Christ Jesus" (Rom. 8:1). We may we sing:

"There is a Fountain filled with blood

Drawn from Immanuel's veins;
And sinners plunged beneath that flood,

Lose all their guilty stains;
Dear dying Lamb, Thy precious blood

Shall never lose its power,
Till all the ransomed Church of God

Be saved to sin no more.

E'er since by faith I saw the stream

Thy flowing wounds supply,
Redeeming love has been my theme

And shall be till I die."

"Salvation by grace through faith was Abel's only hope, and salvation by grace through faith in Jesus Christ, the anti-type, is the only hope for any one; "for if ye believe not that I am He, ye shall die in your sins" (John 8:24b). "Neither is the salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved" (Acts 4:12).

Believe this precious message, and pass it on.

"Lord, I beseech that I may testify

With love like thine to me,
And so, with wise and loving speech,

Bring many a heart to me"

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A BIBLE STUDY OF CHRIST, by Fred H Johnston. Published by Ambassador Pub. Co., P. O. Box 515, Denton, Tex. Price, 35c, paper bound.

The threefold work of Christ as Prophet, Priest and King, is set forth in a very clear and thorough manner.

BOOZE AND THE WAR, by Sam Morris. Published by Zondervan Pub. Co., Grand Rapids, Mich. Price, 35c, paper bound.

Here is a revelation of conditions which every minister and Christian should know. Shows the part liquor played at Pearl Harbor, the falls of Singapore and Manila. It tells about the wild parties of Washington and of the conferences. The chapters, "John Barleycorn in Battle," and "God and the War," are especially good. Read this book and circulate it. It is a call to Christian action!

WHAT'S THE ANSWER, by H. A. Ironside. Published by Zondervan Pub. Co., Grand Rapids, Mich. Price, \$1.50, cloth binding.

An excellent contribution to the field of Bible study. The book is divided into two parts. Part one deals with general and doctrinal questions, and part two answers prophetic and dispensational questions. Answers are given to 362 questions. There are topical and textual indexes.

PROPHETIC FULFILLMENTS IN PALESTINE TODAY, by David L. Cooper. Published by the Biblical Research Society, 4417 Berenice Ave., Los Angeles, Calif. Price, \$1.00, paper bound.

This is a great contribution to the literature on prophecy. It shows how God's unfailing Word is in the course of fulfillment. There are 63 pages of pictures of Palestine, showing how that land is being developed.

COUNSEL AND COMFORT FROM THE PSALMS, by Keith L. Brooks. Published by American Prophetic League, Box BB, Eagle Rock Station, Los Angeles 41, Calif. Price, 50c, art stock cover.

This is a very choice devotional book consisting of devotional comments on the 100 choicest passages of the Book of Psalms.

TYPES AND MYSTERIES IN THE GOSPEL OF JOHN, by Le Baron W. Kinney. Published by Loizeaux Brothers, 19 West 21st St., New York 10, N. Y. Price, \$2.00, cloth.

This book is uniquely written and forms a most fascinating study. It is the work of a masterful student. It is entitled to a place among the greatest expository works. There is no dull reading here.

BORN CRUCIFIED, by Principal L. E. Maxwell, Prairie Bible Institute. Published by The Moody Press, Chicago, Ill. Price, \$1.75, cloth.

A great contribution to the literature of the deeper life and the victorious Christian life. It deals with the glorious truths of the Christian's identification with Christ, and the Cross as it affects every aspect of his daily life. Twenty-five stirring chapters on the Cross as it relates to personal Christian living.

THINGS I HAVE LEARNED, by Bob Jones, President of Bob Jones College. Published by Loizeaux Brothers, 19 West 21st St., New York 10, N. Y. Price, \$1.50, cloth.

These are some chapel talks delivered by Bob Jones at Bob Jones College. They are very practical and helpful. Full of good common sense combined with spirituality.

UNTIL THE FLOOD, by John H. McComb, Pastor of Broadway Presbyterian Church, New York City. Published by Loizeaux Brothers, 19 West 21st St., New York 10, N. Y. Price, \$1.00, cloth.

A book of sermons beginning with the one of the title. Others are "The Righteousness of God," "The Sun, Moon and Stars," "Impossibilities,"

"Dangerous Half-Truths," and "Will I Believe the Bible."

LAND THAT I LOVE, by Irene I. Wall. Published by Wartburg Publishing House, Columbus 1 Ohio. Price, \$1.00, cloth.

A good patriotic story written for youth of high school and college age, but it also appeals to the adult group. One of those fascinating books that you will want to read at or sitting.

WHEN GOG'S ARMIES MEET THE ALMIGHTY, by David L. Cooper. Published by the Biblical Research Society, 4417 Berenice Ave., Los Angeles, Calif. Price, 50¢, paper bound.

A well written and very thorough exposition of Ezekiel, chapters thirty-eight and thirty-nine. It is timely, in view of present-day events. A dispensational chart is included within it.

WHEN WILL WARS CEASE? by David L. Cooper. Published by the Biblical Research Society, 4417 Berenice Ave., Los Angeles, Calif. Price, 50c, paper bound.

The question is answered from the standpoint of prophecy. The causes of war are considered. The blessed hope of Christ's return is set forth as the only hope for a warless world.

THE FELLOWSHIP OF THE GOSPEL

Continued from page 245

did such a marvelous job that Paul uses the most endearing terms in describing the man and his work.

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants" (vs. 25).

My brother . . . my companion . . . my fellow soldier . . . your messenger . . . he that ministered to my wants! That was Epaphroditus! He was much to Paul but back of it all he was **their** messenger! They had sent him! He represented them! He gave himself without reserve, not regarding his own life to supply Paul's needs. Listen to Paul in Philippians 4:18:

"But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

They had cared for Paul though much of the care had fallen upon their messenger who has taken with a great illness when he had tried to make up their lack.

"Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (Phi 2:30).

The section closes much in the same manner in which it opened with someone making a great sacrifice in his care for the other. Only love is unselfish and sacrificing. We find a real reluctance to leave this section of the book and perhaps would not do it were it not for the fact these same gospel fellowship continue on down to the present hour. Reader, we trust that you know from experience the things we are talking about. If you do not, determine today that you are going to have a part in a real gospel fellowship, whether it is of two or ten thousand! You can if you will.

In case you are unable to define what a Christian is, could you point to your own life as an example?

ECHOES

COMIC STRIP PSYCHOLOGY

Every Sunday about 100,000,000 Americans avidly read the large section of their newspapers devoted to "comic strips." It is said that it is a common sight to see people enter their churches with their Sunday newspapers, open at the comic strip page, under their arms. The growth of the comic strip is a comparatively recent development, but it has captured the imagination of the masses. One wonders what standard of mentality is developed by comic strips in comparison with sermons on Sundays!

—"Prophetic News"

ROCKEFELLER'S SPEECH

John D. Rockefeller, Jr., speaks on religion, but speaks incorrectly. In connection with a drive for Protestant church work in New York City, he pleaded for a united front of all churches outward, rather than inward. There never can be a real united front, however, unless inner unity prevails. The liberal tendency with which Mr. Rockefeller spoke may be seen from the flat assertion that our Lord "did not . . . make baptism a condition of church membership." But how can Mr. Rockefeller make this statement when Jesus Himself declares, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost?" It is a mark of Modernist unbelief to belittle both sacraments and to emphasize outward unity at the expense of inner unity.

—Walter A. Maier in
"The Walther League Messenger"

WHEN THE BOYS COME HOME

When the boys get home we shall be threatened with the greatest crime wave in the history of the nation, said Leland Stowe when he was in St. Louis recently. This distinguished war correspondent, lately returned from the Western Front, went on to say that he found to his dismay that behind the front lines the American soldiers appeared to be the least disciplined and moral of any of the armies of nine nations with which he has worked during the war. Mr. Stowe stated that officers and men of our forces showed the least respect for their uniform and for the common decencies of life of any of the fighting men he had known. He declared that the drunkenness and carousing and the general disregard of life and property

exhibited by our men was too noticeable and on too large a scale to disregard. He predicted that the return of our men will bring a large number of potential criminals and stated that serious measures must be taken to cope with the problem.

The illustrations that Mr. Stowe gave to document his statements indicated unmistakably that alcoholic beverages were largely responsible for this fearful condition among our men. Many Army and Navy Chaplains who have seen service overseas and with whom I have talked personally relate the same story and make the same predictions. And a friend of mine connected with an international relief organization told me just a week ago that General Eisenhower had recently cabled their New York office in concern about the morale among our soldiers behind the lines. All of which portends dire consequences for our post-war life at home.

—Charles M. Crowe in
"The Union Signal"

LOOKING SOVIETWARD

With flamboyant publicity and fulsome ballyhoo, the Federal Council bureaucrats have declared themselves to be "the friends of labor and of social justice." But how do they demonstrate it? By making common cause with godless communists and infidel socialists, in the movement to sovietize our social and economic system of Constitutional Americanism. Even Stanley Jones, the acclaimed mouthpiece of the Federal Council, has written favorably and flatteringly of the system of Soviet Communism, and has recommended sweeping modifications of the "American way" to carry it into conformity with the "Russian plan."

But honest and intelligent American workingmen know that labor has no rights under the soviet system; workers would be shot in Russia today if they endeavored to go on strike. Socialistic and communistic systems destroy the liberties and privileges of the poor and rich, alike. The common people in America, under the capitalistic system, have a higher standard of living than the favored bureaucrats in the land of the Soviet. The noted American newspaperman, W. L. White, who toured Soviet Russia recently, has declared that inmates of American prisons, who are deliberately denied many things as part of their punishment, have a higher standard of living than do the masses of the Russian people. When the Federal Council, under the leadership of key agitators such as E. Stanley Jones, recommends that our people look Sovietward in their quest for a better economic system, it is misleading and betraying to our nation. Wheth-

er this betrayal is purposeful, or whether it is the result of ignorance, it is unnecessary to establish at this time.

—Dan Gilbert in "The Voice"

FUNDAMENTALIST HAIR-SPLITTERS

Christianity often suffers at the hands of its friends. The harmony of our fundamentalist group is disturbed everywhere by "religious hair-splitters." One of these technical men said to the editor some time ago, "I heard an evangelist say to a great crowd one time, 'Give your hearts to God,' and I had no more to do with him after that. He didn't know his Bible; he should have said 'Accept Christ as your Saviour.'" Strictly speaking, this hair-splitter was right, but I still say in my evangelistic campaigns, "Give your hearts to God." I talk in the language of the people to get truth to them. As a matter of fact, when we come to Jesus we don't give Him anything, but we go to Him to get something. It is well to explain that to people, but some people think more of terms than they do of experience, and they think more of vocabulary than they do of the cause of Jesus Christ. I know religious institutions which have been wrecked by divisions brought about by a lot of technical, narrow, hair-splitting Christians. We are taught by the Word of God that we are not to be always arguing about words to no effect. One religious leader told the students in Bob Jones College that they shouldn't pray to Jesus, but that they should pray to the Father in the name of Jesus. "Let them alone," I said. "What we want is for these boys and girls to pray. Don't slow them down with hair-splitting."

—Dr. Bob Jones in
"The Fellowship News"

NATIONS SHALL REAP JUDGMENT

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answer is the word of God spoken of Nineveh, "I will dig thy grave because thou art vile." We cannot expect that the moral law which presides over nations will make an exception in behalf of this nation. Neither would it be good for the ages to come if it did.

—Clarence E. Macartney in
"The Presbyterian"

THE AAAA APPRAISES THE CHURCH

"Churches are becoming secular, preaching anything except the old orthodox religion. They are becoming social centers, with just enough of nominal religion to escape taxation. Sermons on books are more popular than those on the barbaric doctrine of the Atonement."

—American Association for the Advancement of Atheism

THE CHURCH'S MESSAGE

"The Church may well, as one of its activities, promote discussion of current problems; but no church justifies itself by becoming a forum. For the minister a social conscience and some humanitarian enthusiasm are no substitutes for a living message about a God whose love and power he has found not only his peace, but also his ground of hope for the victory of the Kingdom of God and peace for all mankind."

—Norman Thomas

RELIGION SERVED HOT

According to an Associated Press report, the trend toward those denominational sects which emphasize emotionalism in religion was explained at a recent New Jersey Synod meeting of the Presbyterian Church by Dr. Thurlow Fraser, of Carneys Point, N. J., who declared that the American people "like their religion served hot."

He said, "One of the reasons why churches are dissolving congregations a little more than twice as fast as they are being organized is our lack of passion in presenting the gospel. The American people are emotional folk. They like their idealism, their patriotism, and their religion served hot. A lot of us Presbyterian ministers have the emotion educated out of us. Somewhere in the long course of preparation for the ministry our passion has grown cold. The people, unattracted by cool logic, turn from us to those who give them a warmer gospel, even if it be not so philosophically coordinated."

That is a very sensible, descriptive utterance. Church statistics indicate that the fastest growing sects in this country are those which place no rigid insulation around their emotions. These churches are multiply-

ing, and their adherents are constantly winning large numbers of converts. It is the best sport of the highbrow to decry this type of emotional Christianity, but we do not find that the highbrow is very successful in winning souls to Christ. If a wrong condition may be cured by its antidote, then the excessive emotionalism on the part of some sects may yet serve to melt the icicles hanging from the chandeliers in some of our "cultured" churches.

—"The Watchman-Examiner"

CRIME AND RELIGION

The tragedy of crime in America has a direct connection with the decline in religion. Fifty-two per cent of the population of the country are out of touch with any church, and millions of our children receive no Sabbath School instruction. It is estimated that 95 per cent of the youth in jails and penitentiaries today come from families untouched by religion. Speaking on this subject, Mr. Hoover said, in the address just quoted: "This tragic condition is due to a lack of conscience, which in turn comes from a lack of religious training. There is a necessary connection between crime and the decline of faith and religious practice. When men do not know God or His justice, they do not respect His laws. The way to make America safe from crime, the way to make her people moral, is a return to religion."

—Clarence E. Macartney in
"The Presbyterian"

THE PYRAMIDS

Some people adore theological speculation. They would much rather ask, "Will there be many saved?" than, "What must I do to be saved?"

We heard the other day of a man—a real Christian, no doubt—who became interested in the study of numbers in Scripture. That's all right as a side line or as an intellectual exercise. But his study and ingenious fitting together of scattered bits gave him some kind of special doctrine to emphasize.

Results? Well, he and his wife left their church and got a group together in a hall. Then the group split. Most of the followers drifted away to uselessness.

Some people are greatly interested in the study of pyramids. They think they discern measurements, which added to the Scripture (we are always afraid of things added) give light on God's prophetic purpose. We remember many years ago, a gentleman who became spiritually side-tracked toward Egypt and the pyramids. The last we saw of him he was as dry and shrunken as a mummy.

Dear old "Uncle" Henry Ostrom, now in heaven, said many wise

things. He was a real Bible student and a man of God. The two do not always go together. After a service one night someone tried to convince Dr. Ostrom of the importance of pyramid study, when quick as a flash came the reply, "God never sent His people to Egypt for light."

—Will H. Houghton in
"Moody Monthly"

OUR NEW LEADERS

Have you noticed that the true leaders of American thought and life are not now the statesmen, clergymen, educators, or philosophers?

The entertainers now are prominent in all national affairs. They make pictures, they sell bonds, they broadcast to millions, they endorse everything from cold cream to whiskey. If there is a Christmas celebration, do you hear the voice of a great church leader? Certainly not; you hear the silky tones of motion picture actress Paulette Goddard and the supercilious, know-it-all speech of actor Robert Teabone.

If it is a great national holiday, shall we have the wisdom of a former President or senator? Certainly not. How stupid! We will listen to Commentator Truly Love Russia, and Bob Soft Soap will make wisecracks about genuine Americans, and Bing Bumblebee will groan low down.

Youth today has its own list of gods and goddesses. Once William Jennings Bryan moved the multitude to nobleness; once Billy Sunday moved millions Godward. Today their places are being taken by actors and radio crooners.

—"The Rod and Staff"

"US ONLY"

Dr. H. A. Ironside told the following story at a Bible conference. A small Christian sect of an exclusive temperament was holding a convention. Outside the auditorium there was displayed the motto, "Jesus Only." A strong wind blew the first three letters away. US ONLY is too often the spirit shown by Christians of narrow vision.

—"Sunday School Times"

Continued on page 264

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GRACE AND TRUTH

Back Page Comment

FROM WHENCE COME WARS?

A document recently framed by 13 distinguished American psychologists and endorsed by 2,038 of their colleagues gives an outline for building a peace. Ten "pertinent and basic principles" are outlined whereby a just and durable peace may be procured. The first of these principles reads as follows: "War can be avoided: war is not born in men; it is built into men." We take issue with this statement. We take issue because it is a denial of the fundamental character of human nature. According to the Word of God, war is born in men. "From whence come wars and fightings among you? Come they not hence, even of your members that war in your members?" (James 4:1). The word translated "war" in this verse, is the same word that is used in Matthew 24:6, which reads: "And ye shall hear of wars and rumors of wars." Furthermore, it is stated that wars and fightings are a part of the human make-up.

How the Word of God flays human opinion! How incisive are its statements! And the psychologists and social engineers reveal how ignorant they are of Scripture, of human nature, and of man's spiritual condition apart from God. There will always be war until the causes for war are removed. There will continue to be wars and rumors of wars as long as human nature remains what it is. There will be no durable peace until the "Regeneration" (Matt. 19:28)—that will be when the Prince of Peace comes back to reign.

* * *

HIPS FOR LIQUOR, NONE FOR CLOTHING

The New York Herald Tribune of recent date declared that months after the old clothes collection for Greece, nearly 2,400,000 pounds of clothing, was piled up in a New York warehouse because of lack of shipping space. Strangely enough, however, liquor shipments have no trouble in reaching the armed forces. Plenty of liquor for the demoralization of our armies, but no clothing for those left destitute by the wages of war. The same is true of food. Last August, 1944, during the liquor holiday, the distillers of hard liquor consumed 560 million pounds of grain. This would have fed five billion of the world's starving people for six months time. Some of the grain used up by the distillers would have been handy just now. According

to "Tap and Tavern," a trade journal, a total of 115 million pounds of edible grains and 17 million pounds of sugar, not to mention 142 million pounds of other materials went into the preparation of beer and other malt beverages during the month of November, 1944. Our soldiers can be demoralized, destitute people can go without clothing and starve to death, but the liquor industry can come through the war unscathed and boast about it.

Much of the tin and paper that housewives save are used for cans, bottle tops and cases to get liquor to the front. It appears that instead of helping the war effort by saving tin and paper, the liquor traffic is being helped and the war effort retarded.

When the boys come home we must weigh well the terrific toll alcohol is taking in our society. It would be well to begin weighing it now for it is going to be a major post-war problem. We call the attention of our readers to the paragraph, "When the Boys Come Home," in "Echoes," in this issue.

* * *

GERMANY IS NO MORE

Just the other day newspapers and newscasts brought to us the word that "Germany is no more." Then we were told how the Reich was divided up among the major allied powers for administration. The powerful and invincible Germany of the blitzkrieg of 1939-42 has come to naught. Nothing remains of her but the memory. Her cities are ruined; her land is desolate. Nazism has fallen. But, what else is happening?

While one dictatorship has fallen, another one menaces Europe and the world. Much of the important part of Germany is under Russian control. With the desire to dominate Europe, and with the feeling that Europe is now "in the bag," Moscow is now clamoring for the withdrawal of the American forces from Europe. Our forces there might prove a handicap to the plans of Moscow. With American troops withdrawn, Moscow can have her way—that is, sweep across Europe with Communism. To this end, Communist agents are already sowing seeds of discord and hatred against the military rule of the United States and difficult situations are being created.

General Smuts, South Africa's Prime Minister, predicted that the new colossus of Europe would be Russia, that England, poverty-stricken by war, will take second place

in the power-role of the Eastern Hemisphere. He declared that Germany would disappear entirely — never to emerge again, except in conjunction with Russia. The Bible prophesies Russia and Germany as together in a great Northern confederacy in the time before Christ returns to earth (Ezek. 38, 39).

Germany is no more. Russia plans to swallow her up, and also to dominate all of Europe. In view of this, pointedly — for what did we fight?

* * *

THE RED TERROR OVER EUROPE

The above caption is the title of a chapter in Dan Gilbert's latest book, "The Red Terror" (reviewed in this issue, and may be obtained from the Bible College Book Store), in which he states that the grand plan for Russian expansion and domination over Europe, Africa and Asia, was devised over two centuries ago by Peter the Great. His scheme was to make Russia the master of Europe, and then of Africa and Asia. How was this to be done? First: "Keep the other nations continually in a state of internal turmoil. Weaken and enfeeble them by creating internal disunity and discord." Second: Involve the other nations in wars between themselves. Keep Russia out — if possible; if Russia must be involved, let her intervention be in such a way, and at such a time, as to insure her coming out as victor." Her scheme was to weaken other nations while she was to become strong, in fact, so strong that she would swallow up the other nations. It was the dream of Peter the Great to move southward, control the Balkans, the warm southern waters of the Mediterranean, then Palestine and Africa.

It is significant now that the zone of influence of Russia extends from Finland and Norway to the Mediterranean, and includes a large section of the former Reich beyond the Elbe river. In western Europe the Russian ideology is reported to be spreading rapidly. Hungary, Yugoslavia, Rumania and Bulgaria are puppets of Moscow. Poland and Austria have been taken over. Norway and Denmark may follow suit. Constantine Brown, America's foremost observer in international affairs, says, "The stark truth is that there is nothing we can do in Europe to prevent the onward march of Russia's tremendous power. The Soviets have utilized every conceivable device which they found adequate in their twenty-five years of political experience in the old world and are reaping the result of their incessant work." It is apparent that the present-day Russia under Stalin is achieving Peter's grand objectives. The stage is being set for another conflict. Students of prophecy recog-

nize that the expansion of Russia closely parallels the prophecy of the great northern confederacy of Ezekiel 38 and 39. Prophecy also forecasts the "King of the north" (Dan. 11), who will meet his doom upon the hills of Israel's land in the great tribulation. It appears that prophesied tribulation events are casting their shadows today.

* * *

THE DEATH OF DICTATORS

Those conversant with Bible history find no shock in the news of the manner in which Benito Mussolini died. Mussolini was shot to death, and his dead body was kicked around and spit upon by a scornful people. (Incidentally, a good many prophetic books might as well be discarded). The inexorable laws of God's judgment deal with all loud-mouthed, blatant, godless tyrannical men alike. The waters of the Red Sea swallowed up Pharaoh and his host. Nebuchadnezzar came to his end so humbled that he ate grass like a beast. The wicked queen, Jezebel, was eaten by the dogs. The mad Assyrian comes down on the plains of Israel blaspheming the God of heaven, and defying His power. Summarily he and all his wicked agents are punished. So also ended the life of Mussolini — the man who said that he was willing to become the Antichrist.

Whether Hitler is dead or alive, we know not; but his power is ended. Some of his henchmen have been captured, and at this writing, are awaiting trial. What has become of his master race that was to dominate the world for the next thousand years? "No weapon that is formed against Israel shall prosper" (Isa. 54: 17). The Jehovah of the Jews had the last word.

How weak is man! Many today seek refuge in overbearing pride, in the might of arms, but how weak is man after all! Victor Hugo tells us that when Tallyrand, the man who led two French revolutions, deceived twenty kings, defied the world; came to his end, the doctors started to embalm his corpse. They removed his brain, which was to be preserved separately. After they stepped out of the embalming room for a moment, a servant found the brain, and thinking it to be something loathsome, threw it into the sewer in front of Tallyrand's house. What an ignominious end for the brains of one who defied God and man! Human brains, if they think not God's thoughts, are utterly useless. The remaining dictators, and future ones, may profit from these deaths. Even the Antichrist will come to an ignominious end.

ECHOES

Continued from page 262

FIRST THINGS FIRST

Let us face frankly the grim prospect of a generation growing up apart from the spiritual nurture and influence of the Christian Church, a situation so ominous that many of our leaders are saying openly that it threatens the future of our nation. Even in our more active churches we are losing many of our young people for this reason primarily: that parents have let slip their precious loyalty and devotion to the Christian Church. One sometimes gets the impression from some parents that the secondary loyalties — the club, the lodge, the social group — are more important to them and their children than the Church of Jesus Christ, which God has ordained for the salvation of men. Oh, to be sure, many of our youth still are married in the church edifice, and many parents still have their children baptized there. But, using the church for our own selfish ends is one thing. To love and serve The Church, for which Christ gave His Life, that is another!

—Aaron N. Meckel in
"The Union Signal"

* * *

"MOTION PICTURES PURVEY FILTH"

The editor of this magazine confesses that he is old-fashioned. For years he has opposed the movies and has believed that, unless something can be found to counteract their influence, they will head a whole generation of youth toward hell. That language may be strong, and some may say that only a preacher talks that way. However, we stand now to quote several testimonials from men who cannot be regarded as any too friendly to preachers.

Hendrik Van Loon, who surely cannot be charged with Puritanic tendencies, says: "The moving picture producers are a group of money chasers who are turning an entire race of youngsters into hysterical psychopaths, whose ears and eyes must forever be glued to something that can only be described by a single word, 'ignoble'."

Also, out of Hollywood itself comes the testimony of the editor of the "Hollywood Spectator," Welford Beaton, who says: "The screen is a menace to the growing population . . . It aims its products at those

whose low tastes make them impervious to the vulgarity of pornography, passion masquerading as love, discussions of the double standard, and other unlovely aspects of modern civilization . . . The producers of motion pictures purvey filth for the sole purpose of reaping profits. They have delved into the garbage cans of our social structure and extracted from them, as story material, everything that stinks."

—Louis Bauman in
"The Brethren Missionary Herald"

* * *

THE CRISIS OF IGNOMINY

There is also a crisis of ignominy.

We stand before a world that mocks the slightest digression of the church from its God-appointed task. Our present condition is an ignominious one for much of the program of foreign missions has been discredited in the eyes of the world because of pandering to man-made circumstances. Instead of being an army of conquest we have become an army of occupation, often with compromising adaptations. We have made excuses. We have pleaded poverty. We have changed our emphasis. We have sought panaceas. The god of war has fortunately supplied us with finances but whether the Spirit of God has supplied us with the conquering faith to evangelize the world is another thing.

We cannot go on retrenching in spiritual things. Unless we have a dynamic evangelistic outreach throughout the world, we are lost. Our outward movements will have no lasting value, regardless of their apparent success, if the paramount basis of the whole missionary movement is not the Lordship of Christ. Christ is the power that shall move the armies of the Lord across the earth. Only those who love Him with that all absorbing, overwhelming passion of dedication can "follow His train." Thus alone can ignominy in missions be replaced by glory.

—W. P. Whittemore in
"Global Missions"

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ECHOES

CHRIST AND THE NEW WORLD ORDER

What are the prospects for a new world order?

Dr. Pieter S. Gerbrandy, the Calvinistic Dutch minister, said recently in an address to the London Missionary Society: "If Christ is again left outside the deliberations of statesmen, outside the council chambers of the peace conference, it is doubtful whether the kingdom of the Netherlands can rise again out of trouble and humiliation. Superficial reformers are now boasting of the building of a new world, but the Architect of our world is God, who only accepts our help according to His plan."

We have heard the past few years a great deal about the new world order that the various statesmen are dreaming of and hoping to see realized. But the trouble with all these proposed new world orders is that they are based either on the dreamy idealism of wishful thinking or on the principle of compulsion by military force. In either case the project must fail. God, Christ, Christianity is essentially left out.

Yet how can one expect to have a proper, unified view of the world and of life, a proper grasp of "things," so long as Christ is left out? There are those who look upon Christ as of value only for the private heart-life of the individual sinner, and their view of religion is as a result limited to that sphere. But, says Paul, Christ has larger relationships and deeper and broader interests. He in whom we have our redemption, the forgiveness of sins, is also the image of the invisible God, the first born of all creation, for in Him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers: all things have been created through Him and He is before all things, and in Him all things consist (Col. 1:14-17). "All things"—the universe, the totality of creation, mankind through the ages and across the earth included—are most fundamentally related to Christ, "the firstborn of all creation," the Son of God.

—"The Banner"

* * *

CLERGY COMMUNISTS

The materialistic movements of socialism and communism have been developed by those who are already rebels against faith in Jesus Christ as the Son of God. These schemes are born as substitutes for God's way of doing things. They are wholly materialistic and aim their

entire project toward this world and this life. They are humanism pure and simple. How natural, then, that as soon as clergymen forsake the true Gospel in their hearts and ministry, that they reasonably are drawn right into these materialistic beneficent schemes.

Many are the sharp barbs cast at the preacher who refuses to be "will o' the wisps." How often has the writer been held up to ridicule by these liberal preachers stating that they are not dreamers about a world to come, but that they are

trying to bring a little Heaven on earth and to make this world fit to live in. The statements of such men sound good and catch the ear of the worldling or the uninstructed Christian. We can look back through these years of ministry and see how these men have, one by one, finally found their place where they fit in among the materialistic crowd. The social gospel finally takes the dominating place in their ministry and the fires of evangelism are become a strange thing. Here's the true apostasy.

—"The Brethren Missionary Herald"

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Daily requests come to our office for free copies of our magazine. Some of these requests come from missionaries on the foreign fields. Some of these requests come from disabled people and shut ins who greatly enjoy the ministry of *Grace and Truth*. Some of these requests come from home field missionaries and colporteurs who desire the magazine for free distribution, along with their other Gospel literature. Some of these requests come from reading rooms, prisons and such places.

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God's people are still remembering this need in their prayers and with their gifts.

For our Missionary Gift Fund we have this month received gifts in the following amounts: \$1.00, \$1.00.

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GRACE AND TRUTH

. . . grace and truth came by Jesus Christ---John 1:17.



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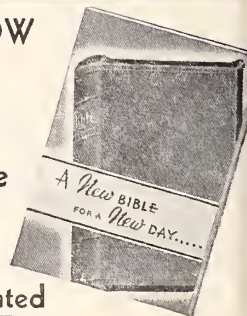
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DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

GOD-GIVEN POWER

There are three attributes ascribed to God: omnipotence, omniscience, and omnipresence. God is the All-powerful One, the All-knowing One, and the All-present One! If His creatures lack strength and they ask for it, will He give it to them? If men and women can receive strength from God, when they ask for it, then faith must be the greatest power on earth, for it partakes of the omnipotence of God. Men and women show by their conduct how frail and insufficient they are, but when the All-powerful One imparts them His strength they become strong and mighty. "The people that know their God shall be strong and do exploits" (Dan. 11:32). However, there is one condition they must meet before this power is given unto them. They must acknowledge their own weakness. Paul makes this plain in II Corinthians 12:9-10: "My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong."

Paul had learned the secret of God-given power. He lived his life on imparted strength. He did his work on imparted strength. He fought his enemies on imparted strength. In Ephesians 6:10 he says: "Be strong in the Lord and in the power of his might." And again in Philippians 4:13 he says: "I can do all things through Christ Who strengthened me." Paul very plainly shows that he lived his life and did his work on strength appropriated and imparted. Paul had no monopoly on these sources of God-given power. It is for us today. **WE HAVE NO RIGHT TO BE WEAK WHEN WE HAVE SO MIGHTY A SAVIOUR.**

★ ★

BIBLES NOT BOMBS

The above caption is the slogan of the American Bible Society in its drive for \$3,000,000 with which to supply nearly 11,000,000 Bibles, Testaments, and portions for the work of rehabilitation in Europe during the next four years. There never was a greater challenge before the Christian people of America. On his return from Europe, Dr. Lawrence Meyer of the Lutheran Commission for War Prisoners, spoke of the situation in Europe as a distinct call for the Gospel, and for Bibles by the millions, and for other Christian literature. Most of the large printing

presses which could have printed Bibles have been destroyed by bombs, and at a time when the need is the greatest. The people are seized with moral and spiritual confusion. Alert to the opportunity, Communism is flooding Europe with atheistic propaganda in the form of literature. What a challenge! What a shame to us if in Europe men put their trust in Communism! Shall we not rise to meet this challenge by giving generously? Bibles are needed now!

Grace and Truth will handle any gifts that are sent for the printing of Bibles. We desire to help in every way possible. All gifts sent in should be marked "Bible fund."

★ ★

NO SUBSTITUTES!

There are no substitutes for our Gospel, positively none!

There is no substitute for love.

There is no substitute for light.

There is nothing else just as good.

There may be substitutes for Campbell's Soup, Horlick's Malted Milk, Colgate Soap, Stetson hats or Buick automobiles, but there is no substitute for the Gospel of Christ. There is nothing else "just as good."

The Gospel of Christ can do **ONLY** what it **ONLY** can do.

Civilization is not a substitute for salvation. Neither is education, nor reformation, nor sanitation, nor character-building, nor "building a better world," nor the "new world order."

The social gospel is not a substitute for the Gospel of Christ. It is another Gospel which is not another.

God's way out of sin is the only way out. It is fixed and final!

★ ★

THE NEAR EAST SITUATION

Sumner Welles, speaking to the Women's Zionist Organization of America on April 16th, made a very profound and significant statement. Mr. Welles said: "A peaceful world will not be achieved until the problem of Palestine is settled." Palestine is a trouble spot. We understand that Britain would just as soon give up her mandate as it has

brought her a great deal of trouble. If she gives up her mandate, then what? We think we know the nation that wants it, and that is Russia. Russia has designs on Palestine, the Near East, and North Africa.

Another significant thing is that the Moslem world is looking to Russia for her security. We think that we can see trouble in that. For several years there has been a contest between the Arabs and the Jews over the possession of Palestine. There has been considerable violence and bloodshed. With the Moslem world looking to Russia for their security, the Arabs will find it much easier to force their claim on Palestine. Russia will back them up. Where will the Jews look for their security? To what nation? Or will the false Messiah, the Antichrist, appear and make his covenant with them? We think that we can see the stage being set for the world's final conflict.

★ ★

DR. NEIGHBOR WITH THE LORD

One of the most fruitful and useful lives that we have known was that of Dr. R. E. Neighbor, who went to be with the Lord on June 8th. He lived a varied life. He was a pioneer missionary to Brazil, working first in Rio de Janeiro, then carrying the Gospel up the Amazon far into the interior. Later he returned to the United States, where, in the South he was engaged in evangelistic and pastoral work for many years. He founded numerous churches which greatly prospered under his ministry. He became well-known through his writings. Among the first were, "Pre and Post-Millennialism," "Jude's Certain Men," and "The Glories of Grace." He became a prolific writer. His written ministry opened up for him a larger field of service in the Bible conference and evangelistic field. He was a tireless worker for the Lord. He labored abundantly in every part of our country and also abroad. In recent years he has been identified with the Union Gospel Press and the Gospel Worker Society. As an expositor of the Word, we regarded him as without equal. Nothing speaks more eloquently of the life he lived than the fact that his three sons are all in the ministry of the

Since nothing is too hard for Him,
all things are possible to me.

GRACE AND TRUTH

Gospel. A great warrior has gone to be with the Lord. Few men have had so many opportunities for service and have measured up to those opportunities as did Dr. R. E. Neighbor.

★ ★

DR. STRACHAN CALLED HOME

One of God's greatly used servants, to whom was given in a large measure a passion for Christ and a zeal for souls, was Dr. Harry Strachan, founder of the Latin American Mission. His first years of missionary service were spent in Argentina where he used theatres and tent meetings with great success. The vision of great evangelistic campaigns in other Latin American countries came upon him. After many Bible conferences in America, the Latin American Evangelisation campaign was formed. He and Mrs. Strachan were then led to labor in Central America. Subsequently the headquarters was established at San Jose, Costa Rica. Extensive evangelistic campaigns were carried on in Nicaragua, Honduras, Guatemala, El Salvador, Costa Rica, Columbia, Venezuela, the West Indies, Peru, and Chile. The campaign extended even to Spain in the days before the revolution. Mr. Strachan cooperated with local missionary agencies. He took with him gifted young Latin ministers, and with inexhaustible energy and enthusiasm, they proclaimed the Gospel to the far-corners of the Spanish-speaking world. Great crowds thronged to hear the Evangel. The opposition was often very great, but so were the fruits, as hundreds of souls were turned to Christ as their Saviour. In theatres, in city halls, in the public plazas, in tents, in warehouses—wherever he could secure a place, the Gospel was trumpeted forth. Like the great Apostle, he spent and was spent for Christ. He sowed copiously and reaped beautifully, and the harvest is not yet complete.

We, at Denver Bible College, remember the many visits of Dr. Strachan. His intense burden for souls and his saintly consecration, were an inspiration to all of us.

★ ★

HUMANITY'S LAST CHANCE

The San Francisco Conference has come to a close. At its opening there was no prayer. During its sessions there was no acknowledgment of God. The Conference came to a close without prayer. We do not wish to be misunderstood. Every effort that makes for peace among men should be encouraged. We are for peace. But there can be no peace worthy of the name without righteousness. Many statesmen were seized with the tremendousness of this conference. Anthony Eden said

that San Francisco was humanity's last chance. He said, "We must write a true confession of faith. Our race has reached the limit of endurance. If we fail here the world may be psychologically shocked beyond repair." Jan Christian Smuts, Prime Minister of South Africa, raised his voice in solemn warning of the results of failure.

If the Conference was humanity's last chance, then what? What may be expected next? We believe that the Conference has failed. What does not begin with God ends in failure. That which does not recognize the spiritual factors underlying human life ends in failure. If the Conference was humanity's last chance, then humanity muffed its last chance. The San Francisco Conference, then, has gone the way of all the other conferences. Whatever peace the world will have will be an armed peace. Military and commercial alliances will be made between nations, the groundwork will be laid for the next war, and some of the groundwork is already laid. Humanity will continue to muffle its chances until King Jesus comes. The only hope for the world is in the Blessed Hope.

* * *

THE WAR IS OVER!

What a thrill of joy came to our hearts on the afternoon of August fourteenth, when the radio announcers told us "The war is over." Soon, the streets were full of people, who, even to the smallest child, had taken up the cry, "The war is over!" To God we give the glory and the

praise, for it is He Who maketh wars to cease.

Frequently during the war we heard it uttered in wonder and sometimes in complaint, "Why doesn't God do something about it?" "Why doesn't God put a stop to this war?" At other times we heard it expressed that God would do something; that something miraculous would happen to bring the war to a close. That the war came to an end much sooner than was expected is evidence that God did intervene. Let us at this time give praise and glory, not to the might and wisdom of man, but unto God Who has made America great. Let us be humble in the victory which He has given us. Probably the discovery and invention of the atomic bomb, more than any other one thing, brought the war to a speedy end. To God be the glory. He alone enabled man to conceive this weapon.

At the time the radio announced, "The war is over," it was raining here in Denver and Littleton. The people on the streets were crying: "The war is over," and were looking up and pointing to the rainbow. It was so impressive that we never can forget. We immediately thought of another rainbow which God gave to establish a covenant. We hope that peace will remain with us for many years to come. This is a great day. We who know our Bibles know that a greater day is coming, when it shall be proclaimed, "Christ is come! All war is over! The Prince of Peace is here! Nations shall learn war no more!" God haste the day!

OUR GOD IS ABLE

- Able to deliver, Dan. 3:17
- Able to fulfill promises, Rom. 4:21
- Able to make grace abound, II Cor. 9:8
- Able to subdue all things, Phil. 3:21
- Able to guard the soul's treasure, II Tim. 1:12
- Able to save to the uttermost, Heb. 7:25
- Able to keep from falling, Jude 24



For with God nothing shall be impossible.

—Luke 1:37.

The Ability of God

BY R. S. BEAL

At the outset of this message I want to remind you of a testimony which Moses bore concerning our God. It is found in Deuteronomy 32: 31 and reads: "For their rock is not as our Rock, even our enemies themselves being judges." God is different. He is different from the idols and images of pagan peoples and from the imaginary gods of false religious systems. Our God is able. This is the wonderful thing about the revelation which God has given of Himself. All through the Bible, the history of the world and the experiences of men, God has demonstrated His ability.

The word "able" is used frequently in the Bible; in fact, it occurs about two hundred times. If you will take occasion to examine the occurrences of this word, you will discover that it refers to the ability of certain things, then to the ability of men and to the ability of God. It is in this last sense that we are to consider it, as it relates to the accomplishments of God, especially as they concern you and me who stand so sorely in need of the ability of Another. This able God is omnipotent, omnipresent and omniscient. He is sovereign and eternal. Just as it is inspiring and restful to look out upon the ocean or to gaze upon some distant peak, so it is restful to our souls to turn from the trivial things of earth to look upon the wonders and glories of our God and Father in heaven, who has manifested Himself in the things which He has made and in the person of His Son.

As I go back over the pages of the Word of God, it is to recall the names of many of the saints of God who believed in and relied upon His ability.

When Nebuchadnezzar flew into a rage and commanded that the three Hebrew boys be cast into the fiery furnace because they had dared to stand up against his image, those young men had not the slightest worry about the experience through which they were about to pass. With confidence they declared: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Here were three boys who were willing to burn, if God so ordered; but they were not willing to

turn in disloyalty from Him. Knowing the ability of God, they were not afraid to die but were afraid to sin against Him.

There is another beautiful testimony to the ability of God found in II Chronicles 25:9 which reads: "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." Amaziah was king of Judah, and he had hired an army from Israel to come and help him fight his battles. But the prophet of God warned the king not to use those hirelings, for God was not with them. Then the king wondered about the money he had paid to them and how he would get it back. But he was assured that God was able to give him far more than he had lost in money by hiring the army of Israel. Whatever the need, even though it be material or physical, God is able to meet it. He is not off in some remote corner of His universe, circumscribed by His own laws and thus unable to intervene in the affairs of men. He is abundantly able to supply every need and to meet every circumstance.

Abraham had no doubt in his mind about the ability of God to make good the promise of a son. Even though the patriarch was as good as dead, yet "against hope" he "believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be." He was "fully persuaded that, what He had promised, He was able also to perform." He knew it required a miracle. When Isaac was born it was tantamount to life being brought out of death; yet God was able, and He demonstrated it in the fulfilment of His promise.

In the beautiful doxology which closes the first section of the Book of Ephesians (3:20), Paul writes, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Paul knew and witnessed to the ability of God. How often he had proved God's ability in his travels up and down the high-

ways of the ancient world. He could testify out of a rich experience that God is "abundantly able."

As Jude draws his epistle to a close he bears witness to the ability of God and declares to his readers, in a wonderful ascription of praise, that Christ is able to keep them from falling and to present them faultless before the presence of His glory with exceeding joy.

But there are those who have never known the power and blessedness of the reality of God and, like Darius of the ancient Medo-Persian empire, they cry out with a lamentable voice, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" To such a stranger to the power of God, Daniel answers that God was able indeed for him, and that He demonstrated His ability by sending His angels to stop the lions' mouths.

I want to point out to you the lines along which the ability of God is especially manifested as it relates to you and to me.

First, we will note that He is

ABLE TO SAVE

I develop this point first because all men need His salvation. Hebrews 7:25 reads: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." In this salvation God is able to do what we cannot do, but only too often men deny God this privilege and desire, trying vainly to save themselves. Sin has rendered man helpless and therefore he has no ability to save himself, even though he imagines that he can. This is where the grace of God comes in. God's grace is His divine love flowing down to those who do not deserve that love. In His grace He is willing to assume all the responsibility and bring man into oneness with Himself. Recently I saw the following statement concerning God's grace and it is worth passing on: "Grace is the love of God engaged in repair, dealing with a wreck. The love of God in the sinless, painless, sorrowless Heaven in glory coming down into contact with sin, sorrow and wickedness and adapting itself to man's need, is grace."

I have found multitudes of people in the course of my ministry who are puzzled over the meaning of the word "grace." It is so much Greek to them. It is a meaningless term

without any particular significance. While we as Christians know that it stands for the most amazing thing in Christianity, it is pitiful to realize that so many are utterly blind to what it means and represents. Many understand it in the popular sense of beauty or favor, but there is an absolute blank in their mental processes when it comes to thinking of the term theologically. When God saves, He saves by grace. That simply means that He does the saving and that the believing soul is the recipient of His mercies and blessings. "For by grace are ye saved through faith."

Paul does not stop at merely saying that God is able to save; he goes on to state that God is able to save to the uttermost. The thought here is that of completeness. He saves completely. The task is not half done or left to man to do in part. He is able to save from the penalty and the stain of sin and to grant a forgiveness that is so complete that not one sin is remembered against the one forgiven. When God forgives, He forgets, because every sin is blotted out; that is, blotted out of the record, out of His memory.

A missionary tells of a little Chinese woman, shoulders bent and poorly clad, plodding along the narrow road on her way to the famous temple of the god of happiness. In her hand, she carries her belongings tied up in a large, faded blue handkerchief. In her heart, she carries the hope that perhaps at the pilgrimage season this year she may find favor in the eyes of the god, and thus be relieved of the distress and hardships which she has known all her life. But in the depths of her heart is there any assurance that she will receive a blessing, that the god will perform her requests? Does she know whether or not he is able to perform these difficult tasks? How can she know, when year after year she has made this same journey, and for the same purpose, yet year by year her lot has become more unbearable? Why, then, does she continue to worship such a heartless god? Why give him money and incense if he has power to help but does not? It is because her ancestors have always gone to this same temple, and she knows no other place to unburden her heart, so full of longings. But our Rock is not as their rock, even our enemies bearing witness. Our Rock is able to save and we have drawn honey out of the Rock to our eternal blessing.

Again, God reveals His marvelous ability in such a passage as II Timothy 1:12 which reads: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." He is

ABLE TO KEEP

This is the next step in the ability of God in dealing with a soul. Having trusted Him to save from the penalty of our sins, we need to trust Him to keep us from falling back. So often people have shrunk from receiving Jesus as personal Saviour because they have imagined they had to keep themselves, and, being acquainted with their weaknesses, knew they could never hold out.

I recall dealing with a young man about his soul's welfare; and he was hesitant about receiving the Lord Jesus because he was afraid he could not hold out. I pointed out to him from God's Word that if he would but commit himself to God through Christ, he would be kept, for that was God's business and in accordance with His will. Finally the truth of it dawned upon him and, with startled expression on his face, he said, "Why, God gives us all the breaks, doesn't He?" How comforting and assuring is this truth! It is the guarantee of our eternal welfare. None need fear or worry as to the outcome. That is God's business. He will see us through to glory. Apart from this truth every man's sky must be overhung with the dark clouds of fear and uncertainty. His keeping does not depend upon my ability to walk straight, nor does it depend upon the continual exercise of my faith. My faith, or lack of faith, does not affect the faithfulness of God in relation to His child whom He has saved.

I am reminded of the Sunday School teacher who asked the question, "Can you tell me who made you, Joseph?" "Yes," said Joseph, made part of me." "What do you mean by that?" inquired his teacher. The child replied, "He made me a little, and I just grewed the rest myself." And so, we have imagined that after God saved us we had to do some pretty strenuous saving ourselves. Thank God, He is able to save "against that day," or until that day — until the pilgrim journey is ended and we are at home with Him. I do praise God for His keeping ability.

Come back to the Book of Hebrews and notice the eighteenth verse in chapter two: "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." The passage teaches that He is

ABLE TO SUCCOR

The word "succor" is a tender one and connotes profound truth. The derivation of the English word "succor" is interesting. It is from two Latin words, "sub" and "currere," and means "to run to the aid of."

With this in mind, let us make a substitution and note what we have, "God is able to run to the aid of them that are tempted." God has ability to do something definite and real for His people. So many people say, "I cannot do this and I cannot do that." They say these things because they have never come to appreciate the ability of God to run to their aid. In their dim conception they have put Him so far away that they are sure God could not possibly reach them in time to help.

Have you ever been aboard ship and been troubled by the rough waters and the lashing of the waves, until you wondered if the vessel could ever endure? It would be assuring to step into the engine room, and see that mighty arm as it moves back and forth, through rough as well as smooth waters; not only keeping the ship steady, but forcing it on through all the resistance the waves and storm might offer. It never ceases until the ship is brought into the harbor of safety. Those who lose their confidence in God are the ones who are taken up with the waves of trouble that overwhelm them, and the winds of adversity that beat against them. May God give us a vision of Himself, of the mighty arm He has made bare on behalf of His people, and how ready He is to run to the aid of those who need help in their distress!

Another rich passage dealing with God's ability is found in Ephesians 3:20. He "is able to do exceeding abundantly above all that we ask or think." That is, He is

ABLE TO EXCEED

The word "abundantly" may be translated "overflowingly." In fact, wherever it is found in the New Testament it may be so rendered. Jesus said: "I am come that they might have life, and that they might have it more abundantly (overflowingly)." "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound (overflow)." "Now the God of hope fill you with all joy and peace in believing, that ye may abound (overflow) in hope, through the power of the Holy Ghost."

The passage in Ephesians is the climax of a wonderful prayer uttered by Paul. The prayer is a full and rich one and the offerer is making large petitions; yet he is confident that God is able to exceed any request that he might make. God's measures are always very full and satisfying, "good measure, pressed down and shaken together and running over." The Word of God is filled with superlative adjectives

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The POWER OF GOD in Creation

BY LEO C. LAPP

In their worship of God, the Saints of the Bible always spoke of God as the Creator of the heavens and the earth. Beginning with Adam, who knew God as his Creator, and coming to Abraham, the saints of the old Testament worshipped and prayed to God, the Creator of the heavens and the earth.

Moses, Exod. 31:17; Deut. 10:14
Joshua, Joshua 2:11
David, Ps. 121:2
Solomon, I Kings 8:23-25
Ezra, Ezra 1:2
Nehemiah, Neh. 1:45
Job, Job 22:12

The prophets also worshipped God as Creator of the heavens and the earth.

Isaiah, Isa. 37:16
Jeremiah, Jer. 32:17
Ezekiel
Jonah, Jonah 1-9

While the first prayer of the entire New Testament Church is addressed to God, the Creator of heaven and the earth, Acts 4:24; and Stephen, the saint, addressed God as the God of heaven and earth, Acts 7:49.

So, the people of the Bible — the people of God, knew God first as Creator of the heaven and the earth. This is always the first step in effective and reverential worship and in answered prayer.

The power of God may be discussed under various headings. A simple outline of God's power could be:

1. The power of God in Creation. God is the Creator of all substance and of all life.
2. The power of God in the preservation of life.
All the processes of nature are ascribed to the power of God. God is not only the **Creator**, but the **Keeper** of all things, for in Him we live, and move, and have our being.
3. The power of God in history.
This phase of God's power relates to man. God has always dealt with man. There is a record of this.
4. The power of God in Redemption.
All of the manifestations of God in creation, in nature, and in history fall into insignificance

before the power of God in the redemption of sinners.

The power of God in all of its phases are beyond the comprehension of the mind of man, yet the power of God in Redemption is the supreme manifestation of God in all the ages. In creation God used His fingers; but in redemption He bared His strong right arm. That the Creator should redeem the fallen, sinful man is the marvel of all the universe. Angels desire to look into that matter. Though some men of all ages have spurned God's provision in redemption, yet, praise God, many have accepted redemption. Some have written of redemption and have given the Bible to us. Since Abraham's day there have been the true sons of Abraham.

Another orderly outline of the power of God could be made in the following way:

1. The power of God in creation
2. The power of God in nature
3. The power of God in history
4. The power of God in redemption
5. The power of God in Jesus Christ
6. The power of God in the miracles of Jesus
7. The power of God in the giving of the Holy Spirit for Christian life
8. The power of God in righteous rewards to the good
9. The power of God in righteous judgment to the bad
10. The power of God in God's taking the power in the end time and reigning by Himself.

There are several Biblical words used in translating the idea of the power of God. The names of God: Elohim Jehovah, El Shaddi, Jehovah Tsabaoth, El Gibhor, Abhir, Curatz, etc. are Hebrew Old Testament words while **Exousia** and **Dunamis** are Greek New Testament words. There are seventeen Old Testament words, five New Testament words, and eight related words. The words: might, strength, force, valour, rule, dominion, hand, principality, privilege, authority, terrible, strong, robust, to be able, to be a prince, to be a ruler, to rule, to exercise priv-

ilege, etc., etc., are all translated power in the Bible. The subjects of the Omnipotence of God must also be discussed with the Omnipresence and Omniscience of God. For a further discussion of the power of God, see Athler's, also Davidson's **OLD TESTAMENT THEOLOGIES**.

Hereafter the discussion shall center around **GOD'S POWER IN CREATION**. God is the Creator and the Creator is God. All power in the universe is traced to a spiritual source. The Source, is God for God is a Spirit.

Just as there is a creation, so there is a Creator. All sights and sounds and smells and sensations and substances were made by the Creator. There are thoughts in the universe not made by the Creator. These are sin. There are wrong uses of the Creator's gifts. This also is sin.

The Creator's creation is good. It is orderly and exact, as we see it to be, in the creation. There are no accidents. Even seeming irregularities in nature are regular and in order. Fires burn, sin scars and ruins, right is rewarded, water runs down hill, the wind blows where it will. These are all part of the Creator's creation. So also, the soul that sins, that soul, shall die.

An auto going around a curve at seventy miles per hour leaves the road. That is not an accident but an orderly process of nature. A child walks into the path of a speeding train and is killed. That is no accident, that is the result of an orderly creation. With God there are no accidents and nothing is out of control. This is the teaching of the entire Bible on the subject. So also in the moral world, this is true.

In creation there is a real power delegated to nature and to man. The sun and moon, the seasons, the sea, animals, herbs, and man all have boundaries set around them. Power keeps them orderly.

To the sea the Creator has said, "Thus far and no farther." To the sun and the clouds it has been said, "While the earth remaineth, seed time, and harvest, cold and heat, and summer and winter, and day and night shall not cease." To animals and to trees and to grasses the rule is, "After their own kind," and to man is said, "The day thou eatest thereof dying thou shalt die." All creation has a definitely defined sphere of action.

GRACE AND TRUTH

Man also has a realm of power delegated to him in creation. (Gen. 1:26). To have rule over all living things upon the earth. It is in the realm of this power that man has sinned. Man's responsibility and his condemnation is according to the authority given by the Creator, and not according to man's fulfillment of it. Creation means much to man but except a man be born, born of water and of the Spirit, he cannot enter the kingdom of Heaven.

The power of the Creator is also shown in the infinity of numbers. The stars, the grains of sand, the snowflakes, etc., are upon the earth an infinite number. It is in the snowflakes that a good illustration of the power of God in creation is seen.

Snowflakes seem to be small and frail, yet they bear a portion of infinity. The wondrous beauty of the tiny individual crystals of the snow was early known to man. In the book of Job the question is asked, "Hast thou entered into the treasures of the snow?" and what marvelous treasures — the treasures of the snow are absolutely inexhaustible. Countless numbers of snow flakes fall upon the earth, and all have the number six or some combination of six upon them. Yet no two snowflakes are alike. Millions of snowflakes have been photomicrographed and each is an individual. Think of billions of snow flakes and no two alike. It has been asserted that no two snowflakes in all time have ever been alike. Each snowflake has personality, or should one say individuality, just as people have these things. Every person has two eyes, two ears, a mouth, thirty-two teeth, a neck, two arms, ten fingers, and nerves and muscles and bones alike. Yet not two people in two billions are exactly alike. The use of infinity in creation is as great as the use of infinity.

God's power in creation is manifested in the infinity of light.

The Bible says, "God is Light." Therefore light, like God its Creator, must be infinite. This is entirely true.

Light is known to be the result of these undulations is infinite. The volatility of light is equally wonderful.

Light which appears white is really not pure white but is a combination of seven colors, sometimes called the primary colors. Put a glass prism into a ray of light and the light is turned from its course as it passes through the prism. Some parts of the light turn more than other parts, according to the number of vibrations. Each part appears a different color.

The different divisions of light we call colors are really not colors in themselves but are a different number of vibrations of ether. The color effect is produced in the eye of the seer. Violet, the color at one end of the spectrum, has in different places from 716 to 765 trillion vibrations per second. Red has 396 to 470 trillion vibrations per second. None of these are color, but they effect the eye differently and the different effects we speak of as color. That light which has a vibration speed of 765 trillion vibrations per second is violet light. So also an object like the stripe in the American flag which absorbs all vibrations but those between 396 and 470 trillions and reflects those of that length back is called red. Thus color is a constant creation.

Light comes in undulations to the eye just as tones come to the ear from the outside world. The lowest tone the human ear can hear is 165 vibrations of ether per second. The highest, so shrill that nothing goes beyond it and silence is 38,000 vibrations per second. Between these extremes, 165 and 38,000 vibrations, lie eleven octaves. It is not that sound vibrations cease at 38,000 vibrations per second, but our ears are not fitted to hear beyond these limitations. If the human ears were delicate enough we could hear the infinite variations of light. There is more than poetic license in the phrase "The morning stars sang together." Also the Bible says, "Thou makest the out-goings of the mornings and evenings to sing." Were our senses fine enough we could hear, as well as see, the separate key note of every star. Stars differeth from star in glory and in power; so in light, and so in song and music.

But note, this music is not monotonous. Stars draw near to each other and to the earth, and produce a light that is infinite and unapproachable. The music rises and falls. It swells and recedes. No wonder God rejoices in His works for they, unlike sinful man, pour into his ear one ceaseless tide of rap-turous song.

The power of God in creation is manifested in the infinity of distance.

Distance to the human conception is the space between given points.

The greatest distance on this earth that can be realized is the circumference of the earth, or about 25 thousand miles. Any distance greater than that is a matter of conception and of manipulation of symbols. Yet distance is infinite.

The earth with its circumference of 25 thousand miles is said to move in a circuit, or orbit, of 184 million miles in diameter. This great orbit around the sun, it is said, seen from our nearest star, would be the same as a circle six-tenths of an inch in diameter, seen at the distance of one mile. It could be hidden by a thread held six hundred and fifty feet from the eye. And if a single line could be drawn from a star, Sirius, in the east to a star, Vega, in the west (from us) touching our earth's orbit at one side and six months later a similar line were drawn from the same stars to touch the other side of the earth's orbit, such a line would not converge sufficiently from a straight line for us to detect the difference.

Space is infinite to us. The distances are so immense that ordinary measurement units are useless. A special one has been set up. This is the distance from the earth to the sun, 92,500,000 miles. Only light seems to traverse this great space. If our earth were suddenly to attempt a flight to the north pole star, it would fly for millions of years at the rate of a thousand miles a minute before being able to give its new allegiance to that other sun. Light can travel around the earth eight times in one second. It comes from the sun in eight minutes but it takes forty-five years to come from the pole star. Thus light guidance and liberty was provided by God for mariners on the sea forty-five years before they needed it. What a Providence! This is the power of God in distance. This is another form of infinity beyond man's comprehension. Some stars are so far away that the light now seen could be from a star which has been out of existence for thousands of years. The light could yet continue on its way to us for thousands more of years. Thus is seen the power of God in creation, the blending of time, space, light, and life in the orderly process of our lives is indeed a marvelous gift of God. Oh that men would praise the Lord for His wonderful work and for His gifts unto the children of men.

*Our weakness becomes power
when we lean on Christ.*

The Power of God in Redemption

GOD USES WEAK INSTRUMENTS

BY ELMER SEGER

A well-known evangelist, who frankly tells this story concerning himself, but whom we will call Bill Brown, was implicated in a mail train robbery in his youth, and in later years when he was teaching in college and had a Doctor of Science degree the law caught up with him. During his term in the Federal penitentiary at Leavenworth, he noticed an old colored man who would set up benches in a shady spot every day at recreation time. This colored man would sit there and plead for someone to read to him from the Bible. Though the colored man could not read, he did know his Bible. But his method was to ask his reader to explain a passage to him. Our Bill Brown paid little attention to him at first, but finally took pity on him and began to read for him occasionally. Very slowly his interest was aroused. In due time the Word began to convict him so that he could hardly sleep at night. Finally, during a particular very long night of meditation and agonizing, he opened his heart to the Lord and found peace through trusting Christ Jesus as his personal Saviour. Because of the "ignorant" colored man, the effective witness of this evangelist goes forth today. And furthermore, at least eight other men are in full time service because of the prison-witnessing of the colored man. He won many besides these eight to the Lord. He is proof of the truth of the title of this article: God Uses Weak Instruments.

"For the word of the cross is to them that perish foolishness" (I Cor. 1:18). This may appear remote from our subject, but is vitally connected with it, as we shall see. Darwin exemplifies this verse. His own testimony, to Lady Hope of Northfield, England, during the last few months of his life, is: "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them. Oh, if I could only undo it." The person who has not come to the cross for help cannot know what a place of power it is, "but unto us who are saved it is the power of God" (I Cor. 1:18).

"Hath not God made foolish the wisdom of the world?" (I Cor. 1:20). The wisdom of man is personified in the new treatments given to soldiers after extended analysis of

their problems. A particular case is that of a man who "is extremely sensitive and very much disturbed by any slights," says the doctor. Under questioning the soldier said: "I am on the defensive all the time. Every person I meet I put a barrier between us. I do not want people to know me too well. You know more about me than anyone else in the world. I never told my secrets to anyone." The doctor sums up the futility of man's wisdom when, instead of showing the man the clear road to vigorous mental health, he merely says, "if this patient finds that he can trust one human being implicitly, it will automatically improve all his human relationships." Meanwhile, God says, "Trust in the Lord with all thine heart" (Prov. 3:5). The surest way to learn to trust individuals is to trust in the Lord and then confidence in others who trust in the Lord will come.

Now we come to a specific example of how God uses a weak instrument. "It was God's good pleasure through the foolishness of the preaching to save them that believe" (I Cor. 1:21). What a weak thing preaching is. People can find fault with the grammar of the preacher, with his outlines, his illustrations, his gestures, his life. But God uses weak instruments. Dr. Alexander Grigolia, Professor of Anthropology at Wheaton College, Research Associate of the Smithsonian Institute, after years of study in the Universities of Europe, found Christ as his Saviour through the preaching of "a poor street preacher." Such a thing happens because it pleases God through the foolishness of preaching to save them that believe. That is how God uses weak instruments. That is why "we preach Christ crucified" (I Cor. 1:23).

God does not call men to His service just because they are wise, or mighty, or noble. In fact, these qualities are sometimes a handicap. But God has chosen foolish things, weak things, base things, and things that are not.

Let us see how God used a foolish thing. Jehoshaphat was greatly troubled because a great army was coming against him. So he sought wisdom of the Lord. The word of promise was given him, "Fear not ye, neither be dismayed by reason of this great multitude: for the bat-

tle is not yours, but God's . . . Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of Jehovah with you" (II Chron. 20:15-17). So they rose early in the morning and prepared for battle. And then see what a "foolish" thing was done. The singers were put ahead of the army as they prepared to march out to meet the enemy. Now the music department has often been called the battleground of the church, but the meaning has never been that the choir members are good infantrymen. Yet God used this palpably, unorthodox military procedure. We shall soon see why.

Let us see how God used a weak thing. "Naaman, captain of the host of the king of Syria, was a great man" (II Kings 5:1). He had scored great military victories, and was himself a courageous man, but he was a leper. The act of self-humbling by which he eventually was healed was brought about because a mere little maiden, a captive who waited on Naaman's wife, convinced him that he could find help in Samaria. If you or I wanted to get General Eisenhower to do something, our natural tendency would be to think it necessary to get the recommendation of Patton, MacArthur, Montgomery, Arnold, and in addition the Big Three if we could manage it. But it took only "a little maiden" to accomplish God's purpose, because He uses weak instruments.

Let us see how God used a base thing. Sisera was the captain of the host of Jabin, king of Canaan, who kept Israel under bondage. God promised the defeat of Sisera. What a mighty host it would take to defeat his armies. And what a strong man it would take to deal the death blow to the mighty Sisera himself. God could have struck Sisera dead with lightning. But He chose a base instrument. For when Sisera fled and took refuge in the tent of Jael, she stole up to him while he slept and drove a tent pin through his temple.

The reason for God's choice of weak instruments is seen in I Cor. 1:29, "That no flesh should glory in His presence." Men would quickly take the glory to themselves if their wisdom and might were the means of accomplishing God's purposes. But when Gideon's army of 32,000 was cut down to 300, it was

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GRACE AND TRUTH

The POWER OF GOD in Revival

I Kings 18:1-46

"And Elijah the Tishbite, who was of the inhabitants of Gilgal, said unto Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." I Kings 17:1

These are rather severe words for a prophet of the Lord to deliver to the King of Israel, nevertheless Elijah, in a very gracious way, cared for his God-given responsibility. Doubtless, he thought twice before he appeared before the king. He in all probability considered the possibility of a letter to the king, or even the sending of a messenger to this one who "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (I Kings 16:33). This was the beginning of a revival. Cold and idolatrous Israel was to go through three and a half years of chastening at the hand of the Lord, which chastening resulted in return and revival.

One of the greatest questions for us to consider is: Are we in the place where God can use us? Apparently God could find none in Israel to deliver this message to the king. There were seven thousand who had not bowed the knee to Baal, but God went to the land of Gilgal when He wanted a man spiritually prepared for the occasion.

The ground on which Elijah walked was not holy ground. Lest we should be tempted to deify this mighty warrior of God, the Lord has added a verse to his record in the book of James. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (Jas. 5:17, 18). In Herod's great oration people decided that it was the voice of God. And it was Cornelius who fell at the feet of Peter and worshipped him. Peter said, "... Stand up; I myself also am a man" (Acts 10:25, 26). God even used the raven, an unclean bird, to feed Elijah. In fact that is the only kind of timber that God has to use when He uses any of us. Sanctified sinners, saved by grace.

"Elijah," which means "My God is Jehovah," was to be cared for at the brook Cherith THAT IS BEFORE JORDAN. Jordan is a type of Christ

BY MAX R. KRONQUEST

with several outstanding points of comparison. Every child of God is BEFORE the Lord Jesus, even as Elijah. It took more faith for Elijah to watch the brook dry up than to rebuke Ahab. How do we react when our brook dries up? God used the dried-up brook as a means of sending Elijah to a widow and her son who needed meal (Christ) and oil (The Holy Spirit). When circumstances arise which shift our plans, and even our present location, can we praise God, realizing that He is preparing us for even a greater ministry?

Elijah told the hopeless widow, "make me thereof a little cake FIRST, and bring it unto me, and afterward make for thee and for thy son" (17:13). When God is put FIRST we can expect revival and blessing. "But seek ye FIRST the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. 6:33). When the widow's son died the blame was laid at the door of the evangelist, cf. 17:17, 18. Opposition to the pastor, or evangelist quite often proves that a revival is in the making, and that a front-door, or a back-door revival, or both, are forthcoming.

We shall briefly consider The Method, The Man, and The Message:

I. THE METHOD

In some circles considerable stress is being laid upon "methods." We would not belittle "methods," but unless we get beyond what methods have to offer the power of God in revival will never be felt. The house of God should be better kept than our homes, cf. Haggai 1:3-6. The services of the Lord should be well planned, well organized in advance of the meeting, and well advertised. But, the greatest method that we know of in bringing about the Power of God is the method that Elijah used — Prayer "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet CAME NEAR, and said Lord God of Abraham, Isaac, and Israel, LET IT BE KNOWN THIS DAY THAT THOU ART GOD IN ISRAEL, and that I am thy servant, and that I have done all these things AT THY WORD" (18:36). Some one has said that "God needs men, not methods." The man-power shortage is no doubt much greater than the

methods shortage. When the Power of God was felt on Mount Carmel, the only methods that Elijah needed was for some one to take care of the new converts, (18:39); some one to slay the prophets of Baal (18:40), and some one to get Ahab under shelter so that he would not get wet, for there was already the sound of abundance of rain (18:41).

Revivals in the Bible were successful because the Power of God was felt. Samson's power was in that he was a Nazarite — separated to the will of God for his life. Jonah enjoyed real power in his ministry when he went to Nineveh. Paul's ministry, writing from a prison cell in Rome, is felt today. Philip had a wonderful ministry in the desert with one man for his audience, the Eunuch. Christ showed the necessity for personal evangelism when He spoke to the woman at the well. Preaching Christ and Him crucified seems to be the greatest method.

II. THE MAN

According to the story, a denominational church wrote the State Secretary, asking him to send them a "big" man to be their new pastor. The Secretary wrote back asking them how "big" a man they wanted, to which they replied, "one who, when he is on his knees, can reach heaven."

God's man for revival hours must be a man of vision, for "where there is no vision the people perish" (Prov. 29:18). As Elijah approached the threshold of the Mt. Carmel revival the spiritual burdens became more severe. Obadiah distrusted him (18:12). Ahab was his known enemy, with Jezebel rapidly approaching the front lines. The seven thousand were not supporting Elijah, and the others of the great gathering were worshippers of Baal.

The Man must also be a man of judgment, with ability to discern between right and wrong. Ahab approached Elijah and said, "Art thou he that troubleth Israel?" Elijah was not overcome by his words, but told Ahab who was troubling Israel, and the reason for the trouble. "And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (18:18). Our ear should be so tuned to the will and the Word of God that we can instantly detect error.

The Man must be a fearless man.

One of the prerequisites to Jeremiah's ministry was, "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1:8). "The fear of man bringeth a snare" (Prov. 29:25). Elijah showed his fearlessness in that he challenged all the followers of Baal as to the living God. And then he added coals to the fire by mocking their god, saying, "... Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened" (18:27). Elijah had the greatest confidence that God was going to perform that which He had promised. Such confidence will go a long ways toward a revival.

The Man must be a man with a spiritual challenge. Elijah cried out to the great throng of people, "How long halt ye between two opinions?" And then followed with the logic, "If the Lord be God, follow Him: but if Baal, then follow him" (18:21). "The God that answereth by fire" was the climax of his challenge. The living God of Israel was the only logical one to follow after the test was made. We should feel that we have a definite challenge for the congregation before we enter the pulpit. Our own soul must be stirred if we expect to stir others. Elijah so challenged the people's faith in prayer that a cloud the size of a man's hand caused them to believe in rain which they had not seen in three and a half years. They tell of a missionary who urged the people in the morning service to be present for a three o'clock prayer service, in the afternoon, to pray for rain which they had not had in months. The natives all came to the prayer service with their umbrellas, and the missionary had none. A pastor recently told the people of his new pastorate that he did not expect any great gains, but would be very content if they could just "hold their own." Elijah was not content with small gains, and God gave him the entire mountain. "And when ALL THE PEOPLE saw it, they fell on their faces: and they said, THE LORD, HE IS THE GOD; THE LORD, HE IS THE GOD" (18:39). "... He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

The man must be supported by spiritual prayer warriors. Men at the heart of a spiritually profitable work, where souls are being saved, find that Satan's darts are more accurately and frequently hurled. Only by much prayer can these attempts of Satan be frustrated. In the great battle with Amalek, "it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and

they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Exod. 17:11, 12). The only way that God's ministers will find their hands "steady until the going down of the sun" will be by the prayers of God's people. Let us pray for them more.

The Man has nothing in himself to produce a revival. It is only as he is in the proper relationship to the Lord, and working in harmony with the Holy Spirit that the Power of God will be realized in revival. "Who then is Paul, and who is Apollos, but ministers, by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; BUT GOD GAVE THE INCREASE. So then neither is he that planteth anything, neither he that watereth; BUT GOD THAT GIVETH THE INCREASE" (I Cor. 3:5-7).

III. THE MESSAGE

Each move that Elijah made, and each message that he brought was "according unto the Word of the

Lord." (17:5, cf. 17:2, 8; 18:1; 19:9, etc.). In New Testament language Paul told Timothy, "Preach the Word; be instant in season, out of season . . ." (II Tim. 4:2). Use God's Word. "So shall my Word be that goeth forth out of my mouth: IT SHALL NOT RETURN UNTO ME VOID but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11). The Word is "quick and powerful" (Heb. 4:12). The Word shall not return "void." "Cast thy bread (The Word) upon the waters (nations): for thou shalt find it after many days" (Eccles. 11:1).

Paul said, "And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, BUT IN THE POWER OF GOD" (I Cor. 2:4, 5). "If thou shalt put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ" (I Tim. 4:6).

Our Gospel is "the power of God unto salvation" (Rom. 1:16). Let us zealously proclaim it.

Not by might, nor by power, but
by My Spirit, saith the Lord of
hosts.
--ZECHARIAH 4:6B

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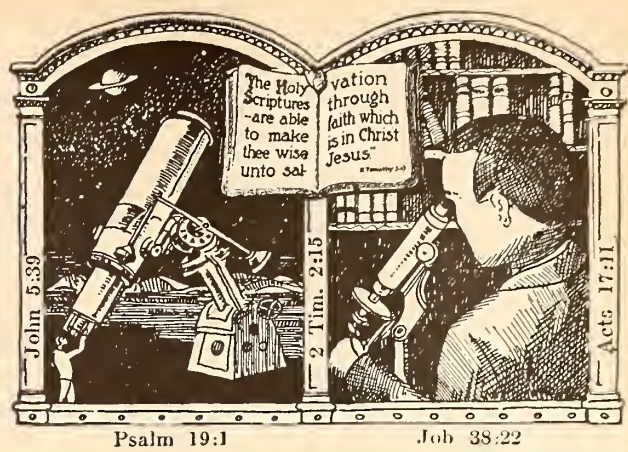
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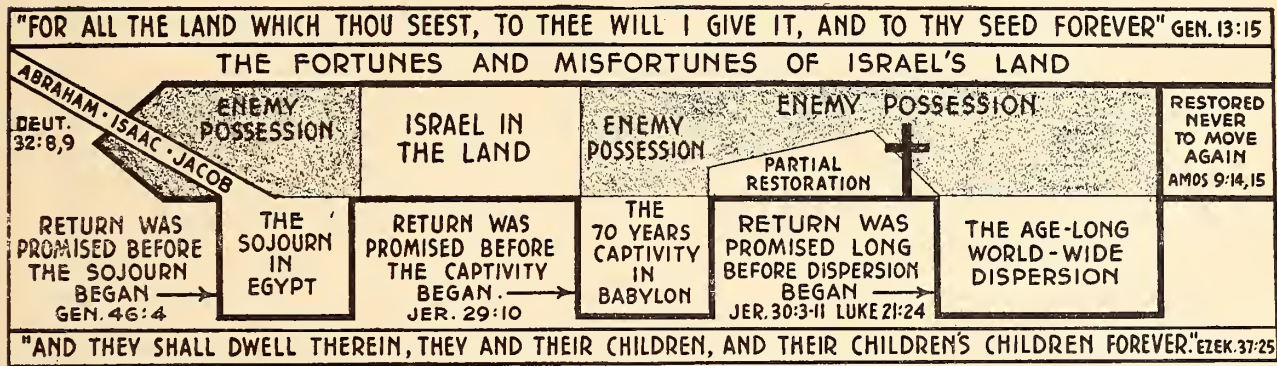
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SERIAL BIBLE COURSES



A Chosen Nation in a Chosen Land

BY CHARLES M. NEAL
CHAPTER V



"God hath chosen thee to be a people" . . .

It is said in the Holy Writ of the nation of Israel: "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for His own possession, above all peoples that are upon the face of the earth." And again, "Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?" (Deut. 7:6-11; 4:32-40).

Their land was chosen for them long before the sons of Israel became "the twelve tribes of Israel." Deuteronomy 32:8-9, says: "When the Most High gave to the nations their inheritance, When he separated the children of men, He set bounds of the peoples according to the number of the children of Israel. For Jehovah's portion is his people; Jacob is the lot of his in-

heritance." When Abraham was chosen to be the father of this nation, God promised this land to Abraham and to his seed "for ever." The covenant described the boundary of this Abrahamic grant as reaching "from the river of Egypt unto the great river, the river Euphrates" (Gen. 13:14-18; 15:18). This original grant is very much larger than Israel has yet possessed, but by the grace of a covenant keeping God, Abraham will yet have the land in possession" (Acts 7:1-5).

"Thy God hath set the land before thee" . . .

When God brought Israel out of Egypt He brought them to the border of this original grant and said: "Behold, Jehovah thy God hath set the land before thee: go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed." It was at this time that through unbelief they chose the spies to go through the land and later refused to go in (Deut. 1:19-33).

After forty years of wandering they entered, and had allotted to them, a much smaller land. This was under a different covenant (Deut. 29). The original grant is theirs by an unconditional covenant; their occupancy of this smaller land is conditioned on their obedience (Deut. 29:22-28). When Israel accepts their Messiah — the Lord Jesus, God will gather them back to the land promised Abraham (Ezek. 36:22-31). The land will be re-allotted to the tribes on an entirely different plan (Ezek. 47:21-23; 48:1-35).

"Jehovah rooted them out of their land" . . .

On the chart, just under the words, "The fortunes and misfortunes of Israel's land," you will observe a section running almost the full length of the chart; this represents Israel's land, from God's selection of it throughout the future reign of Christ. The light portion shows the land possessed by Israel, and the shaded portions when enemies had it in possession. Incor-

porated with this section on the lower side, there are two square and one oblong section; these represent periods when Israel was out of the promised land. The first is called "The sojourn in Egypt;" the second, "The 70 years captivity in Babylon;" the third, "The age-long world-wide dispersion." By reading the references given on the chart it may be seen that return was promised long before each of these periods began. The promise of return, in each case, was unconditional; that means that God takes all the responsibility of bringing it to pass. If conditions are unfavorable and hearts are indifferent, God knows how to overcome conditions and indifference (Ezra 1:1, 5).

"Until he comes whose right it is" . . .

The world-wide dispersion really began when Israel, and later Judah, were carried into captivity. When Judah went into Babylonian captivity, God took the kingdom from His chosen people and gave it to the Gentiles. The Gentiles lease (Dan. 2:37, 38) was limited "Until he come whose right it is; and I will give it him" (Ezek. 21:24-27). The lease of power to the Gentiles is called by Christ, "the times of the Gentiles" (Luke 21:24); the change is noted in Revelation 11:15, and consummated in the 19th and 20th chapters. After the 70 years captivity there was a partial restoration. During this time the nation of Israel rejected their Messiah in the Person of Jesus. Again and again He was presented to them and each time the builders rejected the chief cap-stone (Matt. 21:42-46; Acts 4:11). A remnant according to the election of grace accepted Him, and the rest were hardened and set aside for this present dispensation (Rom. 11). The final world-wide dispersion occurred in 70 A. D. after the destruction of Jerusalem.

"No more plucked up out of their land" . . .

After all the sinning and casting out from their land, Israel will come to rest in God as a holy nation; converted and restored to their land they shall move no more (Ezek. 36:22-38). Once thus restored, they shall dwell in the land for ever (Ezek. 37:21-28; Jer. 31:35-40; Isa. 66:22). No matter how hard God may punish Israel, the last message is always one of salvation and peace and restoration to the land. The reader can see the proof of this statement by reading the last chapter in Isaiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Zephaniah, and Zechariah. One should read also Isaiah from chapter 60 to the close. In their land and under Messiah, they shall be head of the Nations in the earth and Jerusalem will be capital of the world (Isa. 60:10-14; Zech. 14:16-21).

God Uses Weak Things

A rod, Ex. 4:2

A jaw-bone, Jud. 15:15

Five smooth stones, I Sam. 17:40

A handful of meal and a little oil, I Kings 17:12

A cloud the size of a man's hand, I Kings 18:44

Small things, Zech. 4:10

Five barley loaves, John 6:9

God's instrument case, I Cor. 1:27-29

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The Law of Parallel Mention

BY THE EDITOR

Throughout the entire era of the Christian church the Bible has not been without enemies in the form of athiests, agnostics, infidels, rationalists, higher critics, liberalists and modernists. Most of these enemies have contended that the Bible abounds in contradictions, discrepancies and inaccuracies. One of the first writers against the Bible was a man named Phorphy who lived in the third century A. D. He was a gifted unbeliever. He wrote fifteen books against the Penteteuch and the book of Daniel. He concluded that these books ought not to be in the Bible. The early Christians called Phorphy a wicked blasphemer. Jerome called him a "rabid dog against Christ."

In later years have arisen Eichorn, the Tübingen and Wellhausen higher critical schools. Also infidels like Voltaire, Tom Paine, Belingbroke and Ingersoll. Both the higher critical schools and the infidels have kept alive the claims of Phorphy. But the claims are further heard from such modernists and liberalists as Shailer Matthews, George Albert Coe, S. Parkes Cadman, Henry Sloane Coffin and Harry Emerson Fosdick. Books have been written with such titles as, "The Mistakes of Moses," "One Thousand Contradictions in the Bible," and "The Age of Reason." Fosdick's book, "The Modern Use of the Bible," has a better title, but it is a much more subtle book. In these books the supposed inaccuracies of the Bible are paraded before the minds of the untrained as though they were real contradictions. The fact is: not one contradiction has ever been demonstrated to actually exist. The supposed contradictions are found to rest upon:

1. The flimsy basis of an inaccurate translation.
2. A private interpretation which is contrary to the teaching of the balance of the Scriptures.

THE LAW OF PARALLEL MENTION DEFINED

SINCE THE HOLY SPIRIT IS THE AUTHOR OF ALL SCRIPTURE, HE HAS NOT GIVEN ANY PASSAGE IN HIS WORD, WHICH CONTRADICTS ANY OTHER PASSAGE; THUS, A GOD OF TRUTH AND FAITHFULNESS HAS GUARANTEED DIVINE HARMONY.

This principle or law of Bible study banks on the faithfulness of God. God's faithfulness is taught over and over again in the Scriptures. This will be noted in such passages as Numbers 23:19, Deuteronomy 32:4, I Samuel 15:29, Psalm 33:4, Romans 3:4, Titus 1:2 and Revelation 19:11. God is set forth as a God of truth, and He does not falsify. He does not and He cannot contradict Himself and still be God.

The truthfulness and faithfulness of God are the guarantee that the Scriptures harmonize. Since God is faithful, He has settled His Word, and there is no unfaithfulness or falsehood in His Word. If there are contradictions in the Bible, then two things are certain, either the Bible is not God's Word, for God is faithful; or the Bible is God's Book, and God is not faithful. We hold that God is faithful and the Bible is God's changeless and harmonious Word.

INTERPRETING OBSCURE PASSAGES

Because of the truthfulness and faithfulness of God the principle of agreement is wrought into the very warp and woof of Scripture. We use this law of parallel mention to interpret obscure passages. An obscure passage must never be interpreted so as to contradict a clear, direct statement of Scripture. This is an inviolable rule, and it is always a safe rule to follow.

The private interpretation of Scripture is forbidden. The Scripture is very definite at this point; "Knowing this first, that no Scripture is of any private interpretation" (II Pet. 1:20). This means that the Author's interpretation is the only correct interpretation of Scripture. The Author is God. The Bible is the sum-total of His revelation. The Author's notes on any given passage will be found in the balance of Scripture; hence, the Author says, "compare spiritual things (Scripture) with spiritual (Scripture)" (I Cor. 2:13). Here we see the laws of context and parallel mention going hand in hand. They work together.

As an example of an obscure or cloudy passage let us take Revelation 5:8-10. It reads:

"And when he had taken the book,

the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth."

This is a somewhat obscure or cloudy passage in that it appears that other than men are the subjects of redemption. If we interpret it as it reads in the King James Version it would appear that the four living creatures and the twenty-four elders are redeemed by the blood of the Lamb. The word "us" as it occurs in verses nine and ten, is to be noted. The living creatures are not men; neither are the twenty-four elders. The Revised Version gives a more accurate rendering. It reads: "And hast redeemed men unto God," "And has made men unto God kings and priests," and the last phrase should read, "And they shall reign on the earth." This translation is accurate, and with it the balance of the Scripture agrees. See John 3:16 and Hebrews 2:9.

Other cloudy passages may be cleared up in much the same way.

SUPPOSED CONTRADICTIONS SOLVED

Likewise, the law of parallel mention helps us in the solving of supposed contradictions. Said Dr. A. T. Pierson, "God is not the author of confusion, but of order." Commenting upon what he called "Parallel mention," or "Comparative mention," he said, "The Bible is a kind of organism. Its parts so fit into each other, as that none can be dispensed with, all being complementary each to the other." The Scriptures are not dis-jointed, but rather, there is unity and continuity throughout, and in no place do we find contradictions.

As an example of a supposed contradiction, Rev. 20:13-14 is notable. The passage as it stands, teaches that hell will be depopulated — that is a place of only temporary abode

for the wicked. But Christ speaks of everlasting punishment in unmistakable terms, in such words as, "Where their worm dieth not and the fire is not quenched" (Matt. 25: 41, 46). There is a seeming contradiction. One passage states that hell will be depopulated. Other passages state that punishment will be eternal. The solution rests upon the correct translation of the phrase "death and hell" in Rev. 20:13 and 14. When "death and hell" are made to read "death and hades," the supposed contradiction vanishes before the correct rendering and the Scripture is found to be in absolute agreement.

Remember that most of the supposed contradictions rest upon either the flimsy basis of inaccurate translations or upon private interpretation which is contrary to the teaching of the balance of Scripture.

HARMONIOUS BIBLE TESTIMONY

Consider a few of the Bible doctrines and see what marvelous harmony exists in the Scriptures. We will list passages from all parts of the Scriptures on some of the principal doctrines.

ATONEMENT: Lev. 17:11, Isa. 53: 4-6, Eph. 1:7, Heb. 9:22, I John 1:7, and Rev. 1:5.

GRACE: Gen. 6:8, Ps. 84:11, John 1:17, Rom. 5:20 and Eph. 2:8-9.

JUSTIFICATION BY FAITH

Gen. 15:6, Acts 13:39, Rom. 5:1 and Gal. 3:24.

THE REGATHERING OF ISRAEL: Deut. 30:1-3, Isa. 11:12, Eze. 36:19, 24, Jer. 23:3, Amos 9:14-15, and Rom. 11:25-26.

There is nothing but agreement! Moses and Isaiah, Jeremiah and Amos, Ezekiel and Paul absolutely agree. The separation of many centuries does not interfere with the harmony of doctrine for one mind superintended the writing of Scripture is to injure or maim the body **lusion, yet there is no collision.** Systematic theology is built upon the law of parallel mention.

THE ORGANIC UNITY OF SCRIPTURE

We have, therefore, the organic unity of Scripture. All parts are essential to each other. The Bible is called "the body of truth." To remove or distort any part of Scripture is to injure or maim the body of truth.

There exists a structural form. The unity of Scripture reminds us of a structure with its architectural symmetry. The Bible follows the idea of a fixed model, a definite pattern

with certain proportions and dimensions in accordance with a certain plan and purpose. Note the relations between Genesis and Revelation — these may be compared to foundation stone and capstone. Note the correspondences between the **five** books of Moses, **five** poetical books, **five** major prophetic books and the **five** historical narratives of the New Testament. Notice also the **twelve** histories and the **twelve** minor prophecies of the Old Testament. These are not accidental.

MUTUAL RELATIONS OF THE TESTAMENTS

The two divisions of the Bible resemble the dual structure of the human body — two eyes, ears, hands and feet correspond to and are complimentary to each other. There is a mutual fitness. They need to be studied together, side by side, to be compared even in lesser details, for in nothing are they independent of each other. The New is in the Old concealed, the Old is in the New revealed. The Old is prophetic, the New is historic. The Old teaches truth typically, the New teaches directly and doctrinally. Westcott and Hort in their Greek translation of the New Testament, have indicated by capital letters the quotations from the Old in the New — thus they have traced more than 1,500 passages.

THE TOTALITY OF SCRIPTURE TESTIMONY

This term is used numerous times

by Dr. A. T. Pierson in his most excellent work, "Knowing the Scriptures." Says he, "No investigation of Scripture in its various parts and separate texts, however important must impair the sense of the supreme value of its united witness. There is not a form of evil doctrine or practise that may not claim apparent sanction and support from isolated passages, but nothing vicious or erroneous can ever find countenance from the Word of God when the whole united testimony of Scripture is weighed against it." Here we see the laws of the context and parallel mention working hand in hand. Thus, we depend upon the verdict of the whole Scripture to prevent error.

COMBINATION AND UNIFICATION

When fragmentary truths are unified and systematized they not only interpret each other, but exhibit proportions and dimensions of the whole structure of the body of truth. While each Scripture has its own individuality, it is not independent of the rest of Scripture, nor complete without the whole, and without it there is something lacking. The study of any theme is not exhaustive until the minutest fragments of truth are found and set in their proper relations. Upon this depends the classification of truths. Systematized doctrinal teaching depends upon it.

(The next installment will be the Law of Full Mention).

*And Jesus came and spake unto them; saying,
All power is given unto Me in Heaven and
in earth.*

--MATTHEW 28:18.

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Protecting the Fellowship from Without

Phil. 3:1-19

BY JOSEPH EDWARDS

In this fifth study we come to the greatest section of the book defensively. In section three we saw the danger of internal strife and the defense against it. Now we consider the dangers from without, that is, of false religions and the defense against them.

The section opens with a warning — a warning as to the nature of the false teachers. They are dogs! They are evil workers! They bring in schisms! What a condemnation this is, yet the description is accurate. Dogs symbolize unbelievers, and the false teachers are just that. Their labors, while meant to be for God, are against Him; therefore they are evil. The result of their work is always schism.

The second point of emphasis is given to us in verses three to six. Verse three states that emphasis and other verses develop it.

"For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh!"

This threefold declaration is the death-knell to every false religion:

We "worship God in the Spirit,"

We "rejoice in Christ Jesus,"

We "have no confidence in the flesh."

We shall treat these in reverse order. Once a Christian really sees the truth about the flesh he will abandon all efforts to make it acceptable to God and will rejoice only in Christ Jesus. We therefore turn to the Word to set forth those things God has said about the flesh. As we do, we remind you that the flesh as used in these passages does not indicate man's body alone but rather the earthly nature of man while in the body with his whole being confined to earthly things. He is definitely an earth creature and all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life.

Here is God's case against the flesh:

"By the deeds of the law shall no flesh be justified in His sight" (Rom. 3:20).

"For I know that in me (that is in my flesh) dwelleth no good thing" (Rom. 7:18).

"With the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:25).

"They that are after the flesh do mind the things of the flesh" (Rom. 8:5).

The word used here for "mind" is not the word for mentality but rather means "to pay attention to."

"They that are in the flesh cannot please God" (Rom. 8:8).

"If we live after the flesh, we shall die" (Rom. 8:13).

"The flesh lusteth against the Spirit" (Gal. 5:17).

"He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8).

"We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh" (Eph. 2:2-3).

These nine passages of Scripture set forth the nature and character of the flesh and should convince every person of the futility of trying to please God through it. Before we became Christians we walked in the flesh. Why did we ever need to come to Christ for salvation and a new life if the flesh was sufficient? All that any soul ever reaped from the flesh was corruption. The flesh is the avowed enemy of the Spirit and lusteth against it. Those who live after the flesh die and cannot please God. Moreover, they who are after the flesh do mind the things of the flesh, that is, they are so occupied with the things of the flesh they have no time for the things of the Spirit. With the flesh one serves only the law of sin for in his flesh dwelleth no good thing. He cannot possibly be justified by the works of the flesh.

Law keepers are flesh workers. Paul says in verse four, "If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Then why did not Paul trust in the flesh? Because this is a record of the flesh! It is all human goodness but not godliness. We would remind you that morality and culture are the very highest attainment of human nature — excellent in the

eyes of the world but with God left out therefore they are not godliness. The very highest and best of human attainment falls far short of that Christlikeness produced by the indwelling Christ when the Christian is led of the Spirit. Even though culture, refinement, and morality are enviable from the earthly standpoint they bring only corruption and death because they have kept the possessor from yielding himself as the channel of the Spirit of God; and most certainly Christlikeness does not fall short of culture and refinement even in this world. Paul also said that he was glad to call his flesh-work, through the law, loss and refuse that he might win Christ. Little wonder that he had no confidence in the flesh! Who could have any confidence in it after he saw its true character?

We rejoice in Christ Jesus! The false religionist has little joy. He has only the flesh to rejoice in, but the Christian has Christ! Yes, we do rejoice in Him. When folk find that salvation is by grace they begin to talk about Him, rather than about themselves. And why should not we rejoice in Him?

"There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1).

"In Whom we have redemption, even the forgiveness of sins" (Col. 1:14).

"He is our peace" (Eph. 2:14).

"By Whom we have access by faith into this grace wherein we stand" (Rom. 5:2).

"We have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

"He hath made us accepted in the Beloved" (Eph. 1:6).

"But thanks be unto God who giveth us the victory through the Lord Jesus Christ" (I Cor. 15:57).

"Having predestinated us unto the adoption of children by Jesus Christ to Himself" (Eph. 1:5).

"When Christ Who is our life shall appear, then shall we also appear with Him in glory" (Col. 3:4).

"Christ liveth in me." (Gal. 2:20).

"Him that cometh unto Me (Jesus) I will in no wise cast out" (John 6:37).

We could go on, but we need a bit of space to speak of the two re-

maining thoughts to be included in this portion of study five.

"We worship God in the Spirit." Jesus said to the woman at the well, "the hour cometh and now is, when the **true worshippers** shall worship the Father in spirit and truth: for the Father seeketh such to worship Him." The Father seeketh such! Are they that hard to find that He must seek them? How easily the Father is pleased! He rejoices in the humble lifting of the heart to Him in praise and thanksgiving. It is the fruit of the Spirit. Whom does man seek to impress by the bringing in of the much sought after worship center of our day? God or man? Surely God cannot be impressed by outward display if the heart is estranged from Him; and if the heart is not estranged will He need the outward display? Has man ever needed it?

"A broken and a contrite heart thou wilt not despise!"

We raise the question, Did anyone ever see a false religionist do these three things? Did you ever see

one who worshipped God in the Spirit, and rejoiced in Christ Jesus and repudiated any value of the flesh? This trio belongs to Christianity alone. Or did any ever see one among the false religionists who wanted to exchange his (self) righteousness for the righteousness of God through Christ? That is exactly what Paul speaks of doing in verses seven to nine. He wanted to be found in Christ, not having his own righteousness which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Paul's righteousness was the best he had been able to do as a result of a strict life under the law. He had striven for it with great zeal, only now to fling it aside as a worthless thing in comparison to that which he had received.

He had the righteousness of God by faith. This righteousness of God through Christ has two definite sides to it. First, there is the side of imputed righteousness which through the work of Christ is the basis of our salvation. To impute means to record. God has given to them who

believe in Christ a perfect record. This is even more than appears at first, for it is not merely a record of our deeds with the sin all blotted out thus resulting in sinlessness. According to **Rom. 4:3** God accounted Abraham had lived by a righteous faith and his righteousness had been recorded on that basis.

Then there is the revealed side of the Righteousness (**Rom. 1:17**). This is the side to which Paul was referring in **Phil. 3:9**. He wanted to be "found" in Christ with His righteousness, and not with his own self-righteousness. "To be found" is to be seen; and the imputed side of righteousness is taken by faith while the other side is revealed to the eyes of men. The law and all human efforts had failed to reveal the righteousness of God in the lives of men. This was accomplished only through the Gospel for "therein is the righteousness of God revealed from faith to faith."

This fifth study will be concluded next month when we finish the study on the defense against false religions.

Truth in Type

LEPROSY, A TYPE OF SIN

BY AARON SCHLESSMAN

It seems clear that leprosy speaks of sin as in the blood, becoming apparent in loathsome ways and incurable by human means. Beginning with a scab or a bright spot it would spread. The leper was required to come to the priest frequently to have it carefully looked into. If the disease showed signs of departing, much cleansing and sacrificing was required (**Lev. 14:1-32**).

He who has this awful disease is unclean, and "without the camp shall his habitation be." "And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh: he is a leprous man, he is unclean: the priest shall pronounce him unclean; his plague is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (**Lev. 13:42-46**).

That leprosy is a type of sin cannot be doubted though there is no passage of Scripture that definitely

LEPROSY

1. Leprosy is a loathsome disease.
Lev. 13:45.
2. Leprosy extends over and defiles the whole body.
Lev. 13:22.
Lev. 13:13.
3. Leprosy commences with a small beginning.
Lev. 13:2, 3.
4. Leprosy is contagious.
Lev. 13:52.
5. Leprosy separates from man.
Lev. 13:4, 46.
6. Leprosy is incurable.
Lev. 13:9-13.
7. The leper was cleansed by blood.
Lev. 14:1-7.

SIN

makes such a statement. But the above passage points clearly to this truth — he who had leprosy was "unclean," typifying one dead in trespasses and in sin. We shall see this dread disease setting forth sin in seven particulars.

1. Sin is a loathsome disease.
Prov. 13:34.
Rev. 21:8.
2. Sin extends over and defiles the whole body.
Isa. 1:5, 6.
Rom. 3:10-18.
Ps. 51:5.
3. Sin had a small beginning (in Eve, in Gehazi).
Rom. 3:22, 23.
4. Sin is contagious.
I Cor. 15:33.
Rom. 12:9.
5. Sin separates from God.
Isa. 59:2.
Eph. 2:1.
6. Sin is incurable.
John 3:6.
Jer. 17:9.
7. The sinner is cleansed by blood.
Lev. 17:11.
Heb. 9:22.
I John 1:7.

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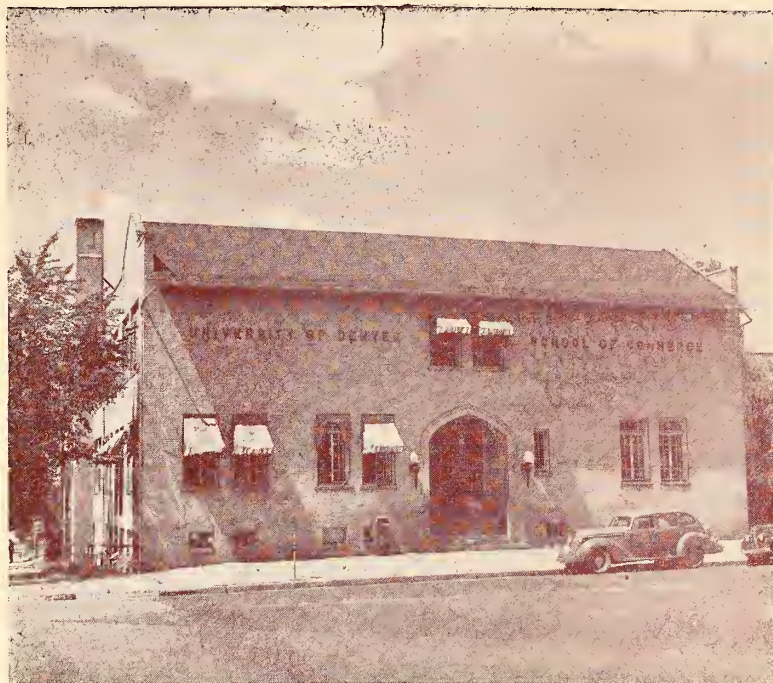
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"The Lord God is a sun and shield:
The Lord will give grace and
glory: no good thing will he with-
hold from them that walk up-
rightly."—Psalm 84:11

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"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15



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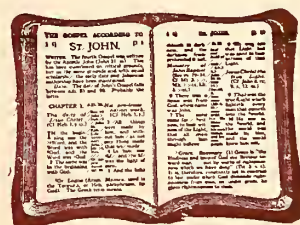
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The Ministry of Denver Bible College

Every class in Denver Bible College will find the Bible at its center. It is our purpose to make the Bible a vital part of every phase of life and learning. It is our prayer to be used of God to place the Bible in its proper place — in the center. Since the Bible is the foundation of all truth, it is our earnest desire that every student here should learn to measure all learning by the Bible and make its teachings the standard of truth.



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You will serve your Lord better after training here.

Before deciding about college, pray about Denver Bible College.

For those with whom expense of tuition is a difficult item, we walk by faith, and will walk with any young person who is willing to trust God and faithfully pray and labor for an education.

Those who receive their education at Denver Bible College will know God by experience. They will know their Bible and they will be able to give its message to others by life and word.



"OLD MAIN" IS BEING REMODELLED AS A DORMITORY

Leprosy is a loathsome disease. The very thoughts of it fill one with horror. "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean" (Lev. 13:45). Sin, too, is a loathsome disease. The thoughts of sin can only fill the child of God with horror. "Sin is a reproach to any people," says the Word (Prov. 14:34), and is so loathsome to God that it cannot stand in His presence. He who has not taken Christ as his sin-bearer can never stand before God. "The fearful, and unbelieving, and the abominable, and murderers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Leprosy extends over and defiles the whole body. "If it (the bright spot) spread much abroad in the skin, then the priest shall pronounce him unclean" (Lev. 13:22), "then the priest shall look (R. V.), and, behold, if leprosy have covered all his flesh, he shall make clean the plague" (Lev. 13:13 Marg. A. V.). This is an awful picture of the unbeliever. Sin extends over and defiles the whole body. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). "As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:10-18). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). Sin is the toxin that spreads over and defiles the whole being, and, unless one receives the anti-toxin of grace, there is no soundness, no spiritual life.

Leprosy commences with a small beginning — a small red spot. "When a man shall have in the skin of his flesh a rising, a scab, or a bright spot . . . he shall be brought into Aaron the priest, or unto one of his sons the priests: . . . and the priest shall look on him and pronounce him unclean" (Lev. 13:2, 3). Sin had a small beginning. Eve partook of the forbidden fruit, and was separated from God. Gehazi received the money which he should not have taken, and became a leper. All men are

guilty before God. "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23). There is no difference as to guilt — ALL are guilty of sin. The age of accountability brings us under condemnation and sinners before God (John 3:18).

Leprosy is a contagious skin dis-

ease of the most loathsome sort. Even the polluted garments had to be burned to prevent the spread of the disease. "He shall burn the garment . . . wherein the plague is" (Lev. 13:52). Sin is contagious. "Be not deceived: evil communication corrupt good manners" (I Cor. 15:

Continued on page 293

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the Holy Spirit in me.

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D. B. I. AT HOME AND ABROAD

CONDUCTED BY HARRIET M. JOHNSON

Miss Lenore Smith is busy this summer working for the Central Presbyterian Church in Detroit, Michigan, and for the Detroit Bible Institute. Miss Smith was graduated from the Denver Bible Institute in June of this year.

Mr. and Mrs. Arthur Bailey have taken up their new work with the University Park Baptist Church in Denver. Mr. Bailey is a graduate of the class of 1944, and Mrs. Bailey (nee Virginia Jones) is a former student.

Dr. Maurice G. Dametz was one of the speakers at the Rocky Mountain Presbyterian Conference held at Insomont near Bailey, Colorado. Dr. Dametz, a graduate of the class of 1922, is an instructor at the Denver Bible College, and pastor of the Presbyterian Church at Littleton, Colorado.

Rev. John Klein, vice president of the Denver Bible College board of directors, was a speaker at the Red Feather Lakes Bible Conference held at Estes Park, Colorado.

Rev. Donald G. Kathan ('44) of Bloomingdale, Michigan, and Rev. Max R. Kronquest ('37) of Santa Fe, New Mexico, were speakers at El Salvador Bible Conference, Santa Fe, New Mexico, August 13 to 25. Rev. Kronquest is also the Director of this Conference.

Miss Marguerite Harris (former student) sends greetings. She has been in Jewish Mission work in Kan-

sas City, Missouri, for some time. Broken health forced Miss Harris to take time out for rest. Let us pray that her health may be restored soon, that she may be able to return to the work to which God called her.

Miss Ruth Wood ('37), of the Back to the Bible Broadcast, was a welcome visitor at the college recently. We were happy for this short time of fellowship with her.

Rev. W. Ray Gorsage ('24) has resigned his pastorate at Yuma, Arizona, to become State Director of Christian Education, and State Evangelist, with headquarters in Phoenix. May God bless you, Brother Gorsage, in your new work.

Mr. and Mrs. Clark Wyly (former students) announce the arrival of a son, Brian Grant, born July 18. May God bless you as you seek to bring up this little one for Him.

Rev. and Mrs. Glen Lindquist are the proud parents of a baby boy, David Carl, born July 22. May God bless this little life entrusted to your care. Rev. Lindquist was graduated with the class of 1935, and Mrs. Lindquist with the class of 1940.

Rev. and Mrs. Clarence Clark welcomed a new member, David Glen, into their family, July 2. May the Lord give you joy and bless you, as you rear for Him this one whom He has given you. Rev. Clark was graduated in 1942, and Mrs. Clark is a former student.

ABILITY OF GOD

Continued from Page 269

setting forth the overflowing abundance of God.

In Philippians 3:20-21 we read: "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Here we learn that He is

ABLE TO SUBDUER

This is expressive of the wonderful hour of triumph that is coming for the people of God. Here is a triplet that is unsurpassed — able to

save, able to succor, able to subdue. This subduing on the part of our Lord looks forward to the time when He shall come again and our last enemy will be conquered, even death. He is able to do the impossible; for He will reach down into the grave, and bring forth that which has turned to dust and ashes, to make of it a body like unto the risen body of the Saviour. Or, if we are alive at the time of His coming, then He will touch our bodies and transfigure them and they, too, will be like unto His.

Our Lord called the east wind and subdued the Red Sea. He called to His aid an earthquake and released Paul and Silas. He spoke the word and there was peace upon the troubled waters. So shall it be when He comes again. He will subdue a rebellious world and transform it by

His Presence. But, thank God, He is able to subdue rebellious hearts now, and transform them until they become a benediction.

In Matthew 9:28-29 we read: "And when He was come into the house, the blind men came to Him: and Jesus saith unto them, 'Believe ye that I am able to do this?' They said unto Him, 'Yea, Lord.'" Then touched He their eyes, saying, "According to your faith be it unto you." What a victory those two men experienced! Their eyes were opened and they were perfectly whole. Do you believe that He is able? I bid you put your case in His hands. It makes no difference with Him what it is, for He is able, He is ready, and, praise God, He is willing.

'Tis the grandest theme thro' the ages rung;

'Tis the grandest theme for a mortal tongue;

'Tis the grandest theme that the world e'er sung,

"Our God is able to deliver thee!"

'Tis the grandest theme, let the tidings roll

To the guilty heart, to the sinful soul;

Look to God in faith, He will make thee whole,

"Our God is able to deliver thee!"

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BIBLE SEED THOUGHTS

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SOME OF THE REALMS OF GOD'S POWER

"For there is no power but of God"
(Rom. 13:1)

I. The Power of Life.

II Cor. 13:4
Gen. 2:7

II. The Power of Creation.

Jer. 10:12
Gen. 1:1
Col. 1:16

III. The Power of Forgiveness.

Mark 2:10
Ps. 86:5
I John 1:9

IV. The Power of Salvation.

John 1:12
Rom. 1:16

V. The Power of Rulership.

Ps. 66:7
Dan. 4:17

VI. The Power of Exaltation.

Acts 5:31
Phil. 2:9
I Pet. 5:6

VII. The Power of Resurrection.

John 10:18
Phil. 3:10

—C. R. J.

THE CHASTENING OF THE CHRISTIAN

"Whom the Lord loveth He chasteneth" (Heb. 12:6).

I. The Method of Chastening.

A. By natural results — (Gal. 6:7-9)

"Whatsoever a man soweth, that shall he also reap."

B. By trials permitted by God — (I Peter 4:12-14)

"Think it not strange concerning the fiery trial."

C. By sickness — (I Cor. 11:29-32)

"For this cause many are weak and sickly."

D. By death — (I Cor. 3:16-17)

"If any man defile the temple of God, him shall God destroy."

II. The Purpose of Chastening.

A. For a sonship relation — (Heb. 12:5-8)

"If ye endure chastening, God dealeth with you as with sons."

B. To increase holiness — (Jude 24; Eph. 5:27)

"To present you faultless."

C. To secure a reward — (II John 8)

"That we receive a full reward."

III. The Result of Chastening.

A. Peaceful righteousness — (Heb. 12:10-11)

"It yieldeth the peaceable fruit of righteousness."

B. Perfection — (Matt. 5:48)

"Be ye therefore perfect."

C. Sanctification — (Eph. 5:26; John 17:17)

"Sanctify them through thy truth."

—T. H. E.

THE POWER OF THE TRINITY

I. The Power of God.

II Cor. 6:7
Eph. 1:19
Rom. 1:20

II. The Power of the Lord.

Col. 1:11
Eph. 6:10

III. The Power of the Spirit.

Luke 4:14
Eph. 3:16
Rom. 15:13

—E. A. H.

THE THRONES OF GOD

I. The Throne of Legislation.

God sat upon this throne when He gave the law.
Exodus 20; Deut. 4:13.

II. The Throne of Government.

God is on the throne of government when He administers the law.
Deut. 4:14.

III. The Throne of Judgment.

When God judges He is on the throne of judgment.
Rev. 20:12.

IV. The Throne of Grace.

God sits upon this throne because of the cross.
Col. 1:20; John 1:14, 17; Heb. 4:16.

—C. H. S.

THREE POWERFUL THINGS

I. The Voice of the Lord.

Psalms 29:4-5

II. The Letters of the Apostle.

II Cor. 10:10

III. The Word of God.

Heb. 4:12; Luke 4:32.

—T.B.

—:o:—
As God hath two dwelling places—
heaven and a contrite heart; so hath
the devil — hell and a proud heart.

As the first step heavenward is humility,
so the first step hellward is pride.

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HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

A manufacturer makes a statement in the "American Magazine": "It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, all balanced so wonderfully in space — it may be that they just happened; it may be by a billion years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know: **that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never make a meat chopper!**"

The simple statement of Gen. 1:1 is still true: "In the beginning God created the heaven and the earth."
—Anon.

ILLUSTRATION

The growth of foreign missions is the best indication of the increasing power of Christianity. The real but insignificant beginning of modern missions was with Carey in 1793. That one missionary has now become 16,000 with 75,000 native assistants, occupying more than 5,000 stations and 22,000 outstations in all parts of the world, conducting 1,000 hospitals or dispensaries and more than 23,000 day schools and 1,000 higher institutions of learning, and backed up by 537 foreign missionary societies and the annual gift of \$18,000,000. There are 1,500,000 living converts from heathenism and 2,500,000 adherents that attend churches, and there is more than one great heathen nation that is almost ready to become Christian.

—From the Wonderful Word

There is in the Bible no promise of grace in advance of the need. God did not divide Jordan's waters while the people were yet in their camps, nor even as they began to march toward the river. The wild stream continued to flow as the host moved down the banks, even until the feet of the priests had been dipped in the water. This is the constant law of Divine help. It is not given in advance. As we come up to the need the supply is ready, but not before. Shall we not let God provide and have faith in Him?

—J. R. Miller

CONQUEST BY ADDITION

There was once a great city somewhere to the east of Palestine known as Jerash. It grew and flourished because of the incense trade with Arabia. Its merchants bought incense from people of the East and sent it all over the Roman world to be burned in the temples set up in honor of the countless gods the Romans worshiped. But not long after that the Christians brought the city to ruin — not by weapons of war and by taking away of human life — not by subtraction but by addition. **They sent through the Roman empire Christ's positive teaching about the one true God, our Father. Then the incense ceased to burn on pagan altars, and the city fell into decay because its trade was gone.**

—R. H. W. Shepherd

One of his pupils tells of Prof. Joseph Henry of Princeton College, that when arranging for experiments which he felt sure were about to introduce his pupils, if not himself, into new realms of knowledge, this Christian scientist would pause, raise his hand in adoring reverence, call upon attendants to uncover the head and worship in silence, "Because," said he, "God is here. I am about to ask God a question."

—Unknown

When we believe, the possibilities of faith's operation are endless. The impossible becomes the possible. The incredible becomes the credible. That which could not happen has happened. Greater things than we ever dreamed of will be done. There is no end. There are no "impossibles" when we really believe in the loving Father. Have faith and we will have works.

—Christian Observer

The Christian can say: "If I die, I shall be with God; if I live, He will be with me."

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Does not God allow our faith to be tested, and tested, and tested again? We feel the heat of the furnace and we feel alone and we wonder why God should allow these things to happen. My friend, one of two things happens when God allows us to go into the furnace. We either become useless; turning in upon our souls; and complaining and murmuring, and allowing self-pity to take hold of us, or else we realize that we can never be perfected in the service of God unless He allows us to go through the furnace. We shall never be the real men and women that God wants us to be unless we can face testing, unless we can put ourselves unreservedly into the hands of God.

—Unknown

George Douglas tells a story of a young man who was packing his trunk for his first long journey afar from home. As a friend stood by, the young man packed one article after the other — his suits, shoes, clothes, books, and finally his tennis racket and balls. There remained just about six inches by four inches. All the rest of the trunk was full.

"What are you going to pack there?" asked the friend.

"I have reserved this corner," replied the young man, "to pack a guidebook, a lamp, a looking-glass, a volume of poems, a microscope, a telescope, several fine biographies, a package of love letters, a book of songs, some histories, a hammer, and a sword. I'm going to put in that little space the Bible my mother gave me."

—Frank E. Gaebelin in
"The King's Business"

MIRACLES

The bread man eats turns into flesh and bone,

A miracle that no one can explain;
The seeds that in the lifeless earth are sown

Are transformed into fields of golden grain;

Ask men of science and philosophy
To tell you how these wonders have been done,

They are like blinking eyes that strive to see

The mechanism in the mid-day sun.

And yet what inconsistent folk we are

To doubt that Christ changed water into wine,

Or question the appearances of the star

That led the Wise Men to the Infant's shrine,

As if aught were impossible to God
Who lifts the spotless lily from the sod.

—T. E. B.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY SCHOOL LESSONS

ILLUSTRATIONS BY U. B. NEWTON

The Christian Way of Life

Fourth Quarter, Lesson 1, October 7

Lesson Text: Matt. 22:36-39; Mark 12:28-34; Luke 25-37

Printed Text: Luke 10:25-37

Devotional Reading: Colossians 3:12-17

Golden Text: "Thou shalt love the Lord thy God with all thy heart" (Luke 10:27).

LESSON EXPOSITION

(By Hilland H. Stewart)

We are glad for this occasion to study the familiar story of the Good Samaritan. Since the passages assigned in Matthew and Mark are similar to this in that they deal with questions on the law, we shall base our study on the printed text.

Although this lesson does set forth kindness — and we believe that Christians should be compassionate — it cannot appropriately be entitled "The Christian Way of Life." In all three incidents given in the lesson text skeptics came to Christ with questions on the law and righteous living. Our Lord met them on their own ground and sought to show them their inability to live righteously in their own strength. This is a salvation message to lead sinners to Christ.

We find the material falls into four questions and four answers. So we have for our outline: I. Questions One and Two and Answers One and Two (Luke 10:25-28); II. Question Three and Answer Three (Luke 10:29-35); III. Question Four and Answer Four (Luke 10:36-37).

I. QUESTIONS ONE AND TWO AND ANSWERS ONE AND TWO

Luke 10:25-28

It was no new thing for Jesus to have question after question hurled at Him in an effort to ensnare Him in some manner. Unquestionably this lawyer, schooled in all the law, anticipated no difficulty as he encountered this young Teacher. Surely, he thought, he could intrigue

Him at some point of the law. That his motives were questionable is plainly stated — he "stood up, and tempted Him." The way he asks the question is also significant, "What shall I do to inherit eternal life?" A casual reading might fail to distinguish any difference between this question and the one the Philippian jailor asked Paul and Silas, "What must I do to be saved?" However, the Greek text in the case of the Philippian jailor indicates a simple question — "How can I be saved?" In the case of this lawyer, the thought of his question is, "What deed may I do, having done, I may expect eternal life as a reward?" Believing as we do that Paul gave the Philippian jailor the clearest answer possible, we might wonder why this lawyer did not receive a similar answer. But one can easily imagine His cynicism had Jesus said, "There is nothing you can do; simply believe on Me." Let us remember that Jesus knew the thoughts and intents of the heart and He was the Master Teacher. His answer was the best that could have been given.

"What is written in the law? How readest thou?" The lawyer's question is countered by this question from our Lord. If he knew all about the law, then he should be able to answer his own question.

He was able to. He knew the law. He summed up the Ten Commandments in the same manner that our Lord did when another lawyer approached Him and tried to ensnare Him. He asked Jesus what was the great commandment in the law (Matt. 22:35-39). It is singular that these answers should be identical. However, such was the case. The answer concerning the good thing he might do to inherit eternal life was — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Then to this well-informed answer we have Christ adding His confirmation: "This do, and thou shalt live."

But how shall we interpret this answer? Did not Paul say to the Romans, "Therefore by the deeds of the law there shall no flesh be justified in His sight?" And to the Galatians he said, "Knowing that a man is **not** justified by the works of the law." And here Christ is telling this man to keep the law and he shall live. To say that Christ did not deceive this man is superfluous: His very nature precluded any semblance of deception. But Paul spoke by inspiration; so he also was correct. We must conclude that they were both right. God has promised eternal life to those who meet the requirements of the law. Christ's promise to this lawyer is adequate proof, but we cite two other Scriptures adding their confirmation, Galatians 3:12 and Romans 2:13. But in the same breath that this promise is made, God also states that this is an utter impossibility to sinful man. So then Paul tells the Galatians, "The law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3:24). It was God's intention that when Israel looked at the requirements of a holy law they would immediately see their utter helplessness and in their extremity turn to Christ, where every provision for man has been made.

II. QUESTION THREE AND ANSWER THREE

Luke 10:29-35

It is evident that this lawyer is certainly seeing some of this divine truth from the Master Teacher. He begins now to parry, "And who is my neighbor?" Salvation by law-keeping was taking sterner aspects all the time. It is interesting here to recall how Christ dealt with the rich young ruler in a manner very similar to this. The rich young man had even a larger dose of vitamin I than this lawyer. "What good thing shall I do, that I may have eternal life?" "If thou wilt enter into life, keep the commandments" was the answer. And Jesus specifically named "Thou shalt love thy neighbor as thyself" among them. With pride born more of ignorance and self-deception rather than of wilful deception, this young man answered, "All these have I kept from my

youth up: What lack I yet?" So Jesus, knowing that if he really loved his neighbor as himself he would not be reluctant to distribute his wealth among the poor, suggested that he do this. But the rich young man went away sorrowful, for he had great possessions. One test was all that was needed to prove how far short he came of keeping the commandments. Jesus not only taught by precept but he also demonstrated the truthfulness of His teaching.

So Jesus begins His answer to this third question. Controversy has arisen as to whether this is a parable or a true incident. We believe that our Lord's language admits no other interpretation than an actual incident. Every detail of this story is pregnant with significance. Jerusalem means, "City of Peace." It is elsewhere in the Word called, "the City of God," "the perfection of beauty," "throne of the Lord," "Holy City," "City of Truth," and many other such names. This certain man was on his way from Jerusalem to Jericho.

Jericho was known as the "City of the Curse." Joshua pronounced a curse on the man who should rise up and rebuild this city after he destroyed it. And in the days of the wicked king Ahab, Hiel rebuilt the city. So we see this man on his way from the "City of God" toward the "City of the Curse."

In John 10:10 Jesus Christ definitely identifies the thief with the Antichrist who comes to kill and destroy.

Raiment or clothing is always symbolical of righteousness in God's Word (See Isa. 64:6 and Rev. 19:8).

Death in the Scripture always means separation.

So we have the story of fallen man in this incident. God created him righteous, but he fell into the machinations of Satan and is left unclothed and dead in trespasses and sins and eventually destined to die the second death, which is eternal separation from God.

Now, let us see whether there is any help for him.

The priest and the Levite come along. These two represent the law (See Heb. 7:11). They could not help him at all. They could tell him how to keep from falling into sin, but a man dead in trespasses and sins does not need instructions — he needs life.

But a Samaritan came by. These Samaritans were hated by the Israelites. One will recall that the woman of Samaria expressed surprise that Christ, being a Jew, should even speak to her (John 4:7-9). In

this incident, Jesus is picturing Himself as the despised Samaritan. "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

But this despised and rejected one sees the helpless man and comes where he is, and our Lord says, "He had compassion on him."

The word "compassion" is of significance to our interpretation. Twelve times the Greek word ("splagchnizomia") translated "compassion" occurs in the New Testament. In every passage, except this one, it refers to the compassion of Christ, ten times directly and twice in parables concerning Him. The word "compassion" is used in other connections in the New Testament, but it is so translated from other Greek words.

This compassionate one, then, comes and binds up his wounds, pouring in oil and wine. The oil is symbolical of the work of the Holy Spirit (See Mark 6:13). The wine symbolizes the blood of Jesus Christ, which cleanses from all sin. (See Matt. 26:27-28.)

And then he takes the man to a place of safety. Thank God, Jesus Christ is able to save and to keep. "I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of My hand."

And the Good Samaritan becomes surety for the man. He promises to assume full responsibility for this man's obligations. "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Jesus Christ assumes full responsibility for the sins of those who believe on Him (1 Pet. 2:24; Isa. 53:6). "Put that on mine account" is Paul's way of stating this wonderful truth. Praise God, the debt of sin has been fully paid.

The last thing we note is that this Good Samaritan said, "I come again." He is coming again, but not to be despised and rejected. The next time He is coming in the clouds of heaven with power and great glory.

III. QUESTION FOUR AND ANSWER FOUR

Luke 10:36-37

And now Jesus asks the lawyer a question: "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" Who is he that is fulfilling the righteousness of the law?

The lawyer is now in a predicament. Must he admit that the despised Samaritan is more righteous than those doctors of the law? The best that the poor man can answer and be honest is, "He that showed mercy on him."

And then our Lord Jesus Christ drives home the truth so that it is doubtless firmly fastened on that man's consciousness. Showing mercy is a certain earmark of a child of God. So we raise the question again about the clarity of Christ's teaching to this man. Why did He not answer him as did Paul the Philippian jailor? We believe the difference is this: the Philippian jailor was a willing soul ready to accept divine truth, while this lawyer needed to be shown his natural weakness and his need of being saved by grace divine. And furthermore, we believe that he came to a realization of this. We are sure that he understood the truth Christ uttered in the Sermon on the Mount: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And we know that if he came to the place of willingness, as did the Philippian jailor, he knew that this righteousness "is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

THE LESSON ILLUSTRATED

Just a few hours after the awful Iroquois theater fire in Chicago, a lady who was returning from the city to her home at Oak Park, noticed in the seat opposite her in the street car, a young lady who seemed so pale and agitated that she finally ventured to engage her in conversation and ask the cause of her unusual excitement. With intense emotion, the young lady stated that she was one of the few who had escaped unhurt from the terrible disaster at the theater. She had been borne along to safety with the fear-maddened crowd, who trampled upon the writhing forms of those who had fallen, never to rise again.

When she had finished, the older lady said: "Certainly you ought to feel thankful that you escaped such a frightful death." Quickly, the now weeping girl, replied: "Yes, I know I ought to be thankful, but oh, I didn't save anyone!" Hoping to comfort her, the lady soothingly said: "Yes, dear, but you were perfectly excusable in acting for yourself under such intense excitement." Instead of taking comfort from the words the trembling girl only bowed her head and sobbed aloud: "Yes, but I didn't even try to help anyone." That same cry will arise from the lips of many a Christian someday when it is known that loved ones in the home died worse than physical death, and yet they hadn't even tried to help save them. The burning shame of it all is that we do not try.

—1001 Illustrations

GRACE AND TRUTH

The Home, A School of Christian Living

Fourth Quarter, Lesson 2, October 14

Lesson Text: Deut. 6:4-9; Luke 2:51-52; Ephesians 5:22, 25; 6:1-40

Devotional Reading: Prov. 4:1-7

The Golden Text: "Jesus advanced in wisdom and in stature, and in favor with God and men" (Luke 2:52).

LESSON EXPOSITION

By Leo C. Lapp

"A text without a context is a pretext" so let us get this lesson in its context. During this month of October, the International Sunday School lessons center about the topic of the Christian Home. This lesson dwells upon the fact of a Teaching Christian Home. Next Sunday the lesson dwells upon Making the Home Christian. And the lesson for October 28 tells of the Wide Influence of a Christian Home. In these days when tragedy and disaster stalks the world in a hundred million broken homes, these lessons should have a pregnant meaning.

INTRODUCTION TO THE LESSON

There is only one time when parents can bring up their children in the nurture and the admonition of the Lord. That time is when they are children. When the children are grown up and gone it is too late. It is when the children are young, yes, very young, that they should be instructed by the parents in all of the great doctrines and truths of the Bible. The time when a father and mother influences their children is while the children are young. The Bible, which is always right, makes it clear that children are to be taught the Word of God.

Some modern, so-called educators, have made havoc of our America by teaching that children could not grasp the deep truths of the Bible. Now, at the present time, eminent psychologists are coming to restate what the Bible has always insisted is true, namely, that a child learns MANY of his patterns for life before he is two years old and he learns VERY FEW patterns for life after he is seven. In other words, a child is nearly full grown morally, at seven years of age. It is no wonder that Jesus, Who knew what right really was, insisted upon attention being given to the children.

People sometimes debate the question, when can a child be saved. He can be saved as soon as he can be lost. As soon as a child can do wrong

and sin he can do right also, by the Grace of God. As soon as a child can learn evil be assured that he is competent, under the teachings of the Holy Spirit, to do and to learn good. I have seen children earnestly saved at seven years of age.

THE OUTLINE OF THE LESSON

1. Moses' teaching about the home
2. Jesus' example in the home
3. Paul's message to the home

THE TIMES OF THE LESSON

Three widely separated periods in the Bible are represented. All produce the same teaching about the home.

Moses in 1460 B. C. wrote on the requirements of the Godly home. Teaching was to be its central feature.

Jesus at the age of twelve, 1472 years later, showed what a Godly person did in the home. He was a Teacher and an obedient Son.

Paul wrote to the church at Ephesus in 68 A. D., near the end of his life, about the qualities of the Christian home.

THE PLACES OF THE LESSON

Moses wrote from the plains of Moab east of Jordan. Jesus lived in Nazareth in Galilee. Paul wrote to Ephesus, a great city in Asia Minor, from Rome.

THE PERSONS OF THE LESSON

Moses was a learned Egyptian Prince, of Hebrew origin and of a great education. Jesus, the Son of Mary by the Spirit, was the greatest Teacher of right and truth that will ever come into the world. Paul, the great Jew and Israelite and Roman, was the greatest interpreter of the Law of God. He was the great Evangelist and Christian. All these agreed that children and homes should have first place among the people of the world. According to all the Bible, this is right. All other teachings are pagan, or heathen, or both.

THE EXPOSITION OF THE LESSON

The Law of God is complete. The Book of Deuteronomy is that part of the law given by Moses, directly to THE PEOPLE. The Levites and the priests had Leviticus given to them. Leviticus speaks of the Tabernacle, the priesthood, and the offerings but the Book of Deuteronomy

was given directly to the people. It is a book of which the priests were not the mediators. Here the people did not need the priests to interpret the law. For an example of this see Deuteronomy twenty-seven through thirty where, in four long chapters, God tells to the people the same message told to the Levites (the scholars) in one chapter, Leviticus twenty-six. Deuteronomy is a very democratic book. It makes the people, not the priests, responsible for the action of the nation. If the people sinned they were judged. If they obeyed the law of God they, as individuals, would be blessed. This was Joshua's position in Joshua 24:15.

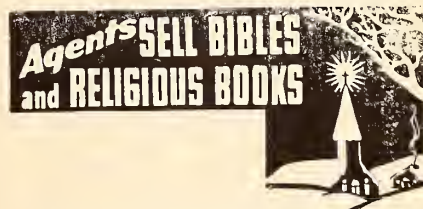
In the law the people were to know that God is a plural unity, for that is what "ECHAD" one means. This word echad refers to one made up of several, as in Genesis 1:5, day one consists of day and night or morning and evening. These are two opposites, light and dark, making up one day. So also in Genesis 2:24, Adam and Eve, two different natures were to be ONE, "echad," flesh. So God is a plural unity.

The people were also to know that God was to be loved unreservedly. God was to be all and in all.

They were also to know that the law of God was to be engraved upon the heart of every person. It was not sufficient for the Israelites to have the tables of stone in the tabernacle with the law written upon them. Just so, it is not sufficient today to have a Bible in the house. The Bible must be in the heart too. Laws of stone lead to judgment. Laws of God on the heart lead the way to the Saviour from sin.

The people were also to teach these laws to their children and to the nations, as the only sure way of learning the sinful condition of the human heart and of the Saviour Who could save.

It was because Israel did not do this in the past that they rejected the Saviour when He came. Israel has failed as a group and so is under the judgment of God; among



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the Jews is a godly remnant. The same thing that happened to the Jews in the past also happens to other groups who neglect the law of God and reject the Saviour of God.

JESUS SHOWED HOW A SON OF GOD ACTS IN THE HOME

Jesus was the One Who fulfilled the law of God.

Jesus did not come to break the law nor to set it aside, not even as a boy. No, He came to fulfill the law. Jesus demonstrated that one must have the spirit of God to do the work of God. He learned this by the Law of God. Jesus, at 12 years, followed the law of God regarding the home. He was trustful and obedient. He honored His parents. He sought out the temple of Jerusalem where the law of God was kept. He was the embodiment of the law in a boy at 12. Later He became the Saviour of the world by dying and rising again.

PAUL GAVE A MESSAGE TO THE HOME

The Apostle Paul, a much misunderstood man specially regarding his home, consistently, earnestly, and always placed the family relationship at the head of all things. In Ephesians he insisted that family relations are to be Christian, Godly, honest, truthful, kind; parents must have love, mercy, and right existing between mother and father, and children, and servants. All institutions, the home, the church, the school, business, and government were made to serve people. Paul suggested, wherein they do not so serve, they are useless, and only as they are under the law of God are they to be retained in Judgment. Praise God, some day there will be a world full of Godly righteous Christian homes. The laws will be in the hearts of the people and not only on the Books.

In the meantime, security, blessing, and fulness of life in any home are dependent upon the recognition of God in a very definite way, when the family is gathered together at meal time or in public devotions together at some time during the day. Church or school, or both are not enough. The home is the primary school of Christian living.

THE LIBRARY ON THE LESSON

Every Sunday School teacher who can do so should read in connection with these October lessons:

Christian Home, But Not Happy—in July, 1945, Sunday Magazine.

LIVING WITH OUR CHILDREN by Doederlein

FOR BETTER NOT FOR WORSE by W. A. Maier

THE ENEMIES OF YOUTH by Cararra

GOD'S IDEAL WOMAN by Clifford Lewis.

THE LESSON ILLUSTRATED

A lady and her little daughter were in a service in which the preacher spoke about how obedience toward God is revealed in the manner in which one attends to the small duties of every-day life. He described how many parents neglect

their spiritual duties in the home: how they retire night after night without praying for God's watch-care, and how in the morning they fail to thank him for rest, protection and the new blessings of the new day. The little girl listened attentively. Then, turning to her mother, she whispered: "Mama, is the minister talking about you?" The simple question pierced her heart. She said nothing, but that night she kneeled before her bed, confessed her sin, and asked God's help in carrying out her duties.

—1001 Illustrations



Making the Home Christian

Fourth quarter, Lesson 3, October 21

Lesson Text: Luke 10:38-42; I Cor. 12:31-14:1

Printed Text: Luke 10:38-42, I Cor. 13:4-13

Devotional Reading: Eph. 6:1-9

Golden Text: "Though I speak with the tongues of men and of angels and have not love I am become as a sounding brass or a tinkling symbol" (I Cor. 13:1).

LESSON EXPOSITION

By Leo C. Lapp

This great lesson is a sequel to last Sunday's lesson, and must be directly connected to next Sunday's lesson — "The Influence of a Christian Home."

In last Sunday's lesson the thesis of the Christian home as a teaching institution was established. Today we enquire how this great blessing of a Christian home may be made or acquired. If a thing is desirable one should seek a way to attain it. Next Sunday it shall be seen how far and how wide the influences of the Christian home reach. This series of lessons has untold profit for those who earnestly seek and enquire into it; specially for young married people.

THE INTRODUCTION TO THE LESSON

There never was a time when the theme of this lesson has a greater significance than now. The world has never had such hatreds as now nor has it had so much bloodshed and destruction. Antisemitism is on the up-grade. Labor-capital issues are at a burning heat. National problems are world shocking and the Near East problem leads them all. Today, as never before, there is need of cor-

rect individual relation with God and His Christ. There is supreme need of the Holy Spirit and of many, many Christian homes.

THE TIME OF THE LESSON

The visit of JESUS to Bethany for the incident recorded in this lesson occurred in the winter of 29 A. D. PAUL wrote his first letter to the Church at Corinth, in Greece, in 57 or 58 A. D.

THE PERSONS OF THE LESSON

Jesus — the Messiah of the Jews, The Saviour of the world and coming King of Kings and Lord of Lords. This Man regularly visited Bethany. There Royalty was entertained by Martha, a house owner, and her sister Mary. These two sisters had a brother named Lazarus whom Jesus once raised from the dead. Martha, as owner of a house, followed an ancient property law which made it correct for women, specially mothers, to own property. Martha seemed to have been an energetic and efficient housewife. She, with Mary, were good friends of Jesus of Nazareth.

Paul, the apostle was a Christian evangelist to the wicked Greek and Roman city of Corinth. Paul, using a God given method of correspondence in writing, left an eternal message for Corinth in his letters to that city. The passage in I Corinthians thirteen is possibly the most sublime passage on Love in all the world. This is because it came from God.

THE PLACES OF THE LESSON

Bethany was a small Jewish village just over the Mount of Olives, to the East of Jerusalem. It was on the road down to Jericho, an often travelled road for travellers coming

from Nazareth to Jerusalem. Pilgrims went this Eastern route to avoid passing through Samaria.

Luke actually does not name Samaria in this story but says he entered into a certain village. From other passages, Bethany is identified as the home of Martha, and Mary, and Lazarus.

Corinth — in Middle Eastern Greece. It was a large Colonial City and enjoyed much traffic in goods and persons. Corinth was a wicked city. The Church there partook of some of the lesser pagan ideas and was full of strife and of ignorance about spiritual things.

THE OUTLINE OF THE LESSON

1. **Mary and Martha** reflect the ordinary Jewish home of Jesus' day. Strangers were cared for; Martha was busy and bothered; Mary was calm and composed. Jesus **censures Martha** and commends Mary. Learning of Jesus, as the Bread of Life, is more important than eating of material bread.

2. Paul describes the "best way." Love is indispensable
Love has eternal qualities
Love is permanent
Love is supreme
Love is to be asked for, sought after and kept.

THE EXPOSITION OF THE LESSON

Some imagine it is a great honor to give their best of food to their guests; others really honor their guests by sitting as Mary and taking the riches which the guest has to offer. This is true honor. Martha was a good housewife. Mary was an ardent soul seeking the best things in life. There is to be no disparity of keeping the house clean and caring for material needs but when these crowd out spirituality and life, they are to be deprecated. There are housewives so clean that they are irksome. "Cleanliness is next to Godliness" is an old adage, but Godliness is first. Jesus made this clear in the case of Mary. Jesus, here as always, knew the true values of life.

THE NATURE OF LOVE

The differences between Love represented by **Agape**, and lust, or sensual love need to be emphasized here. Here is the most complete compendium on love in the world. Take each statement by itself and there is an analysis of love that is stupendous.

There are several ways to determine true love. For instance, love is an emotion in the heart of God. So it is eternal. It never fails. Supposing a man who has married a wo-

man learns to hate her. Then according to Corinthians he never really loved her. He only lusted after some part of her, or of her property. If he loved, his love would never fail.

Love is always associated with the better things. It is always found among the helpful things. It could not be else since it comes from God. Here is the acid test for love. It must be carefully distinguished from lust, a close counterfeit.

CONCLUDING EXHORTATION

Therefore, pursue, run after love; go hard after it. It must be sought. It must be recognized. It must be practised. This is the way to make the home like Christ.

POINTS ON THE LESSON

Suppose the following statement was made to you. What answer could you give? I have been a Christian all these years, and look at my children, not one Christian among them all.

Since people have no choice as to the kind of homes into which they are born, it should be our duty to see that every home is a good one. In that way we can give all people a precious heritage — a Godly home.

It is not only charity that begins at home. All virtues begin at home. Love is born of God; then cultivated; then fruited.

THE LIBRARY ON THE LESSON

See the list of books for last Sun-

day's lesson. Any good Commentary on I Corinthians. Specially good is Henry Drummond's **THE GREAT-EST THING IN THE WORLD**.

THE LESSON ILLUSTRATED

As I look back upon my boyhood days in my home, the most distinct and powerful religious influence shining out from an all-pervading religious atmosphere comes from family prayer in some of its forms. As children, we not only read a chapter in the Bible twice a day, but were present at family prayers three times a day — before breakfast, and before supper, with the whole family, including always servants and apprentices; and once more; just before school in the morning, my mother gathered all the children in her room, and read the Bible. —Rev. F. N. Peloubet, D. D.

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The Influence of Christian Homes

Fourth Quarter, Lesson 4, October 28

Lesson Text: Acts 16:13-15; II Tim. 1:1-6; 3:14-15; Titus 2:1-4, 11, 12

Printed Text: II Tim. 1:1-6; 3:14-15; Titus 2:1-4, 11, 12

Devotional Reading: Psalm 101

Golden Text: "Let every one of us please his neighbor" (Rom. 15:2).

LESSON EXPOSITION

By A. H. Yetter

Since the home plays such a vital part in the life of the individual, the church, and the nation, it is especially important for us to investigate and teach on the subject of our lesson — "The Influence of Christian Homes."

The lesson setting, as to time, is placed by most expositors between 65 and 67 A. D., this being the time of the writing of the Second Letter to Timothy and the Letter to Titus. If the visit to Philippi is considered, the year 51 A. D. should be noted as the date of that visit. The places suggested in the lesson are: Philippi, Rome, Ephesus, and Crete.

As a lesson aim, we would suggest the emphasizing of the supreme importance of a truly Christian Home. This we will seek to do in our exposition of the Scriptures assigned for the lesson.

In our discussion we shall employ this outline: (1) The Influence of Lydia's Home; (2) The Influence of Timothy's Home; (3) The Influence of Our Homes.

Without further introduction, let us turn to the first point;

I. THE INFLUENCE OF LYDIA'S HOME

Acts 16:13-15

Lydia's home was not a Christian home as we find it in Acts 16:13-14, but it became a Christian home, influencing all within its walls, providing a haven for God's servants, and becoming possibly the home of the Philippian Church.

Four things stand out in the Scriptures before us:

First, The Contact with Lydia. This was made by the Apostle Paul and his companions who came to Philippi in response to the Macedonian call. Then on the Sabbath day they went out of the city to a river side, where "prayer was wont to be made" (Acts 16:13). Those gathered there were all women, it

appears. Normally they would have gathered in a synagogue, but evidently there was no synagogue, so they gathered here for prayer, and here Paul and his companions spoke to them.

On the surface, this meeting seemed very insignificant; but in reality this meeting was the most important one that morning in all of Europe, as Alexander Maclaren observes: "The mightiest thing done in Europe that morning was when the Apostle sat down by the river-side, 'and spake to the women which resorted thither'" (Pp. 106, 107, Expositions of Holy Scripture, Vol. XII). How important it is for us to contact people for Christ! The course of human lives, yes, and of nations may be determined by such contacts.

The second thing we would note is the Conversion of Lydia. In verse fourteen, we are introduced to Lydia, "a seller of purple, of the city of Thyatira." It is evident from this that she was a woman of some means, a business woman, if you will, and probably a widow. As to her spiritual condition, we read that she "worshipped God." To many this would mean that she was a Christian, but this is contradictory to what follows. Rather she was a Jewish proselyte, concerned about spiritual things, but not converted. However, as Paul spoke the Word of God, the Spirit of God was doing His work of convicting and convincing (John 16:12-15), for we read that Lydia's heart was "opened" by the Lord and she "attended unto the things which were spoken by Paul" (Acts 16:14). Like Peter, she experienced the revealing power of the Holy Spirit, that Jesus Christ Whom Paul preached is the Son of God (Matt. 16:13-17).

We come now to the third thing regarding Lydia, the Confession of Lydia (Acts 16:15a). This was given in a personal and public way and evidently influenced her household to do likewise. All of this is suggested in these six words: "She was baptized and her household." Her baptism was her outward testimony of her faith in Jesus Christ as her Saviour who died for her sins, was buried, and rose again. It also set forth in picture form, her identification, or oneness, with Him in His death, burial, and resurrection.

The mention of the baptism of "her household" indicates her influence upon them, or the influence of a Christian home. How this should cause parents to weigh their actions! Our children watch us, and follow us. It is not enough to send our children to Sunday School and

Church; we need to take them. A good example is a greater influence than good advice.

We arrive now at our fourth thing respecting Lydia, the Constraint of Lydia: "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us" (Acts 16:15b). This action of Lydia did three things: (1) It bore further testimony to her faith in Christ; (2) It furthered the work of God by aiding His servants; and (3) It set a Christian example of hospitality to the Lord's servants for others.

Hence, we might sum up our findings in this sentence: Lydia's home influenced its inmates and its community for Christ.

The next point to claim our attention is,

II. THE INFLUENCE OF TIMOTHY'S HOME

II Tim. 1:1-6; 3:14-15

These Scriptures indicate that Timothy's home played a major role in bringing him to believe in Jesus Christ, to love Him, and to serve Him.

As we think first of the influences which led Timothy to become a believer in our Lord Jesus Christ, we note two things suggested by our lesson Scripture, namely, the example of the home and the teaching in the home. The example is suggested particularly in II Timothy 1:5 which reads thus: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also." Timothy had set before him by his mother and grandmother, an example of faith in Christ. Timothy's mother, by the way, had a special problem in that the father was a Greek, or Gentile, and apparently an unbelieving Gentile (Acts 16:1). Nevertheless, she set before Timothy an example of real faith. This leads naturally to the next thought — the teaching in the home.

The nature of this teaching is brought out in II Timothy 3:14-15: "But continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." It is introduced by Paul in connection with Paul's admonition to Timothy in a day of apostasy and spiritual declension. He urges Timothy to continue in the teachings of the Word of God learned from him, Paul; and in the teachings learned in his own home from childhood,

the teachings of the Old Testament Scriptures. So here we have an insight into the secret of the faith-inspiring teachings of Timothy's home: it was the teaching of the "Holy Scriptures." Through the hearing of these Scriptures faith had been instilled in Timothy's heart, and when that faith was placed in the Lord Jesus Christ, the subject of Old Testament prophecy, Timothy was saved (Rom. 10:17; Eph. 2:8-9). It is evident from other Scriptures that Timothy's actual decision to trust Christ was reached under the ministry of the Apostle Paul (II Tim. 1:2; I Tim. 1:2). But let it be remembered that the example and teaching of his home prepared Timothy's heart for a definite decision to trust Jesus Christ as Saviour.

But not only did Timothy's home influence him to trust in Jesus Christ but also to love Him. This is hinted in Timothy's affection for the Apostle Paul expressed in these words: "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy" (II Tim. 1:4). The tears to which Paul refers, we believe, were the tears shed at the parting of Paul and Timothy. These tears suggested Timothy's love for Paul, his father in the faith. There is, in addition, the suggestion of love for Christ, for Timothy loved Paul because he loved the Lord Jesus Christ. That he indeed loved Christ is indicated by the fact that Paul refers to Timothy as one who is "likeminded" with himself (Phil. 2:19-22). Like Paul, he was constrained by the love of Christ to live "unto Him Who died and rose again" and to pour out his life in loving service for others. Undoubtedly the unselfish love which he beheld in the home played a big part in leading him to a similar love.

As we have suggested earlier, Timothy's home also influenced him to serve the Lord Jesus Christ. This we gather from the fact that he did enter service, having been influenced to faith and love by the godly example and teaching of his mother. We do not believe it is far-fetched to think that the teaching magnified the privilege and blessing of serving the Lord God. Thus, when Paul came with his challenging message to present the life to Christ for service, Timothy was already somewhat prepared to respond (Rom. 12:1-2). That he did respond is evident from I Timothy 1:6: "Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Having hearkened to the call of God and having been ordained to the ministry, Timothy had been gifted by the Holy Spirit for service. Now Paul urges him to stir up the gift of God, or to "stir up to a flame" (R. V.) the gift of God,

that is, to exercise it to the glory of God. This gift seems to be primarily that of a pastor and teacher, although he is also admonished to "do the work of an evangelist" as well. It has been observed that the thought of stirring up the gift of God is the opposite of quenching the Spirit (I Thess. 5:19).

From viewing in the Scriptures these two homes, Lydia's and Timothy's with their Christian influence, we now come to certain precepts which should be observed if our homes are to have their full influence for Christ. This point is entitled,

III. THE INFLUENCE OF OUR HOMES

Titus 2:1-4, 11, 12

In this chapter we have precepts for the old and young detailed and certain precepts which are general, or for us all. The influence of our homes can be measured by our conformity to these precepts.

The aged men are admonished to be sober, grave, temperate, sound in faith, in charity, and in patience (Tit. 2:2). The aged women are urged to be likewise, that is, like the aged men, and in addition, they are to be in behaviour as becometh holiness. They are to abstain from false accusations and wine. But their lives are to be positive, also, for they are to be teachers of good things. Their pupils are to be the younger women. The following needed lessons are to be taught: sobriety, love for their husbands and children, discretion, chastity, home-keeping, goodness and obedience to their husbands. The purpose of all of this is, "that the Word of God be not blasphemed" (Tit. 2:5). The practical nature of these precepts and the necessity of emphasizing them today is self-evident. Consistent Christian homes are a God-glorifying testimony, but inconsistent Christian homes are a God-dishonoring testimony.

The closing verses (Tit. 2:11, 12) deal with the teaching of the grace of God. While some believe that the teaching of grace leads to loose and careless living, this passage indicates just the opposite. The grace of God teaches us that we should live, "soberly, righteously, and godly." Dr. G. Campbell Morgan's comment on these words is exceedingly helpful and so we quote a portion of it:

"We have here three words, not carelessly used but covering the whole ground of life, and forming a sequence. We are to live soberly, righteously, godly . . . first of all, soberly. This word touches the inner facts of life. The sober life is the life of perfect self-control . . . Righteously — this word suggests right as

being self-evident . . . This is righteousness in the outward manifestation . . . Our word godly is not really a translation. If you would have an exact translation it is well-reverent or worshipful . . . Soberly indicates the personal fact; righteously marks our attitude to other men; but this well-reverent is the crowning fact of human life. It sets the life in relationship to God. Grace comes to teach a man how to live soberly, right within; righteously, right without; well-reverent, worshipful, right in relation to God" (Quoted by Dr. Wilbur Smith in Peloubet's Select Notes, P. 365).

As Lydia's and Timothy's homes influenced their inmates for Christ and His cause by sincere Christian faith, sound Christian teaching, and consistent Christian living, so may our Twentieth Century homes if we heed the injunctions of Holy Scripture, and pattern our lives according to its inspired and gracious teachings.

THE LESSON ILLUSTRATED

A country boy entered a city and applied for a position as clerk in a store. There were many applicants, but he obtained an interview with the proprietor, and was asked to show his recommendation papers. He opened his grip and in looking for a letter from an influential friend, a small Bible dropped out on the floor. "What have you there?" asked the merchant sharply. "The Bible my mother gave me upon leaving home for the city," he calmly replied. "You do not mean to practice the precepts of that Book here in the city, do you?" was the further query. The young man, standing erect, said: "That is the promise I made my mother, sir, and I will keep that promise or return home to her." Absolute sincerity showed in his face and it was impossible to doubt him. "Young man," said the merchant, "you have different credentials than the applicant just preceding you, who drew from his pocket, with his letter of introduction, two or three cards of much used deck. I myself am not a Christian, but I appreciate the principles of that Book, and upon your pledge to practice those principles you need no further recommendation; the position is yours."—O. A. Newlin.

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ECHOES

POOR EATING

Lou Smith, the publicist, tells of a missionary who fell into the hands of cannibals. "Going to eat me, I presume," he said. The chief grunted. "Don't do it," he advised, "you won't like me." The chief grunted again, so the missionary took out a knife, sliced a piece from the calf of his leg and handed it to him. "Try this and see for yourself," he said. The chief took one bite and choked. The missionary remained for 50 years. He had a cork leg.

—Missionary Digest

CONTRIBUTION OF THE DANCE TO DELINQUENCY

Speaking as a layman, and as a physician in contact with thousands of young people from every walk of life, and under circumstances rarely encountered by the minister the writer would say with all the vigor and emphasis possible that the modern dance and liquor are more responsible for moral delinquency, (juvenile and adult) than anything else in America. Making every allowance for the purity of motive and life of some who may engage in such dancing, the fact remains that it offers and encourages freedoms between the sexes which tragically only too often lead to impurity and laxness of thought and action.

—Dr. L. Nelson Bell in the
Southern Presbyterian Journal

PLEASING CHRIST

Beware of going to places where Christ is "disallowed." Don't you think it argues very badly for Christianity when a believer fancies it needful to go down to the world's level to get an hour or two's enjoyment? Let them see rather that our joy in Christ is so much superior to what they have that we are spoiled for anything besides. Your time is coming — have patience. In the meantime, do not be where Christ would not be welcomed, and where it would seem out of place to speak of Jesus.

—Franklin Ferguson in
Moody Monthly

HOW TO MEET DELINQUENCY

After all is said and done, there is only one way of combating juvenile or adult delinquency. That one way is to bring the power of the Word to bear on the lives of people. Until that is done, all else will avail little

enough. However, the gospel of Christ is still the power of God also over the lives of the young, as well as old. So there is just one thing for the Church to do. Apply this power of God. Nothing more need be done. This must be done. Nothing more can be done.

—The American Lutheran

WARNING!

A dire prediction of tomorrow's national difficulties is made by President Reuben Clark of the Mormon Church. Speaking before the thirty-eighth annual convention of the Utah Wool Growers' Association, Clark foresaw a great depression following World War II and a mighty offensive by American Communists. He prophesied postwar strikes and industrial tie-ups, under alien leadership, all designed to have the government take over industry and labor, and then to have the Communists take over the government. He also warned that "the nation's regimentation program, disguised as 'helping the under-privileged,' is leading to state socialism — something that is not democracy." — More than ever before Christians in America should pray and work that the fear of God and love of Christ triumph over these evil menaces.

—Walter A. Maier in
Walther League Messenger

BUILDING MODERN PALESTINE

Modernizing Palestine through expanding industrial activities is a process that advances steadily and is hastened now, of course, by a war boom. In producing a surprising variety of manufactures, Jews have demonstrated their ability conclusively. Very likely after the war the Near East will make larger demands for manufactured goods, and to meet these demands Palestine will be obliged to increase its industries. A former president of the Zionist Organization of America, after a recent visit to Palestine, reported that there are 50 shoe factories with a capacity of 2,000,000 pairs of shoes per annum; 16 hosiery factories with an annual capacity of 200,000 pairs of socks, and 23 knitted goods plants. Palestine gives no longer a picture of bare rocks, malaria swamps and desert sand."

—The Prophetic News

JUDGE TELLS

Can we be absolutely honest in our thinking about juvenile delinquency? A judge of Nashville, Tennessee, who tried 4000 juvenile cases during the last four years reports that only seventeen of those involved were in regular attendance at Snuday School at the time their

crime was committed. Of these seventeen, nine were found not guilty. Do our educational leaders have the intellectual integrity to realize the import of this survey? The tragedy is that we must wait to hear these words from a judge on the bench.

—King's Business

THE VALUE OF A SOUL

A soul will never die.

When this earth of ours has crumbled to dust and has passed away into the forgotten past, a soul will still be in its freshness of youth.

When in the fathomless future eternity has become hoary with age the soul will still be young.

When a million million eternities have each lived out their endless ages and have rolled into the unthinkable past and time is no more the soul will still be living, a conscious, personal reality, endowed with perpetual youth and perpetual life.

God has said: "He that winneth souls is wise."

If Christians would only realize the value and the immortality of a soul, and the shortness of this earthly life, they would work feverishly, unceasingly, with all their greatest energy, day after day, year after year, that they might save one.

O Christian! Are there souls passing your way? Are you bestirring yourself in their behalf that they may have eternal life and joy, or are you allowing them to cross your path and pass on unwarned to an eternal death?

—Family Altar News

METHODISM AND COMMUNISM

The December issue of the Nashville "Banner," a Southern paper, reports the drift of Southern Methodism into socialism and communism. They have a conference organization called "The Fellowship of Reconciliation," which is sponsoring a speaking engagement in Nashville for Norman Thomas. The paper reports that 80 per cent of the members of that organization of Methodist leaders are either socialists or communists.

—The Brethern Mission
Herald

STRUGGLE IN METHODISM

A group of Bible-believing Methodists have issued a proclamation, from which we quote:

"We who believe in the God and Father of our Lord Jesus Christ, are certain (that) . . . science and invention have been and always will be unable to assure peace and progress. We know that there is a moral

GRACE AND TRUTH

and spiritual order which secular wisdom cannot discover, but which is revealed in Christ — We know that the redeeming grace of Christ can reconcile men with the moral and spiritual order and enable them to live in creative harmony with it and with each other."

It is a feeble effort so far; their testimony needs clarification on some points; but it is a welcome effort to all evangelicals. May this movement in the Methodist denomination, that seeks to return to sound biblical Christianity, grow! The Methodist denomination, to a large extent, has been overrun with modernism.

—Fred Meldau in
Christian Victory

EUROPE'S COLOSSUS

Jan Christian Smuts, South Africa's Prime Minister, predicts that the new colossus of Europe will be Russia; that England, poverty-stricken by the war, will take second place in the power-role of the Eastern Hemisphere. He declares that Germany will disappear entirely as a major power, never to emerge again, except in conjunction with Russia. His prediction coincides with Ezekiel's prophecy of the end times.

—Kieth Brooks in
Prophecy Monthly

MORAL CORRUPTION

"The shows of today are worse than they have ever been in glorifying sex and stimulating sex desires. Can you walk down the streets of an ordinary city without being forced to see pictures of nude or nearly nude women? The walls of public places in Rome and Athens were so decorated before these cities fell. It seems the first step in the downfall of a civilization is the glorification of the sex impulse. In our country the movies express our decadence in this way.

—The Banner

SABOTAGE

For twenty years before the attack on Pearl Harbor, the Federal Council of Churches worked ceaselessly to undermine America's military defenses, to sabotage the cause of preparedness, and to enfeeble our nation in the very face of the rising power of totalitarian aggressors. The record of the Federal Council in this regard is so well known that it needs no elaboration or documentation here. It was all summed up in the statement of the Bureau of Naval Intelligence of the United States government. As reported in the New York Times and also the New York American, the Naval Intelligence Bureau said of the Federal Council

of Churches: "It is always extremely active in any matter against national defense." The Bureau stated further that the Federal Council "is a large radical pacifist organization. It probably represents twenty million Protestants in the United States. However, its leadership consists of a small radical group which dictates its policies."

—Dan Gilbert in The Voice
:o:—

TRUTH IN TYPE

(Continued from page 281)

33). "Let love be without dissimulation. **Abhor that which is evil;** cleave to that which is good" (Rom. 12:9). Sin pollutes everyone that touches it. Let us avoid even the appearances of evil.

Leprosy caused separation from man. If a man have leprosy, "the priest shall shut him up . . . seven days" (Lev. 13:4). All the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone; without the camp shall his habitation be" (Lev. 13:46). Sin separates from God. "Your iniquities have separated between you and your God, your sins have hid his face from you" (Isa. 59:2); "You hath he quickened, who were dead in your trespasses and sins" (Eph. 2:1). Sin is the only thing that separates from God. The blotting out of sin through the shed blood of Christ is the only thing that can bring us back to Him.

"I must needs go home by the way of the cross,

There's no other way but this."

Leprosy is incurable. All the priest did was to wait till the disease spread over the entire body, and then pronounced the leper clean (Lev. 13:9-13). Sin is incurable. And I use the word sin to apply to the old nature, it is one of the names of the old nature so frequently used in the Word of God. Sins, the fruitage of the old nature or of sin, are curable. God teaches that it is possible to live without bringing forth the fruitage of the old nature. "My little children, these things write I unto you, that ye sin not" (I John 2:1). But God does not cure sin. He does not attempt to patch up the fallen nature. "That which is born of the flesh is flesh" (and never becomes anything else); "and that which is born of the spirit is spirit," and such it remains (John 3:6). And again, "the heart is deceitful above

all things and exceedingly corrupt (incurably wicked — the Hebrew means incurable, a far stronger expression than the rendering of the translators; Jer. 17:9). "God takes away the heart of stone and gives us a heart of flesh." He gives us a spiritual nature upon believing in Christ.

The leper was cleansed by blood. "The Lord spoke unto Moses, saying, this shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest . . . then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedarwood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed . . . And he shall sprinkle upon him that is to be cleansed for leprosy seven times, and shall pronounce him clean" (Lev. 14:1-7). The sinner, also, is cleansed by blood. "For it is the blood that maketh an atonement for the soul" (Lev. 17:11), "and without the shedding of blood is no remission" (Heb. 9:22); "and the blood of Jesus Christ his son cleanseth us from all sin" (I John 1:7).

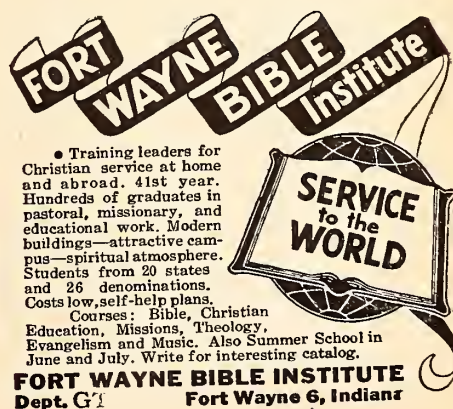
Glorious truth! The leper cleansed by blood. But far more glorious is it that the sinner is cleansed by the "precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:19). "And by him ALL that believe are justified from ALL things, from which ye could not be justified by the law of Moses" (Acts 13:39).

:o:—

PICKED UP HERE AND THERE

The law is the key that shuts men up under condemnation; the gospel is the key which opens the door and lets them out.

It is better that you should overlook a fault which you might have noticed than to notice a fault which you ought to have overlooked.



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GIs Turn the Tables

BY TED W. ENGSTROM

Much is being done and said these days about the splendid work the church and God's people are doing for servicemen. They are busily engaged in providing tracts, holding meetings for servicemen, setting up Christian Service Centers and the like. This has proved to be a great ministry which the Lord is richly blessing, and one which is much appreciated by those in Uncle Sam's uniform.

However, here in Palm Springs, California, where I am presently stationed in an Army General Hospital, we are witnessing this program work in reverse. The "GIs" stationed here who are believing Christians are bringing the Gospel to the civilian populace!

A few months ago a Christian Servicemen's Bible Class was formed in this community, composed of born-again soldiers stationed at the local Army Air Base and the Army Hospital. We meet weekly for Bible study, prayer and Christian fellowship, and have a great time in the Lord. From this group has come a Gospel Team which is actively engaged in presenting the Gospel through testimony, message, and song in various churches in the surrounding communities. We have many more invitations than we can accept, and at each service souls have been reached for Christ. The Lord has richly blessed this ministry, in opening doors for service and in touching hearts of those to whom we minister and those who listen. Our Heavenly Father has even arranged Army transportation for our team to get to its various appointments.

Our "Servicemen's Victory Bible Class" recently engaged in a project which we feel is worthy of mention, and in which we have seen the Lord work in a marvelous way. We have long felt that this team needed a heaven-sent revival, and after much prayer felt led to, as a GI group, sponsor a week of concentrated — and consecrated! — evangelistic meetings. Two of us drove in to Los Angeles (125 miles) one day, asking God to lead in lining up special speakers for this campaign, using a different person for each of the five nights of the meeting. We were amazed, and humbled, at the way in which the Lord opened doors and manifested His leading. Before we left Los Angeles that evening, we had the promise of such speakers as: Dr. Charles E. Fuller, founder and leader of the God-blessed

ministry of the Old-Fashioned Revival Hour; Dr. Louis T. Talbot, pastor of the great Church of the Open Door, and President of the Bible Institute of Los Angeles; Paul Myers ("First Mate Bob") of the "Haven of Rest" network Gospel radio program with his entire "crew;" Dr. Don Householder, leading Los Angeles Youth worker; and Paul Kenyon, converted dance orchestra leader who has had a wide ministry among young people.

God is richly blessing our efforts as a servicemen's group to reach the unsaved soldiers — as well as civilians — in this area with the Gospel. Many were won to Him through the faithful preaching of the Word by these, His servants. God honored this venture of Christian service personnel bringing the Gospel to others — rather than 'soaking it in' as it has been brought to us.

We covet your prayers for such groups of consecrated servicemen who seek to bring the "Good News" to a lost, dying, sinful generation. This is a ministry which God is using in these dark days; we feel that it is deserving of your interest and prayers.

The Power of God in Redemption

(Continued from page 272)

perfectly obvious that the victory must be credited to the Lord. God uses weak instruments so that the glory and honor will rebound to His Name.

But this does not deprive us of the privilege of glorying. Verses thirty and thirty-one of this chapter indicate how and why we should glory. "But of him are ye." That is, we are a part of God's great program. We are associated with Him. We are on the victory side. "But of him are ye in Christ Jesus." We have this exalted association only through faith in Jesus Christ, not through any wisdom, might, or nobility of our own. And because our Saviour is, so we too are now "wisdom, and righteousness, and sanctification, and redemption." That is, all that these words connote in connection with Jesus Christ, is ours. Shall we worry then, because God does not use our wisdom? No, for the wisdom of Jesus Christ is imputed to us, and God uses that, with the glory going to Him. Shall we feel mortified because God does not use might to win

souls to Himself? Indeed not, for redemption that is in Christ Jesus ours and we have the privilege of reconciling others to God through the forth-telling of this wonderful story, with the glory going to Christ. We can glory in the fact that our Saviour is wise, powerful, and able in the highest sense. Who could really understand it and not want to belong? When Norway was liberated, among the fantastic scenes witnessed in Oslo was the sight of German soldiers tearing off their uniforms and joining the crowds of Norwegians "to sing and shout liberation."

God uses weak instruments so that he that glories will glory in Christ (1 Cor. 1:31).

It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain.

—Jeremy Taylor

Surely if it takes mind to construe the world, it must have taken mind to construct it. "The fool has said in his heart, There is no God" (Ps. 14:1).

IT'S IN THE BIBLE

FOUR FREEDOMS

FREEDOM FROM WANT...

"THEY THAT SEEK THE LORD SHALL NOT WANT ANY GOOD THING" (PS. 34:10)

FREEDOM FROM FEAR...

"YEA, THOUGH I WALK THROUGH THE VALLEYS OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME." (PS. 23:4)

FREEDOM OF WORSHIP...

"THOUGH THERE BE THAT ARE CALLED GODS, WHETHER IN HEAVEN OR IN EARTH TO US THERE IS BUT ONE GOD, THE FATHER... AND ONE LORD JESUS CHRIST." (1 COR. 8:6)

FREEDOM OF SPEECH...

"LET THE WORDS OF MY MOUTH, AND THE MEDITATION OF MY HEART, BE ACCEPTABLE IN THY SIGHT, O LORD, MY STRENGTH AND MY REDEEMER" (PS. 19:14)

"STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE" (GAL. 5:1)

THANKS TO MARIE D. LOIZEAUX

Schirmacher

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Back Page Comment

WRECKING A PUBLIC SCHOOL

A splendid magazine is the Converted Catholic Magazine, edited by H. Lehman, and published at 29 West 48th St., New York City. Its editor is a voice and not an echo. All of its editors and contributors are converted Catholic priests. They ought to know whereof they speak.

The June issue reports the wrecking of public school No 173 in Brooklyn by three young Catholic boys from St. Malachy's parochial school. These boys made entrance to the public school and according to the New York Times: "Literally put the five-story school building out of commission." The damage was so extensive that it took five pages, single spaced, to list all the items destroyed and missing, and the school which is attended by 1,100 pupils had to be closed. The New York Times described some of the damage as follows: "With fire axes, they hacked at desks and other furniture, smashed window panes in twenty-one classrooms, mutilated pictures in the hallways, then set small fires with waste paper, chopped at keys and snapped the wire strings of a grand piano in the assembly hall."

In the parochial schools Catholic children are openly taught to oppose the public school. This wrecking affair is the practical result of such teaching. We wonder if the three boys were brought to justice. We also wonder what would happen if public school boys would wreck parochial school.

We bring this matter before our readers, as we feel that they should know the trends of the day. Romanism is making great strides in America. As Romanism gains, more of such intolerance can be expected.

"RELIGIOUS REVIVAL" IN SOVIET RUSSIA

We have been hearing much about religious freedom in Russia, and all the while we have discounted such statements as propaganda. The Prophetic Word reports: "Not much perspicacity is needed to understand the character of the 'religious revival' in Soviet Russia which has awakened happy prospects in some people outside Russia. The revival is chiefly that of the Russian Orthodox Church which paid for it at the price of total subservience to the Soviet government. This position of the Church is identical with the place it occupied when Czarist Rus-

sia employed it as a faithful tool, although the Church has not yet, as then, been constituted a State church. Patriarch Alexi boasts before the world that the Russian Orthodox Church displays its complete unity with the government.' And with words appropriate to a slave church he calls upon all the Russian Orthodox 'to thank God for sending us wise leaders for the country, and for placing at the head of the country a genius and leader, Joseph Stalin, who has led our country to success and will in the future lead it to unprecedented glory'."

The "religious revival" and "religious freedom" so frequently spoken of by misinformed people is not a revival as we think of revival. Neither is it freedom. Rather, it is a totally slave and subservient church, which may continue unmolested as long as it complies with the dictates of the Communist state. It would be delightful to hear of a true revival in Russia — a revival that would completely shatter atheism.

LIBERTY AND BONDAGE IN EUROPE

The victory of the Allies in Europe accomplished the crushing of Nazi Germany. A host of other things are demanding attention and settlement. We are beginning to see the horrors of peace. The Western parts of Europe are liberated. France, Belgium, Holland, and Denmark are free to go their way without Allied intervention. Italy breathes a freedom which she has not enjoyed for years. However, in all these countries of Western Europe there is a clamoring for Communism and fear is expressed that Communism may sweep all over Europe.

The countries of Eastern Europe face a grave situation. For Latvia, Estonia, Lithuania, Roumania, Hungary, Austria, Czechoslovakia, Poland, and eastern Germany, being "liberated" by Soviet Russia did not mean freedom. It appears that the millions in these countries are being forced into Bolshevism. As soon as the Red Army gained control of these areas, free communication with the outside world ceased and the silence of a graveyard fell upon them. American newspapermen were forbidden to enter. Of course, missionaries are taboo. Our boys died supposedly for the cause of freedom. Yet there is not one word of British or American official condemnation of an unrestrained athe-

istic regime which is bent on Sovietizing Europe, and already denies religious liberty to nearly 300,000,000 people.

COMPROMISE

The other day a layman handed us a marked copy of "Liberty." Under "News and Comment" there are three paragraphs worth noting. We quote:

"According to the Church News letter, there are a number of Protestant foreign missions boards in the Far East, which under Japanese pressure have yielded to Shinto and emperor shrine worship. 'In 1939 not only did the Presbyterian General Assembly of Korea sanction obeisance at Shinto shrines,' according to the Sunday School Times, November 18, 1944, 'but the moderator threatened to discipline any church member who might refuse to bow at shrines.'—Page 840. It is stated that, under Japanese Government pressure, in 1941, 'thirty-four Protestant denominations were merged into a shrine-worshipping, government-controlled union church.'"

What a shameful surrender and betrayal, and the worst part is that "mission boards in America have either expressed positive approval of the betrayal of God's truth, or have been carefully hushed up in America, so that the average church member who supports foreign missions, has not even heard of it," says the Sunday School Times. But there are a few denominations which have refused to conform to this heathen custom and edict, and, like the three worthy Hebrews, have refused to bow the knee or do obeisance, and "they have not suffered for their dissent, apparently."

Commenting upon this information, "Liberty" says: "What a debacle these professedly Christian denominations will face after Japan's humiliating military defeat, which is inevitable. We hope they will follow the course of the prodigal son who decided to return to his father's house after feeding upon the husks of swine."

Of the above we have heard rumors at various times, which we have discounted, giving the mission boards the benefit of the doubt. But

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now this information on compromise and apostasy seems to be authentic and indisputable. We have known some notable non-conformists who would not bow the knee. The Rev. Herbert E. Blair was one who was imprisoned for his fearless stand against the blasphemy of Shinto worship. Another was Dr. Dewitt S. Lowe, who gathered up household shrines after they had been distributed. For this he was imprisoned eighteen months. There are many others, both missionaries and Korean Christians, who have stood fearlessly, and have suffered intense persecution at the hands of the Japanese military police. May God encourage their hearts. They have not only had to stand against a hostile government, but against the compromising and condoning attitude of the mission boards. We predict that when the truth of the situation becomes known, which it surely will, the denominational mission boards

will languish, and there will be further retrenchment.

MOURNING FOR HITLER

It is reported that Eamon De Valera, the Catholic premier of Eire, personally called at the German embassy in Dublin, on May 2, to express his condolence on the death of Hitler. According to a United Press report, the Vatican expressed its official condolences on May 3. Salazar, the Catholic dictator of Portugal, ordered two days of mourning for Hitler with flags flown at half mast on all public buildings. There was mourning for Hitler also in Franco's Spain.

It is quite evident, although it is not generally known, that the Catholic church was supporting Hitler. While Nazism is crushed, Fascism still lives, and Fascism which was closely allied with Nazism will survive.

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Certainly, no man liveth to himself, nor dieth to himself. This book contains a call to seriousness and sincerity in Christian living.

What Next in Europe? by Arthur C. Ingleby. Published by Loizeaux Bros., 19 West 21st St., New York 10, N. Y. Art stock cover. Price 30c

This is a book that will stir the reader to the very depths. It sets forth the many tragedies of Europe and it gives a clear call to evangelization. The world-planner would do well to read and follow the contents of this book.

With the New Books



(All books favorably reported may be secured from the Bible College Book Store, 2047 Glenarm Place, Denver 5, Colo.)

Lectures on the Book of Acts, by H. A. Ironside. Published by Loizeaux Bros., 19 West 21st St. New York 10, N. Y. Price, \$3.00. Cloth.

This is another splendid expository work from the pen of a great author. It contains the complete verse by verse exposition of the Book of Acts. These lectures were first delivered in Moody Church, Chicago. They are beautifully clear, human in appeal, simple to understand. The book is an invaluable aid to all Bible students.

Light for the World's Darkness. The second New York Congress on Prophecy Addresses, compiled and edited by John W. Bradbury, D.D., Editor of The Watchman Examiner. Published by Loizeaux Bros. 19 West 21st St., New York 10, N. Y. Price, \$2.00 in cloth.

The authors included in this book are, William Ward Ayer, J. Hoffman Cohn, W. H. Rogers, I. L. Yearby, Lewis Sperry Chafer, John W. Bradbury, John F. Walvord, R. S. Beal, Howard W. Ferrin, R. L. Powell and Harry James Hager. Some of the splendid addresses are as follows: "God's Warning Through Prophecy to the Nations," "Why Cannot Man Bring in Permanent Peace?" "The Kings of the Kingdom," "The Com-

ing Destruction of Ecclesiastical and Political Babylon," "What Time Is it?" and "Armageddon in the Making." There are other authors than those named above. The book is excellent reading, and it thrills the heart with expectation.

How to Live for Christ, by George C. Douma. Published by the Zondervan Publishing House, 847 N. Ottawa Ave., Grand Rapids 2, Mich. Art stock cover. Price, 35c.

This book is good, heart-warming devotional reading which is calculated to inspire and encourage the Christian.

Reaching the Last Tribe in This Generation, by William S. Dillon. Published by New Tribes Mission, 871 Rush St., Chicago 11, Ill. Art stock cover. Price, 50c.

An intensely practical book with a stirring missionary appeal.

Have You Forgotten? by John H. Bostrom. Published by the author,

My Sermon Notes on the Lord's Supper, by W. P. Van Wyk. Published by Baker's Book Store, Grand Rapids 6, Mich. Price, \$1.20 in cloth.

This book contains the sermon notes of ten preparatory and communion, and four post-communion sermons. These outline sermons drawn from the Word, are rich and full of blessing.

Are the Jews Rich? by Chester F. Tulga. May be obtained without charge from The Book Store, 131 So. Kedsie Ave., Chicago 23, Ill.

This is an excellent and well-written tract by the Director of Extension of the Chicago Hebrew Mission. It shows the number of things in which the Jews are rich; then it shows how the Jews are also poor.

:o:

For disobedience to the law there is a remedy in the gospel, but for disobedience to the gospel no remedy can be found.

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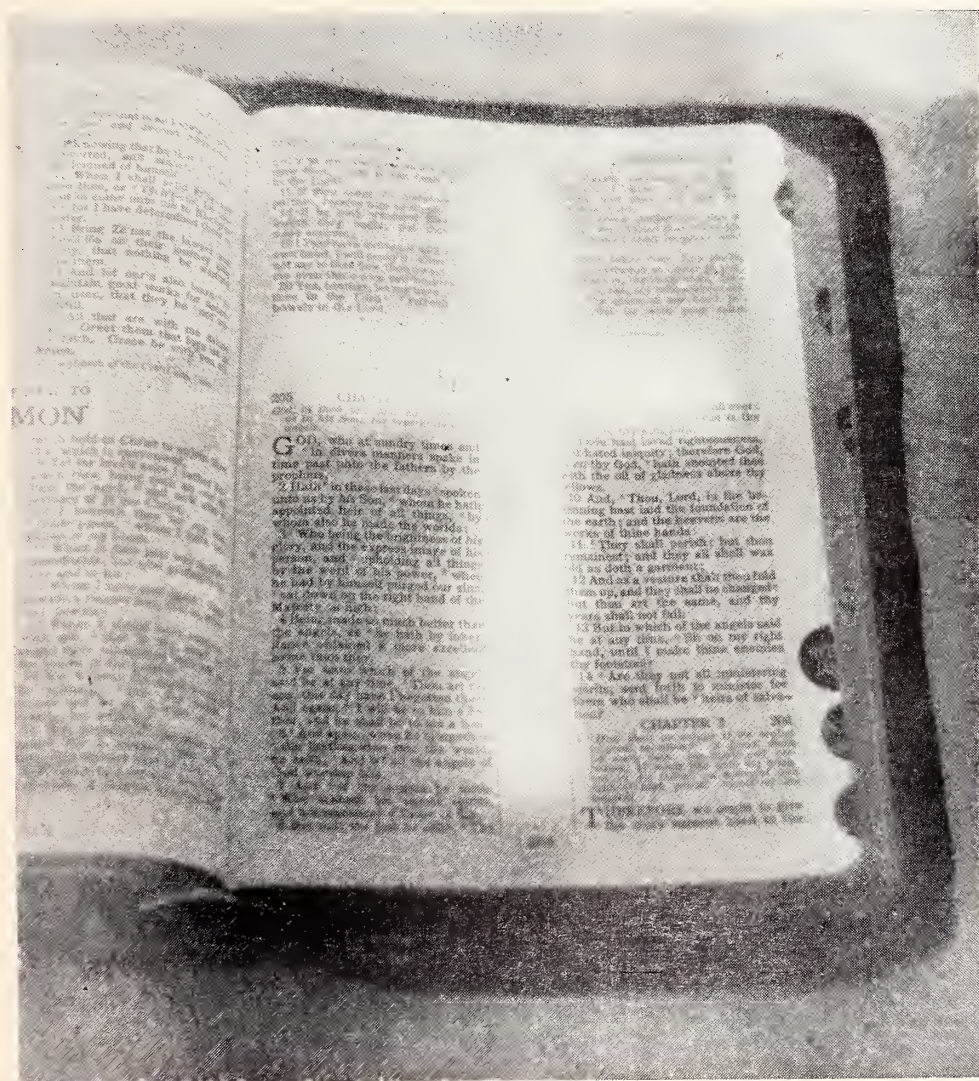
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DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

The President's Corner

READY BY THE PROVIDENCE OF GOD!

"Hitherto hath the Lord helped us —" (I Samuel 7:12). How can mortal tongue properly praise God for His goodness.

With faith in Him, Denver Bible College was chartered. We could not see the way, but He was leading. We could not know how we should obtain buildings, and equipment, but He led to launch out in the formation of this school — "A New Christian College to Serve the West."

The Lord hath helped us! He has opened the door to purchase a great and a beautiful school building just two doors from our 2047 building. That building with administrative offices, beautiful classroom space, library, gymnasium, and bookstore space is a provision of the Lord. Another agency offered near twice what we could afford to pay, but God gave the purchase to us. We give Him all the praise.

"The Lord God is a sun and shield: The Lord will give grace and glory: no good thing will He withhold from them that walk uprightly" (Psalm 84:11).

These are days of great stress and

great opportunity. These are days when God is striving to break through Christian lethargy to do great things. He is striving to brush aside our blindness that we may see great opportunities in His service. He will provide the means for whatever task He may assign. He is able. He is willing. He is eager to see His Name glorified, His Gospel carried to earth's ends.

"The people that do know their God shall be strong, and do exploits" (Daniel 11:32)

These are days of great achievements in peace and in war. These are days when God would have men and women of great vision who will know His leading toward great undertakings and receive His strength to achieve "exploiters."

Never was the field whiter. Never were hearts hungrier. Never were the doors wider. Never was God more ready than today.

Denver Bible College is just an evidence of His willingness and ability. We take no credit to ourselves. He is all. We began by faith. Now, we are ready — by His grace. We are ready for a large student body to train for His service.

BIG NEWS

"This is the Lord's doing, and it is marvelous in our eyes."

Denver Bible College has for some time been facing a crisis. With limited equipment and with facilities that are entirely inadequate, with the opening of school only a short time away, with floods of inquiries from prospective students, and with a number of new students already come to Denver — it became a trial of faith and patience, and we could only say that our expectations were from God. We know that God is always on time. He is never late. He always shows His hand at the right time.

The Board of Directors of Denver Bible College is pleased to announce the purchase of the University of Denver School of Commerce building located at 20th and Glenarm Place. This building is located in the same block as the present buildings owned by the College. It is ideally located within a five minute walk from the State Capitol building on

the one hand and down-town Denver on the other. It furnishes the College with 90,000 square feet of floor space, with three floors devoted to classrooms and offices, and with all the equipment necessary to carry on the work of a college. Further details concerning this new property are given in this issue of Grace and Truth.

We lift our hearts in gratitude and praise to God, the God of wonders, Who only doeth wondrous things. The story of the purchase of this building, with all the incidents leading up to it, would make a classic of faith and prayer.

THE CHARTER

Much publicity is being given to the United Nations Charter which was formulated at San Francisco recently. It consists of nineteen chapters and one hundred and eleven articles. In it is no mention of the name of God or any reference whatever to the divine will, blessing or help. It is inconceivable that God denying and defying nations should acknowledge God in any way. The Charter represents man's greatest effort toward peace.

We do believe that man should attempt to formulate a peace that will last as long as possible. But because the Charter is wholly man's it will fail. That which does not begin with God, and take God into account throughout, will surely end in failure. We are for every effort of man in seeking peace. With such terrible weapons of destruction unleashed at the end of the European conflict and at the present in the war with Japan, one wonders how much of humanity will be left when the next world-war comes. But permanent peace will not come until Christ comes back to reign. Wars and rumors of wars will continue until the causes of war have been removed. The chief causes of war are sin, greed, selfishness, and these will continue until Christ comes back to reign.

God has a Charter for the entire world. It is the Charter of the Gospel. It proclaims a finished redemption through the shed blood of Christ upon the Cross. It tells the world of mankind that peace has been made through the blood of His Cross, and that He is our peace. It tells the sin-burdened and weary that they may find rest through the Gospel. God's Charter proclaims the Coming One, Prince of Peace — the One Who will speak peace to the nations. The terms of God's Charter are very clear. They may be summed up in two words, "Repent" and "Believe." To nations and men, He says, in unmistakable terms, "Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little."

Looking Unto Jesus

Hebrews 12:2

1. In Looking, What do we See?
2. In Looking, What do we Learn?
3. In Looking, How are we Affected?

THE SON

Hebrews 1:8-9

1. The Seat of the Son, "Thy throne"
2. The Sovereignty of the Son, "O God"
3. The Stability of His Throne, "Forever"
4. The Scepter of the Son, "A scepter of righteousness"
5. The Solitary Predicate of the Son, "loved righteousness"
6. The Superiority of the Son, "anointed — — above"

MARTIN NIEMOELLER

Martin Niemoeller, leader of the German Confessional Church, the man whom Adolph Hitler was afraid to kill, was liberated by the American Fifth Army. His first public act was to conduct a service in a nearby church. He spoke on John 16:32-33 as his text: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, for the Father is with me. These things I have spoken unto you that in me ye might have peace. In this world ye shall have tribulation: but be of good cheer; I have overcome the world." For eight years Pastor Niemoeller was a prisoner for Christ's sake. He has stood firmly and unflinchingly for His Lord. He has been an inspiration to Christians everywhere.

It is significant that Niemoeller's voice is now heard and the great Hitler is silenced.

PACIFISM AGAIN

Pacifism is beginning to get busy again advocating disarmament and the elimination of military training and preparation. We recall the pacifism of the period between the World Wars. Few men would be so foolish as to declare that our lack of preparation kept us out of war with Germany and Japan, and yet they tell us that our hope for the prevention of future wars is to be unprepared. It was pacifism that made possible Japan's grab of Manchuria, and later, the attack on Pearl Harbor. It was pacifism that made possible Hitler's conquest of the Balkans. And now that same false idea comes in the name of peace and under the cloak of religious piety to tell us that to insure future peace this nation must disarm, surrender military training, sink her ships, and do other suicidal things.

One of the leading pacifist spokesmen is E. Stanley Jones who is appearing in speaking engagements in our country. The British authorities refused Mr. Jones a visa to go back to India on grounds of his

pacifism and advocating of a "free India." Mr. Jones represents the "Christian Peace Committee."

It needs also to be said here that one of the favorite tactics of Communism is to make other nations weak by means of pacifism.

"DIRTY BULLY"

The president of the Federal Council of Churches of Christ of America, Bishop G. Bromley Oxnam, has gone on record, stating that the God of the Bible is a "dirty bully." Here is the statement as found on page 79 of his book, "Preaching in a Revolutionary Age"

"Hugh Walpole, in 'Wintersmoon,' tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms about his father's neck and said, 'Father, you hate Jehovah. So do I. I loathe him, dirty bully!' We have long since rejected a conception of reconciliation associated historically with an idea of a Deity that is loathsome. God for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have His Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'dirty bully!'"

According to this statement, the Old Testament is unreliable, and its conception of God makes it "loathsome." The statement is nothing short of shocking blasphemy. We are

convinced that the spirit of anti-christ is in this statement, and that the spirit which has prompted such a revolt against the God of the Old Testament, would also take a fling at the Christ of the New Testament, who is revealed as the Lion of the tribe of Judah, and who treads the winepress of the wrath of Almighty God.

The infidels Voltaire, Tom Paine and Bob Ingersoll never, in their most brazen assaults upon the Scriptures, gave voice to a more vicious denial of the truthfulness of the Old Testament, from which Christ repeatedly quoted.

The President of the Federal Council of Churches said it. The entire fabric of Christianity is attacked in the statement. Will the Federal Council of Churches do anything about it? A bishop of the Methodist church said it. What will his fellow bishops do about it?

DR. G. CAMPBELL MORGAN

On May 15 there passed from this world one of the greatest expository preachers this age has known, Dr. G. Campbell Morgan. He was known as the "Prince of Expositors." His useful life was spent in both England and America. In the late years of the last century he was extension lecturer in connection with the Northfield Bible Conference, founded by D. L. Moody. His greatest service was to the Westminster Congregational Church of London, where he maintained a tremendous teaching ministry during the years 1904-17. He was again minister of this church from 1935-43.

Dr. Morgan was best known to us as a Bible teacher, Bible conference speaker, and through his books, some fifty in number. He ministered to the common people and had the ability to make profound Bible truths plain to the average man. Wherever he went in this land his meetings were crowded with eager listeners. He was one of the old guard. He was a staunch upholder of the evangelistic faith. He had a profound knowledge of the Scriptures and a thorough understanding of the original languages. With this he had the gift of exposition, so that the title "Prince of Expositors" was well earned.

FAITH'S HALL OF FAME

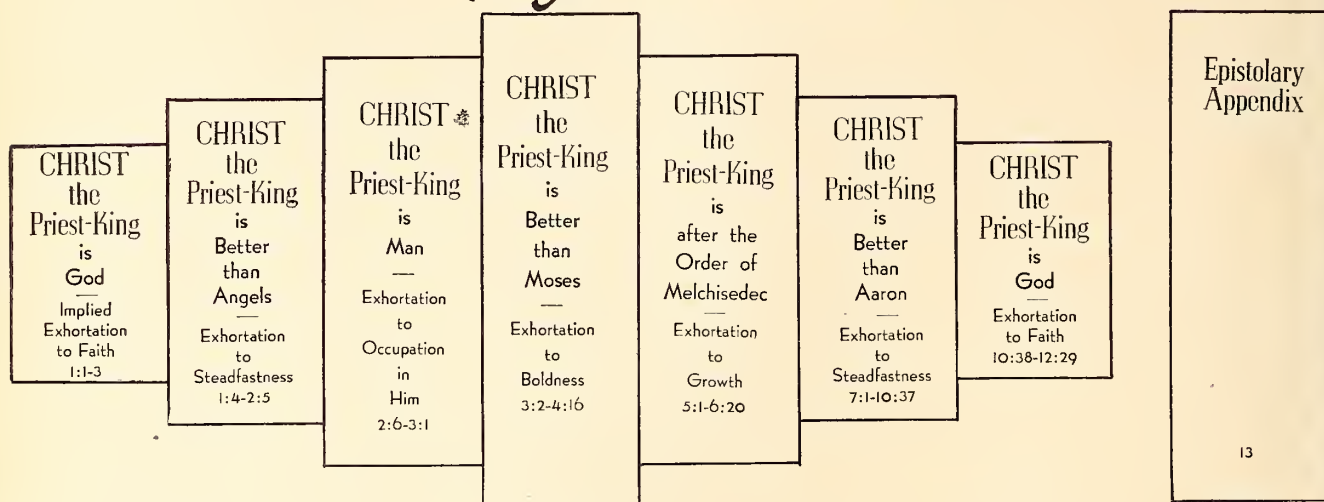
Hebrews II has been called the Westminster Abbey of the Bible.

1. Wisdom of Faith, Vs. 1-2.
2. Warrant of Faith, Vs. 3, God's Word.
3. Worship of Faith, Vs. 4, Abel.
4. Walk of Faith, Vs. 5-6, Enoch.
5. Witness of Faith, Vs. 7, Noah.
6. Wandering of Faith, Vs. 8-10, Abraham.
7. Waiting of Faith, Vs. 11-12, Sarah.

Better Things in the Book of Hebrews

BY A. H. YETTER

Structural Outline Book of Hebrews



God has a purpose for everything that He does. Consequently, we may assume that He has a purpose in giving us His Word, the Bible. Not only so, but we may assume that He has a special purpose in giving us the individual books of the Bible. This purpose is clearly declared in some books, such as the Gospel of John (John 20:31); but in others it is suggested by the frequent repetition of a word or an expression

The Book of Hebrews is in the last-named category — its purpose is indicated by the many occurrences of the word "better." This indicates that it is a book of contrasts since "better" is a comparative word. Careful study reveals that the One presented as the Better One is none other than the Son of God, Jesus Christ, the Lord. He is better than any one the Jews have known and honored except the Lord God Himself. He provides better things than they have ever known.

Perhaps it will help us to remember the number of times this word

"better" occurs if we note that it is the same as the number of chapters in the book of Hebrews, namely, thirteen. Each time we find an occurrence of this word "better" in the book of Hebrews, it is modifying another word or phrase. An examination of these occurrences will yield rich results and enable us to understand this great book more fully. Without further discussion, therefore, we shall proceed to consider the "better" things of the book of Hebrews.

We are introduced, first, to

I. A "Better" Person

"God . . . hath in these last days spoken unto us by His Son. . . . Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. 1:1-4). In this passage the Son of God is presented as being "better than the angels." These celestial beings were held in reverence by the Hebrews and had acted as messengers of God to them

in ages past. Hence, it meant a great deal to them when Jesus Christ is presented as "better than the angels."

However, this Divine declaration is not left without proof. The evidence follows to support this bold claim that Christ is superior to the angels: Christ is the uncreated Son; the angels are created spirit (Heb. 1:4-5); Christ is the Worshipped Son; the angels are the worshipping spirit (Heb. 1:6); Christ is the Eternal Master; the angels are the temporal ministers (Heb. 1:7-12); Christ is the Exalted Sovereign; the angels are the expectant servants (Heb. 1:13-14); Christ is the Incarnate Message; the angels are the instructed messengers (Heb. 2:1-4); Christ is the Subjecting Son; the angels are the subjected servants (Heb. 2:5-18).

It could also be pointed out, through a study of the third and fourth chapters of Hebrews, that Christ is better than Moses and Joshua. Space forbids our elabora-

tion, however, of these thoughts. Instead we press on to consider,

II. A "Better" Product

"The earth . . . which beareth thorns and briars is rejected, and is nigh unto cursing . . . But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. 3:7-9). Reference is made here to better things than "thorns and briars." These, by the way, stand connected with sin in the symbology of Scripture (Gen. 3:17-18; Matt. 13:22). Undoubtedly, that is the connection here, they stand connected with sinful, or God-displeasing works. The "better things" to which the writer of Hebrews refers are in contrast to these sinful works, and are also referred to as "things that accompany salvation." Without a doubt, these are the good works, produced by the Spirit of God when He has right of way in the life. Fruit is borne in the life which gives evidence of the superiority of Jesus Christ and His salvation to anything that apostate Judaism could produce.

We proceed with our study, calling attention to,

III. A "Better" Priest

Christ is presented as a "better" Priest than Aaron, the Great High Priest of Israel, or his descendants. This claim underlies the rest of the book of Hebrews, or perhaps we should say, the demonstration of the validity of this claim occupies the stage in the balance of the book. The claim is made in connection with a discussion of the Melchisedec high priesthood. The writer relates how Abraham paid tithes to Melchisedec and was in turn blessed by Him, then he writes, "And without contradiction the less is blessed of the **better**" (Heb. 7:7). In other words, Melchisedec was better than Abraham, because the patriarch paid tithes to Him and He blessed Abraham. Moreover, Levi, from whom Aaron came, therefore, paid tithes in Abraham, so it follows that Melchisedec is greater than Aaron. You may say, How does this all relate to Jesus Christ? Very definitely, for, Christ is a Priest forever after the **order of Melchisedec** (Heb. 7:21). He is a Priest of a higher order than the Aaronic priesthood. His superiority is further demonstrated as the writer proceeds with his argument.

We observe, first,

Christ ushered in a "better" hope.

"The law made nothing perfect, but the bringing in of a **better hope** did; by the which we draw nigh to God" (Heb. 7:19).

Next, we see that,

Christ is the Surety of a "better" Testament.

"By so much as Jesus made a surety of a **better testament**" (Heb. 7:22). This better testament is the new testament, or new covenant. It is new in contrast to the old testament or covenant which is also called the law.

We go on to a related reason for Christ being a better Priest, and note that,

Christ is the Mediator of a "better" covenant.

"But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a **better covenant**" (Heb. 8:6a).

One thought here leads naturally to another so we find that it is a "better covenant" because,

Christ established the new covenant on "better" promises.

"He is the Mediator of a better covenant which was established upon **better promises**" (Heb. 8:6).

These promises are better, not because made by a better Person, for the promises of both covenants were made by God; but they are more far-reaching than those of the law covenant, and they are conditioned by grace rather than law.

This brings us to the consideration of the fact that,

Christ purified the heavenly things with a "better" Sacrifice.

"It was therefore necessary that the patterns of the things in the heavens should be purified with these; but the heavenly things themselves with **better sacrifices** than these" (Heb. 9:23).

The blood of bulls and goats may have suffered in the purification of the earthly tabernacle, but the anti-type in heaven was purified by the better sacrifice, even the perfect sacrifice of the Son of God. He as our great High Priest presented the all-sufficient, eternally-efficacious Sacrifice in heaven itself.

We come now to the truth that,

Christ provides for believers a "better" substance.

"Ye . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a **better and an enduring substance**" (Heb. 10:34).

We further note that,

Christ prepares for believers a "better" country.

"Now they desire a **better country**, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. 11:16).

Looking out into the future we observe that,

Christ enables believers to obtain a "better" resurrection.

"Others were tortured, not accepting deliverance; that they might obtain a **better resurrection**" (Heb. 11:35b). This passage we believe refers to the martyrs of the household of faith. For Christ's sake, and by His grace, they refused deliverance from torture and death when the price was unfaithfulness to their Lord. As a result, they will have a greater reward — "a better resurrection."

In the same chapter, we see that,

Christ has provided for us a "better" experience.

"God having provided **some better thing for us**, that they without us should not be made perfect" (Heb. 11:40).

The souls of believers are with Christ, but they also await the crowning experience of the glorification of the body which we also await. This better experience is ahead for all of the children of God. Take courage, child of God — it is better further on!

Last, but not least in importance, we read that,

Christ's blood speaks better things.

"Ye are come . . . to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24).

Christ's blood speaks of love, of redemption, of forgiveness, of justification, of sanctification, and of victory — better things than the blood of Abel.

May the foregoing stimulate further study of this marvelous Book of Hebrews, and may it create a greater appreciation of our Lord Jesus Christ.

Atonement, Advocacy, and Advent

Hebrews 10:12-13

1. Atonement, "One sacrifice for sins forever."
2. Advocacy, "Sat down on the right hand of God."
3. Advent, "From henceforth expecting till His enemies be made His footstool."

God's Last Word

BY HAROLD A. WILSON

Jesus Christ is God's last word to men. This He tells us in Hebrews 1:1-3 "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

Jesus is God's last word with reference to the Ages or Dispensations. "Whom He hath appointed Heir of all things, by Whom also He made the worlds (literally the ages)" (Heb. 1:2).

When God planned the Ages into which He has divided the history of men upon the earth, He did it with the Lord Jesus Christ foremost in His mind. In every age we find demonstrated man's sin and need of a Saviour. And in every age we see revealed God's grace in Christ toward sinful, needy man. Not only so, but the very climax of the Ages will be the glorious Kingdom of our Lord and Saviour, Jesus Christ, when He shall reign upon the earth as King of Kings and Lord of Lords."

As a matter of fact, the goal of the ages is stated in this one word concerning Christ: "For He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (I Cor. 15:25). And the culmination of the ages will be the fulfillment of God's purpose "That in the dispensation of the fulness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him" (Eph. 1:10).

Jesus Christ is God's last word with reference to the revelation of His own person. Our Lord Jesus Christ is "the brightness of His (the Father's) glory and the express image of His person." (Heb. 1:3).

In past ages whenever men saw God they saw the Lord Jesus Christ. **Only in Him have men ever seen God!** John 1:18 tells us that "No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, He hath declared Him." In saying, "No man hath seen God at any time," reference is made

to God the Father. But in saying "The only begotten Son, which is in the bosom of the Father, He hath declared Him," the Spirit tells us that God has revealed Himself in the Son. Thus whenever men are said to have seen God, it is always the second person of the God-head whom they have seen. Colossians 1:15 emphasizes this in saying that Christ is "the Image of the invisible God."

A graphic demonstration of the truth of these statements is seen in John 12:41, where we read, "These things said Isaiah when he saw His glory and spake of Him." In the preceding verses John quotes from the 6th chapter of Isaiah, in which Isaiah says also, "In the year that King Uzziah died I saw also the Lord, sitting upon a throne, high and lifted up," and again, "Mine eyes have seen the King, the Lord of Hosts" (Isa. 6:1, 5). Thus the Holy Spirit, through John tells us that when Isaiah saw the Lord — Jehovah — the One Whom he saw was our Lord Jesus Christ.

Would you see God, my friend? Then look at Jesus! He is God. And He is God's revelation of Himself to men.

Jesus is God's last word with reference to creation. He is continually "upholding all things by the Word of His power" (Heb. 1:3).

All things were created by Christ Jesus. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made which was made" (John 1:1-3). And again Colossians 1:16 tells us that "by Him were all things created that are in Heaven and that are in Earth,

visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him."

But it is just as true that all created things have their continued being through the continual exercise of the power of Christ. "He is before all things, and by Him all things consist" (Col. 1:17). From Him creation received its being, and by Him creation continues to exist.

But most important of all, Jesus is God's last word with reference to redemption. When He had, by Himself purged our sins, (He) sat down on the right hand of the Majesty on high" (Heb. 1:3).

Many Bible students have pointed out that that expression "sat down" connotes a **finished work**. It is in striking contrast with the statement of Hebrews 10:11, "Every priest standeth daily, ministering and offering oftentimes the same sacrifices which can never take away sins." This same contrast appears clearly in the verse which follows: "But this Man, after He had offered one sacrifice for sins forever, **sat down on the right hand of God**" (Heb. 10:12). Human priests stand to minister because theirs is a never-ending, never finished work. How could it be otherwise? Their ministrations were only types or shadows of good things to come (See Heb. 10:1). But Christ sat down because His work of redemption was finished. His one sacrifice was sufficient for all and forever. He needed to offer no other.

This finality of redemption in Christ appears further in the expression, "by Himself." Only He could redeem. "Neither is there salvation in any other, for there is none other name under Heaven, given among

Continued on page 305

GREAT SALVATION

Hebrews 2:3

1. Great Salvation because of a Great Saviour.
2. Great Salvation because it is for Great Sinners.
3. Great Salvation because it is Great in Forgiveness.
4. Great Salvation because of the Great Sacrifice.

The Christian's Sabbath

The need of one day in seven for rest is too well established to need defense. The use of the first day of the week for that purpose, while not specifically commanded, is more reasonable than the use of the seventh day as commanded in covenant to Israel. This should be clear so that no one will think that this article is intended as an attack upon the Lord's day observance. There is, however, a general misunderstanding of the meaning of the Christian's Sabbath referred to in Hebrews 3:7-4:11. This should be read in connection with Exodus 20:8-11 and 31:12-17, also Leviticus 25. Please read them now as preparation for the following discussion.

I. ISRAEL'S SABBATH DAY

1. A definite command was given in Exod. 20:8-11, "Remember the Sabbath — keep it." There are cults who found their teachings upon this truth. It is not necessary to confute them nor even to waste time in answering. The seventh day is a good day to worship God, so is the third day, or any day of the week or year. There are many graver errors to be resisted, "even unto the blood."

2. The day was not left to choice. It was "the seventh day." How to determine the seventh day when we are not even certain of what year this is seems to pose a problem, but if we must keep it we should not rest until we are positive of the proper seventh day.

3. The purpose was clearly defined: Rest. "Do no manner of work." Worship is not mentioned in connection with the commandment and is not referred to in "keep it holy" since the manner of keeping it holy is fully described (Exodus 20:10; 31:14, 15).

In the days of our Lord Jesus there was a custom of synagogue meetings for instruction that has been compared to our church services. Even if this comparison were warranted, you will search in vain for any such commandment. It was, clearly and precisely, a day of rest — not a day of worship.

4. It was enforced with the death penalty: "He shall surely be put to death." Even the most earnest sabbatarian will want to "spiritualize" this. But in Numbers 15:32-36, when even Moses hesitated to carry out the death penalty, "the Lord said unto Moses, The man shall surely be put to death." This is objected to by

By L. BROOKS LAUMANN, D. D.

many people but it was in a larger interest and surely God needs no justifying argument for His righteous decrees. At any rate, there it is.

5. There are other parts of the Sabbath-law commanding, "six days shalt thou labour" as clearly as "the seventh thou shalt rest." And a Sabbath year in which no planting or harvesting must be done was connected with the jubilee year in which all debts were remitted and all sold property was returned to the former owner (Lev. 25). It was the non-observance of this part of the Sabbath-law that led to the captivity of Israel "until the land enjoyed her Sabbaths."

To sum up: THE HEBREW SABBATH IS A DAY OF REST, NOT WORSHIP; IT IS THE SEVENTH DAY; TO BREAK IT WAS A CAPITAL CRIME; IT CONCERNED THE SEVENTH YEAR AS WELL AS THE SEVENTH DAY.

II. THE LORD'S DAY.

Many Christians say, "Sabbath" when they mean the Lord's day. There is no statement in Scripture naming the Lord's day the Sabbath. Our observance of it is a matter of grace, not law.

1. It is a different day. The first day of the week cannot be the same thing as the seventh.

2. Its primary purpose is worship rather than rest. This is not the same, but completely opposite to the purpose declared in Exodus 20:8-11, for the Jewish Sabbath.

3. It has a different object. The Sabbath memorialized the Creation. (Exodus 20:11). The Lord's day gives us "fifty-two Easters a year," since it celebrates the resurrection of our Lord and Saviour Jesus Christ.

4. It is nowhere commanded. WE keep it because we wish to do so. Constantine, not the Holy Spirit of God, may have recognized the already established observance and felt that a commandment was necessary. We still keep it despite the falsely so-called "Christian Emperor's" edict, not because of it.

THE LORD'S DAY IS FOR WOR-

SHIP RATHER THAN REST, IT IS A DIFFERENT DAY OF THE WEEK FROM THE SABBATH; IT IS IN MEMORY, NOT OF CREATION, BUT OF THE RESURRECTION; IT IS COMPLETELY VOLUNTARY, SINCE NEVER COMMANDED.

III. THE BELIEVER'S REST.

Sixty times in the New Testament the Sabbath is mentioned. Most of the passages record the disagreement between Jesus Christ our Lord and the Pharisees over its proper observance. It is evident that they did not understand their own law. If there was one thing of which they were sure, it was that they were faithful Sabbath keepers. The Spirit of God, in Hebrews 3:7-4:11, takes up the subject and completes its discussion.

1. There is a Sabbath-rest remaining to the people of God.

"There remaineth therefore a sabbat-is-mos' unto the people of God" (Heb. 4:9).

2. This rest, until now, had been neglected. "They could not enter his kat-ap'ow-sis (rest) because of unbelief." A shock to the Hebrews to find that their zeal for the appointed day missed the rest appointed to the people of God. It was observed, but they did not mix its observance with faith, therefore it is accounted non-observance (Hebrews 4:2; 3:18).

3. The argument concerning the day is completely unrelated to the fact in this passage. The emphasis upon **works** blinded them to the meaning of **rest** in God. Even their rest day was another attempt at justifying works.

4. When God observed His Sabbath-rest He ceased from works. (We know this rest of God was interpreted by man's sin for Jesus said,

"My Father worketh until now, and I work" (John 5:17). But this fact is sometimes over-looked, as it was when it was first uttered, in arguments about His diety. God cannot rest while His children are lost.) But when He rested He did not work. Those entering His rest must do likewise, "For he that is entered into his rest, He also hath ceased from His own **works**, as God did from His (own works)" (Heb. 4:10).

THE CHRISTIAN'S SABBATH IS

Continued on page 322

Consider Him

BY W. H. JORDAN

"Consider Him!" Not a mere suggestion, but an exhortation, a command, expressed in many different ways throughout the Scriptures, as "Look unto Me," "Seek Me," "Behold Me," "Hear," "Hearken," "Come unto Me," "Learn of Me."

But what can we do with so great a theme in so brief a study? Irving took four big volumes to tell the story of George Washington. There are 42 miles of book shelves in Great Britain's library. John declared that, "if all the books were written about Jesus, that should be written, even the world itself could not contain them."

Yet, vast as John realized his theme to be, he composed a brief book, called the Gospel, declaring that "Many other signs truly did Jesus which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name." (See John 20:30, 31.)

Consider Him, for to know him aright is life eternal. In this lies the Secret of the world's hope. Isaiah 45:22 aroused the boy Spurgeon to decision, "Look unto ME and be ye saved, all the ends of the earth, for I am God and besides Me there is none else." And it is this alone that can move an unbelieving world.

"Consider" is an astronomical word. 'With the stars' it is to look attentively, to examine, to weigh, to fix the mind upon; so as to grasp the clearest view and understanding of a matter, as though the vision, the truth, could flow back to us through the channel of our attention.

"Consider" is the translation of several Hebrew and Greek words, all meaning to examine, to perceive thoroughly. No sooner do we begin to study this theme, than we hear the voices of "Holy men of old who spake as they were moved by the Holy Ghost" (II Peter 1:21), and the voices of New Testament writers, all clamouring for attention. Even His enemies cannot be silent. Pilate exclaims, "Behold the Man," "Behold your King."

Abraham saw His day and was glad. Isaiah beheld His glory, but bewailed the unbelief of his day as he exclaimed, "Who hath believed our report, and to whom is the Arm of the Lord revealed?" (Isaiah 53:1). But Paul saw Him as "The image

of the invisible God, the firstborn of every creature in whom dwell all the fulness of the Godhead bodily." (Col. 1:15). He saw Him as the Superlative of God, God's last revelation to man, the effulgence of His glory, the express image of his character, his substance (Heb. 1). He saw Him at the right hand of the Majesty on high, better than the angels, having a better name than they; better than the Aaronic priesthood. "A priest forever after the order of Melchisedek." So great an event was His coming to earth that word was proclaimed throughout the realms of heaven, "Let all the angels of God worship Him" (Heb. 1:6).

Yes, this is the theme of the Book from cover to cover. It is progressive revelation from Genesis to Revelation, just as it is progressive revelation in the life of each believer.

"Consider Him." Like the great moral law, this injunction is binding on every generation, upon our own age, and all the more, if possible, because we live in the light of so many centuries, and live so much nearer to "the Revelation of Christ," and the consummation of the wonderful plan of redemption. A thousand voices have spoken in false philosophies, and in cruel systems of idolatry, the product of false prophets. But, above all the world's strife and turmoil we hear one voice, "Consider Him." "Look unto Me." Not only the last book of the Bible, but all the books are "the revelation of Jesus Christ." The Bible thus presents a composite picture of our Lord Jesus Christ, the Immanuel, the God-Man, God manifest in the flesh. Jesus Christ, both in his humiliation and in his exaltation. No artist can portray on canvas what the Holy Spirit so vividly portrays on the sacred page.

How inspiring it is to behold Him walking in the midst of the seven golden candlesticks. A Christ-controlled ministry in His strong right hand. See how he identifies himself with his people. It is Christ in us the hope of glory. He abides in us and we in Him. His goal and ours are identical. "That my joy may be in them, and that their joy may be full." "I go to prepare a place for you that where I am there ye may be also" (John 14). "Father,

I will that they whom Thou hast given Me, may be with Me where I am, that they may behold my glory which I had with Thee before the foundation of the world" (John 17:24). The absent Bridegroom waits the day when He will present to himself his Bride, a glorious Church, not having spot or wrinkle, or any such thing (Eph. 5:27). It is at that hour when He shall appear that "we shall be like Him for we shall see Him as He is" (I John 3:2).

"Consider Him," and we shall know if we follow on to know the Lord. God spoke through millenniums by His prophets, but in these last days, in the fulness of time, by His Son. So Christ was The Word made flesh, dwelling among us, full of grace and truth. Through His precious years of ministry, and through those forty days after his resurrection, he taught them concerning Himself and concerning the Kingdom. But, much as He told them, He added, "I have yet many things to say unto you, but you cannot bear them now. But when He, the Spirit of Truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me, for He shall take of the things of mine and show them unto you. He shall testify of Me" (John 16:12-15).

But note what a transition in the method of presentation as we pass from the Gospels to the Acts and to the Epistles. The Gospels culminate with His earthly career, and ascension. From that time few details of His early ministry are mentioned; as Paul says, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, henceforth know we Him no more" (II Cor. 5:16). No persecution would have followed had the disciples only rehearsed the various incidents in the ministry of Christ. It was when they preached a Christ risen, glorified, a Christ that demanded the obedience of every heart, before whom every knee would bow and every tongue confess Him Lord of all — it was this that grieved and roused the hatred of men.

All this then will prepare us for the glorious Christ revealed in the Epistles. "Consider Him." Yes, it shall not be a glimpse or a glance. Rather as the Psalmist said, "I have set the Lord always before me." We

CHRIST PRE-EMINENT

Hebrews 1:1-3

1. God Revealer, "Spoken — — by His Son" V. 2.
2. Past Creator, "Made the worlds" V. 2.
3. Eternal Son, "Express image" V. 3.
4. Present upholder, "Upholding all things" V. 3.
5. Sin Purger, "Purged our sins" V. 3.
6. Enthroned Priest, "Sat down" V. 3.
7. Coming King, "Heir of all things" V. 2.

may understand how Saul, at Damascus, was blinded by the heavenly light, for "He is the outshining of His glory, the express image or character of his being, his substance. He was transfigured before them, and he is transfigured before us as well, as we give him the pre-eminence in all things, for in Him dwelleth all the fulness of the God-head bodily" (Col. 2:9).

A man, years ago said his pastor seldom took a text outside of the four Gospels. But the Gospels, to be rightly understood, must be studied in the light of later revelation. One man, asked as to what Christ is today, said, "He is a spirit." But, "a spirit hath not flesh and bone as they saw Christ have." He is the Man, the God-man. "There is one Mediator between God and men, the Man Christ Jesus" (I Timothy 2:5). He is the Man just as He was when He went away, and just as He will be when He returns. Will the Church ever know any great revival until they see the glorified Christ? Modernism thinks only of a remarkable Jew, a great teacher, "the sweet Galilean," or "the irritating agitator from Galilee."

The world only saw Christ in His humiliation. Unbelievers did not see Him after His resurrection. The world left Him on the cross; and only when they look again on "Him Whom they pierced" will they understand Him. He was despised and rejected of men and we hid as it were our faces from Him. We esteemed Him smitten of God and afflicted (Isa. 53).

Time does not vitiate this text. Since I knew Him as my Saviour, and felt His transforming power, I have come to understand the Psalmist better: "As the hart panteth after the waterbrook, so panteth my soul after Thee, O God." "My soul can find no rest except it rest in God." The more I contemplate Him, both in His humiliation and His exaltation, the more I feel His magnetic power. He draws me with the cords of love. His love begets love, and I must

think in superlatives, His unspeakable gift, the exceeding riches of His grace, His unsearchable riches, for where sin abounded grace did much more abound.

"Consider Him who endured such contradiction of sinners against Himself lest ye be wearied in your minds. The epistles were written both to instruct and to comfort. The vision of the sufferings of Christ, the insults He bore, at Gethsemane and Calvary, reveal to us a broken heart. He endured all, even praying for His enemies. He was obedient even unto death, even the death of the cross. Ours is but "light affliction," compared with His sorrow and humiliation.

Consider "The Apostle and High-priest of our profession." Christ Jesus, Who was faithful to Him that appointed Him. As Apostle, He is God's messenger to men — As High-priest, He pleads our cause with God. (Bengel).

Malachi foretold the Sun of Righteousness arising with healing in his beams. That appears, in a wonderful way, in the last Word of Scripture, "the Revelation of Jesus Christ." It is no longer the Lamb suffering for the sins of the world, but the Lion of the tribe of Judah, the Alpha and the Omega, the first and the last, the first begotten from the dead, the Prince of the Kings of the earth. It is the Lamb enthroned, worshiped by angel and archangel, by hosts redeemed, innumerable. All creation is resonant with praise and adoration. Loud Allelujahs ring through all the realms of glory. It is revelation, culmination, consummation. All things were created by Him, are upheld by Him, and are for Him. Consider Him. Behold Him. "King of Kings and Lord of Lords," "King of Saints," "King of Nations," "King of the Ages!" Once it was a lowly cradle, now it is a throne of glory, the throne of God and of the Lamb. But wait, believer, wait, that throne must wield its royal scepter over all the domain of your being. Your heart; that is His longed for throne of glory. Out of that throne

there flows rivers of living water. Let all believers cry, "Thine is the kingdom, and the power, and the glory, forever, Amen."

But, in the mind of the Spirit, even this amazing exaltation is incomplete without the three-fold promise, "Behold I come quickly." This signless event is the next most stupendous event in the Calendar of God. And from the depths of our heart we cry, "Even so come, Lord Jesus."

We have seen how revelation is progressive. And though we have climbed apocalyptic heights, yet we must say with the Queen of Sheba, "The half hath not been told us." No, for the everlasting God must take the everlasting ages to complete the revelation of Him, and to show us His salvation: Consider Him! Consider Him!

—:o:—

GOD'S LAST WORD

Continued from page 302

men, whereby we must be saved" (Acts 4:12). And now that He has finished the work of redemption man needs must trust Him to be saved. "He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" (John 3:18).

The Spirit of the living God now graciously invites all men, everywhere, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). If men reject this gracious offer, then indeed are they without hope. God has nothing more to say to them, save in condemnation. On the subject of redemption He has spoken His last word, in Christ. Wherefore "if we sin wilfully," that is in wilfully refusing to accept God's gracious provision in Christ for our salvation, "after receiving the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary."

Yes, Jesus is God's last word to men with reference to redemption. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

—:o:—

The love of a mother is never exhausted; it never changes; it never tires. It endures through all—in good repute, in bad repute, in the face of the world's condemnation—a mother's love still lives on.

—Irving

The Three Appearances of Christ

In the Epistle to the Hebrews, the Holy Spirit has given us a sermon outline. Three times in as many verses, the word "appear" is used. Let us look at these verses.

Heb. 9:26: "But now, once in the end of the world (at the close of the age) hath He APPEARED to put away sin by the sacrifice of Himself."

Heb. 10:24: "For Christ is not entered into the Holy places made with hands . . . but into heaven itself, now to APPEAR in the presence of God for us."

Heb. 10:28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Let us consider prayerfully these three appearings of Jesus Christ,

I. THE FIRST APPEARING OF JESUS CHRIST

Jesus Christ is the anti-type of the High Priest who entered into the holy place every year with the blood of animals. These sacrifices, the Scripture says, could never take away sins. There are three reasons given by the "Treasury of Scripture Knowledge" why these sacrifices were not effective. First, they were not of the same nature with those who sinned. Second, they were not of sufficient value to satisfy the demands of the justice and government of God. Third, the beasts offered up under the law could not consent to put themselves in the sinners room and stead.

Christ was the prophesied One. Philip said, "We have found him of whom Moses and the prophets did write." He was to be the sin bearer. He was to fulfill all the law and the prophets.

He was well identified also. He was born in the proper city of Bethlehem. He was in the Royal line. He came bearing all the credentials for the Messiah. Those who were spiritually alert recognized Him as the Son of God.

Many have written about Him and why He came. Some say that He came to be a man among men. Others say that He came to show us how to live. Some claim that He came to be a good example. The Scripture however tells us His Holy purpose in coming in these words,

"To put away sin" (Heb. 9:26).

BY DONALD KATHAN

He is the only one who could put away sin. He was the only one qualified to be the Saviour. He was holy. the Son of God, without spot or blemish. When John saw Him He cried,

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

The apostle John also testified,

"He is the propitiation for our sins, and not for ours only but also the sins of the whole world" (I John 2:2).

One wonders how many sins are committed in a city in just one day. The sins of lying, stealing, adultery, pride, blasphemy, anger, wrath, malice, hypocrisy, and a host of others. The sins of a metropolis for a day must be a staggering total, but the sins of all the cities, and villages, for all the days from Adam to the Great White Throne must be a number beyond estimation. But He bore them ALL.

Notice the price of the putting away of sin,

"By the sacrifice of Himself." He gave his body and soul an offering for sin. He bore the wrath of God against all the sin and sinners in the universe. Ours is not a cheap salvation. It is free to us, but costly to Him!

Has the Lord Jesus Christ put away your sins? If you will turn to Him in simple faith, He will blot out all your transgressions. Let us consider

II. THE SECOND APPEARANCE OF JESUS CHRIST

"Christ is . . . entered into heaven itself, now to appear in the presence of God for us."

When our Lord left this earth, after His resurrection and ministry to the disciples, He took them out as far as Bethany, and raising His hands, He blessed them,

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

Our Lord left this earth, interceding for His own. That is the work that He is doing. Pastor Ironside calls this the unfinished work of Christ."

Other Scriptures tell us of the present ministry of Christ in appearing in heaven for us,

"He ever liveth to make intercession for us" (Heb. 7:25).

Why is Jesus Christ interceding for us?

"My little children, these things write I unto you that ye sin not, and if any man sin, we have an advocate with the father, Jesus Christ the righteous" (I John 2:1).

The Saviour intercedes for us because He wants us to be Holy. The Christian has been called unto holiness. A holy life is the most effective witness a Christian has. Beyond doubt, Christ prays for us that we might be Holy.

The Risen Christ prays for us because He wants us to be fruitful. "I have chosen you and ordained you that you should go, and bring forth fruit." "Herein is my Father glorified that ye bear much fruit."

A fruitless orchard is a pitiable thing. It is a costly thing, spraying must be continued, even at considerable expense to the owner. As the heart of an orchardist rejoices greatly in a bountiful harvest of fruit, much more the heart of the Saviour rejoices in fruitfulness in His children.

The Lord prays for us because He wants us to be clean. In the family, one of the major problems is cleanliness. The clothes must be clean, the house must be clean, but above all the children must be clean. Dirty children are a reflection upon the parents. Our Lord wants us to be clean. Sin is a defiling thing, and hence He prays for us, and

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin" (I John 1:7).

Our Lord also prays for us, because He wishes the salvation of the lost. God has ordained that the lost shall be saved, through the ministry of the saved. It has pleased God thru the foolishness of preaching to save them that believe. And so our Lord appears for us in heaven, praying for us, that we may win the lost for whom He died.

Satan is the Christian's enemy, ever on the alert to spoil the life, or the testimony, he

"Walketh about as a roaring lion, seeking whom he may devour" (I Peter 5:8).

GRACE AND TRUTH

CHAPTER SUMMARY

"A Name above every name"

- I. EXALTATION: Christ higher than angels.
- II. HUMILIATION: Christ lower than angels.
- III. TRANSFIGURATION: Son better than servant.
- IV. PROVOCATION: Son better than successor.
- V. ORDINATION: Son better than Aaron.
- VI. CONFIRMATION: The oath and the order.
- VII. TESTATION: Levi the Less.

Pre-eminence over all things

- VIII. MEDIATION: Shadows and substance
- IX. EXPIATION: Better blood.
- X. EXPECTATION: Finished work.

Place: Outside the camp.

- XI. ANTICIPATION: The "Faith" Family
- XII. SEPARATION: Superiority of hope.
- XIII. EXHORTATION: Love and its lessons.

Because of this enemy, the Christian needs protection. Do you remember that our Lord said to Peter,

"Satan hath desired thee to have thee to sift thee as wheat, but I have prayed for thee, that thy faith fail not."

How gracious of Christ to give Himself in intercession. How it should encourage us, as Christians, to realize that our Saviour "ever liveth to make intercession for us."

Let us now look into

III. THE THIRD APPEARING OF JESUS CHRIST

"Unto them that look for Him shall He appear the second time, without sin, unto salvation.

Some have taught that only the spiritually alert, only those who truly wait for the Lord will be taken when He comes. There is one requirement to be taken when the Lord comes, that requirement is to be "in Christ."

He is coming to perfect the Christians. All believers today are imperfect. When He returns we shall be changed.

"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, WHO SHALL CHANGE OUR VILE BODY (BODY OUR HUMILIATION)" (Phil. 3:20).

When He comes, our souls shall be free. Now we

"groan within ourselves, waiting for the adoption to-wit the redemp-

tion of our body" (Romans 8: 23).

Now we have the fleshly nature ever present with us, we have warfare going on constantly,

"The flesh lusteth against the spirit, and the spirit against the flesh" (Gal. 5:17).

In that glad day, no believer will have a fleshly nature to defeat him.

When He returns the second time, the dead in Christ shall be raised. Our loved ones who have died trusting in Christ as their Personal Saviour shall rise first, and we shall be caught up with them to meet the Lord in the air.

But what of those who are not ready to meet him? When our Lord comes for His own, that is the signal for the anti-Christ to step into the scene. There will be conflict, the strong delusion of the anti-Christ, and the preaching of the Gospel by the 144,000 witnesses of Christ. Then will be the universal boycott, so that no one may buy nor sell, unless he has the mark of the anti-Christ in his forehead, or on the palm of his right hand.

Many will follow this terrible being to everlasting destruction. Others will prefer to die rather than to worship this one who is the false Christ.

Reader! Are you ready to meet the Lord should he appear today? It was for YOU that the Saviour died, it was for your sins that He shed His blood. The gift of eternal life is for YOU if you will but place your trust in Christ as your own Saviour.

"But to as many as received Him, to them gave he the power to become the sons of God, even to them that believe on His name" (John 1:12).

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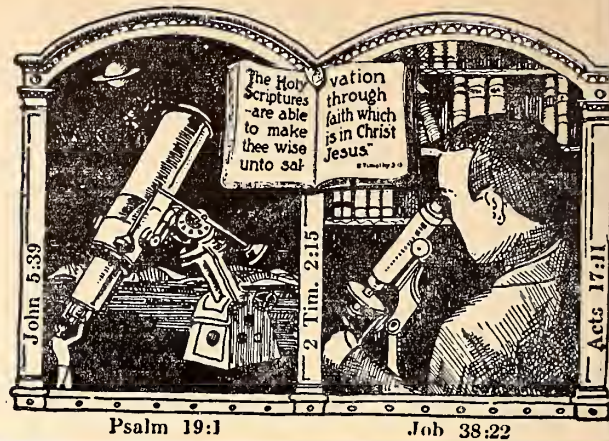
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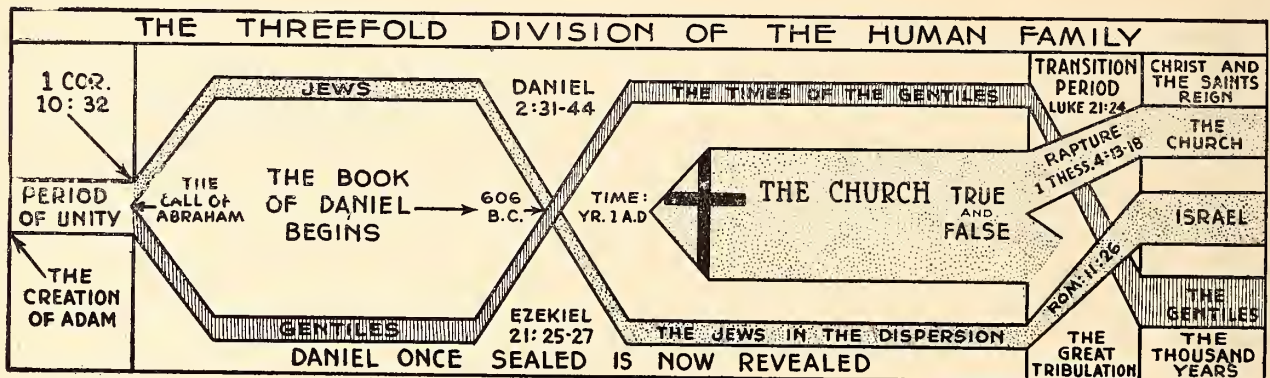
SERIAL BIBLE COURSES



(The Times of the Gentiles)

CHAPTER VI

The Threefold Division of the Human Family



"And there shall be one fold . . ."

Paul divided the world of mankind into three distinct groups. In I Corinthians 10:32 he says, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." The Gentiles furnish the great mass of mankind. They are, so to speak, the raw material from which the finished products come. To say it another way, the Jewish people are an **elect** nation, chosen from the Gentiles and set apart and trained for special service for them. The church of God is an **elect** body chosen from Jews and Gentiles, and set apart and trained for special service in their behalf. The United service of the Church as Christ's Bride, and of Israel as God's converted and restored nation, will take place in the coming age — the reign of Christ. There are two parables in John 10: 1-18 in which Christ shows these three groups as sheep-folds — the "one fold" being elected from the other two. The one fold is "the church of God."

BY CHARLES M. NEAL

"The Gentiles, upon whom my name is called . . ."

When one wishes to do a certain piece of work, he selects the kind of tools suitable for that work; if no such tools are in existence, they must be prepared. That is true with God in His work on behalf of the Gentiles. Suitable tools for the accomplishment of such work did not exist. God set about to prepare them. The first instrument in preparation is the elect nation of Israel. The other instrument is the Church of God. These are **choice** and **costly** pieces of work — the "TREASURE" is buried in the field while the "PEARL OF GREAT PRICE" is being formed around the wound in Christ's side. God is not now trying to convert the world to Christ.

These three groups appear in another connection and relationship in a very important passage of Scrip-

ture, Acts 15:13-18. This passage is one of many reasons for our saying what we have in the foregoing paragraph. The church was being formed of Jews and Gentiles, the converts from the Gentiles were being made a part of the body of Christ, the Church, without any recognition of Israel. It was a puzzle to the apostles. In a conference to consider that question James makes a speech which clears up the matter.

"That the residue of men may seek the Lord . . ."

In that speech James recognizes the forming of the church from among Jews and Gentiles, chiefly from the Gentiles. He says, "How first God visited the Gentiles, to take out of them a people for His name." This act is calling His name on the Gentiles and such called ones are a kind of firstfruits of His creatures. When this election from the Gentiles is finished Christ will return and take up Israel again. When the

Continued on page 328

GRACE AND TRUTH

Truth in Type

Naaman, the Leper, a Type of Sin

BY AARON SCHLESSMAN

In the former study, "Leprosy, a Type of Sin," we saw how perfectly leprosy depicted sin. It is so clearly set forth that one cannot doubt its being used in the Word of God as a type of sin. Leprosy, then, a type of sin, being upon a man makes him a leper and a type of the sinner.

Naaman, a Syrian Captain in the time of Joram, king of Israel, was afflicted with this plague. He was a great and honorable man with his master, yet his high position and rank of birth did not save him the humiliation that was his as a leper.

In his home was a Hebrew slave who bore a wonderful testimony of the wonder-working powers of an Israelitish prophet. Naaman was interested. Soon the king of Syria was sending him, not to the prophet, but to the wicked king of Israel, with a letter saying "I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy" (II Kings 5:6).

The king of Israel was filled with suspicion and alarm at such demands, and rent his clothes. But Elisha learned of the case and calmly gave direction, "bathe seven times in the Jordan." Naaman haughtily resented the humiliation and rejected the cure; but he had along some sensible servants who prevailed on his trying the cure. He finally yielded to their request and lo, the remedy worked!

Naaman was cleansed. His leprosy was gone. He was gratified, and rejoicing he returned to the prophet, confessed his faith in Elisha's God and sought leave to take home with him enough soil of Canaan for the erection of an altar "to offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord." What a picture of spiritual leprosy and Christ's cleansing blood.

Naaman the Leper, a Type of the Sinner

Naaman was an officer of the King. He was an honorable man, but his position in life did not save him from the awful plague. **He was a leper.** "Now Naaman, the captain of the host of the King of Syria, was a great man with his master, and honorable because by him the Lord had given deliverance unto Syria:

NAAMAN, THE LEPER, A TYPE OF THE SINNER

NAAMAN

1. Naaman's position in life did not save him. He was a leper.
Kings 5:1
2. Naaman the leper was separated from the people.
Num. 5:2
Lev. 13:46
3. Naaman the leper was incurable. Only God could help him.
II Kings 5:15
4. Naaman the leper was pointed to Elisha as the only one who knew the way of healing leprosy.
II Kings 5:3, 9
5. Naaman the leper was seeking life, but when told the remedy, disbelieved. He became wroth and sought to say how he should be healed.
II Kings 5:5
II Kings 5:10-12
6. Naaman the leper found salvation in the cleansing stream.
II Kings 5:13, 14

CHRIST

1. The sinner's position in life, whether high or low, does not save him. All are sinners and fall short of the glory of God.
Rom. 3:22, 23
Rom. 3:10-12
2. The sinner is separated from God.
Isa. 59:2
Eph. 2:1
3. The sinner is incurable. God gives him new life.
Eph. 2:1
4. The sinner is pointed to Christ as the only one who reveals the way of life.
Acts 4:12
John 14:6
5. The sinner is seeking life, but, when he hears the remedy, disbelieves and wants to say how he shall receive life.
John 6:28
Matt. 19:16
Acts 16:31
Rom. 4:4, 5
Eph. 2:9
Rom. 3:10
Col. 2:8
6. The sinner finds salvation in the cleansing blood, being cleansed when he believes.
John 5:24
I John 1:7
Heb. 9:22
Lev. 17:11

he was also a mighty man in valor, but **he was a leper**" (II Kings 5:1). The sinner's position in life may be of high estate or low — he may be rich or poor — moral or immoral, yet his place in life does not save him. All are sinners and fall short of the glory of God. "For there is no difference: for all have sinned and come short of the glory of God" (Rom. 3:23). "As it is written, there is none righteous, no, not one: they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one" (Rom. 3:10-12. The ALL is all-inclusive. None are righteous, only as they have the righteousness of God through Christ, being cleansed by His blood.

Naaman, the leper, was separated from the people. This was the law concerning a leprous man. "Command the children of Israel that they put out of the camp every leper" (Num. 5:2), and "All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev. 13:46). The sinner is separated from God. Sin always separates from Him. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that He will not hear" (Isa. 59:2). But God has bridged the chasm that sin has made, through the death and resurrection of Jesus Christ, and is ready to blot out all your sins

through faith in Him. "You, did he make alive, who were dead in trespass and sins" (Eph. 2:1 R.V.). And you will He make alive through faith in Jesus Christ. Sin, only, can separate from God, and God has graciously made provision for everyone.

"Then why will you die?

Then why will you die?

With the crimson flood so nearby,
Oh, why will you die?"

Naaman the leper was incurable. Only God could help him. Man had exhausted his resources, but relief did not come. Finally, the Maid of Israel, who attended Naaman's wife, told him of the man of God, Elisha, who "would recover him of his leprosy." Naaman went to Elisha, and Elisha said, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (II Kings 5:10); but Naaman recognized that God was the one who healed him, for he said when he came again to Elisha, "Now I know that there is no God in all the earth, but in Israel" (II Kings 5:15). God was his only source of help. The sinner, too, is incurable. God gives him new life, a new heart. "He taketh away the heart of stone and giveth him a heart of flesh." For "you hath he made alive who were dead in trespasses and sin" (Eph. 2:1). In other words, you have been given spiritual life, who were dead in trespasses and sins. As one has had the physical birth, so must one have the spiritual birth to enter into the kingdom of God. "Jesus answered, verily, verily, I say unto thee, except a man be born again (begotten of water and of the Spirit), he cannot enter into the Kingdom of God" (John 3:5). The spiritual birth is absolutely necessary.

Naaman the leper was pointed to Elisha as the only one who knew the way of healing leprosy. When hope was gone the little Maid of Israel pointed to Elisha, the prophet, as the one who could recover him of his leprosy. She did not point to a number of men who knew the way of healing leprosy, but one, and that one was Elisha. "She said to her mistress, Would God my Lord were (before) the prophet that is in Samaria! for he would recover him of his leprosy" (II Kings 5:3). And Naaman came . . . and stood at the door of Elisha" (II Kings 5:9). The sinner, likewise, is pointed to Christ as the only one who reveals the way of life. There are not many ways of life, not many avenues of hope, but ONE. "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith, . . . I am the way, the truth, and the life: no man cometh unto the Father, but

by me" (John 14:6). He who misses the cross is lost.

"The way of the cross leads home."

Naaman the leper was seeking life, but when told the remedy, disbelieved, and went away wroth. He desired to say how he should be healed. Naaman, as soon as he was told of Elisha, took his servants and "came, and stood at the door of Elisha" (II Kings 5:9). He was seeking life, he was anxious to see this prophet of God. But when the prophet "sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (II Kings 5:10), he disbelieved. He became wroth and rejected the remedy, and wanted to say how he should be healed. See him as he went to Elisha with "silver and gold and changes of raiment" (II Kings 5:5) to purchase the gift of God. Then when Elisha did not appear but sent a messenger telling him to go to the Jordan, he said: "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned away in a rage" (II Kings 5:11, 12). Foolish Naaman! Unbelief sent him away and he was saying, "God, my way is as good as yours." How many times have the lost reiterated Naaman's thoughts and actions! The sinner is seeking life, but when he hears the remedy, like Naaman, disbelieves and wants to say how he shall receive life. The people came flocking to Christ after the feeding of the five thousand, and "said they unto Him, what shall we do that we might work the works of God" (John 6:28). They were seeking life, but when Christ gave them his answer, they turned away. The rich young ruler, also, came to Him and said, "Good Master, what good thing shall I do, that I may have eternal life" (Matt. 19:16). And when Jesus gave him His answer, "The young man went away sorrowful." Everyone is asking the same question today but most of them turn from the **only remedy given**, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Oh, that they might realize:

"The moment a sinner believes,

And trusts in His crucified God,

His pardon at once he receives,

Salvation in full through Christ's blood."

But men want to say, as Naaman, how they are to receive life. Some try Dr. Goodworks. But God says,

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5); and we are saved by grace, "not of works, lest any man should boast" (Eph. 2:8, 9). Yet many will not believe God's Word. Others try Dr. Morality, and say, "If I'm moral, I'm safe." But God says again, "There are none righteous, no, not one" (Rom. 3:10). Still others try Dr. Philosophy, another quack. Again God says, "Beware lest any man maketh spoil of you through philosophy and vain deceit, after the tradition of men, . . . **and not after Christ**" (Col. 2:8). These remedies are failures. There is one way only to life eternal and that through faith in the only begotten Son of God.

Naaman the leper found salvation in the cleansing stream. He had started home wroth when he heard Elisha's message but his servants prevailed on him to try the remedy. They had the faith that he should have had, and he finally yielded to their request and was healed. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5:13-14). The sinner finds salvation in the cleansing blood, being cleansed when he believes. "He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). "And without the shedding of blood there is no remission" (Heb. 9:22). His blood maketh atonement. "It is the blood that maketh atonement for the soul" (Lev. 17:11).

"There is a fountain filled with blood.

Drawn from Immanuel's veins,
And sinners plunged beneath that flood

Lose all their guilty stains.

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

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GRACE AND TRUTH

Protecting the Fellowship From Without

PHIL. 3:10-19

BY JOSEPH EDWARDS

The Christian message is a dual message. It must present the way of salvation and it must show the way of Christian living after the soul is saved. On both of these points the false religionist disagrees with the Christian. The only successful defense against false religions is a clear presentation of both these great truths. In the first part of this study we set forth as clearly as possible the way of salvation. Now in this concluding portion of the study we endeavor to set forth through His grace the way of Christian living or the Christ-like life.

Before we turn to the Word let us venture a statement about the life of the false religionist. We believe that "self-expression" describes it quite well. The law keeper is expressing "his" ability as he keeps the law. The Christian Scientist expresses "his" ability in mind over matter. The Catholic glories in "his" faithfulness to his church. The pagan bows down to wood and stone. The modernist prides himself on "his" scholarship. In the heart of the Christian alone "self" has been dethroned and another humbly given the place. "Self-expression" is the key to one and "submission" the key to the other. The one must do, do, do, or he will be lost. The other has no fear of being lost, but realizes that his life as a Christian will be wasted unless it is presented to the Master for His use.

The key word of verses 10 to 16 is the word "apprehend." "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." The word apprehend means "to lay hold of." The Lord had laid hold of Paul. Why? Why had He apprehended him? To be an apostle? Very likely! To be an example? He says, "ye have us for an example." But even more likely, He had laid hold of him that He might first of all live through him. "Nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). Now we submit that if Christ laid hold of Paul for these things, Paul cannot say that he has succeeded in laying hold of THAT for which Christ laid hold of him until "these things" have been accomplished in his life.

Thus this portion of our study will give to every Christian the way of laying hold of the purpose for which God laid hold of him. How wonderful that God's laying hold of us did

have a purpose. He has a plan for every life. If every Christian will attempt to find that plan he may.

We list the things Paul pursued in pressing toward the mark for the prize of the high calling of God in Christ Jesus.

"That I may know Him."

"That I may know the power of His resurrection."

"That I may know the fellowship of His sufferings."

"Being made conformable unto His death."

"To attain unto the resurrection from among the dead ones."

"He followed after."

"He pressed toward the mark."

I'm so glad that he put knowing Jesus first. How little we as Christians know Him! And how very much we need to know Him! If it is true that knowledge is power, to know Him will bring the kind of power we need. If anyone is qualified to talk about knowing Jesus, John the beloved disciple is that one. The epistle of First John has for its subject "The Man Who Knows God." The word "know" appears more than twenty-five times in that one brief book. John gives a seven-fold description of the man who knows Him. The man who knows Him walks in the light (fellowship), keeps His commandments, does not love the world, practices righteousness, knows the spirit of truth, loves and overcomes. He often says, "hereby we know that we know Him." Yes, the man who does these seven things may truthfully say, "I know Him."

It is not sufficient to know about

Him. We must know Him. There is a great difference. In Amos 3:2 God says to Israel, "You only have I known of all the families of the earth." Now He knew about all the families. He knew about Edom, Moab, Egypt, Babylon, etc. In fact He knew all about them. He prophesied their doom: But He says that Israel was the only family He knew. And she was. She was the only family He knew through the covenants and the promises; the only one He knew through gracious loving care. No it is not sufficient to say we know about Him. We must know Him through precious experiences. We must know what it is to fellowship with Him. We must know the joy of carrying out some command of His. We must know Him through practicing righteousness, and loving, and overcoming.

Then we must know the power of His resurrection. This deals directly with sin. "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God" (Rom. 6:10). That's it. He died unto sin. As far as He is concerned sin is a settled issue. Its power is gone forever. He will never have to die again because of sin. This same chapter of Romans declares that as many of us as were baptized unto Jesus Christ were baptized unto His death, verse 3. The word "into" should be translated "unto." Why unto His death? When we were baptized we bore witness that we were declaring ourselves a follower of His. We were to stand together. He was dead to sin and we were being baptized unto Him. We, then, were entering a life of separation from sin and of "living unto God." Thus to know the power of His resurrection is to know the joy of being freed from the dominion of sin.

Next he speaks of the fellowship of His sufferings. What blessed paths of sweet experience lie before the

"We Have"

1. We have a Great High Priest, 4:14, 8:1.
2. We have an Anchor, 6:19.
3. We have an Altar, 13:10.
4. We have a Faithful Father, 12:9.
5. We have a Good Conscience, 13:18.
6. We have no Continuing City, 13:14.

"ONCE"

1. The "Once" of a Completed Work, 9:26.
2. The "Once" of Mortality, 9:27.
3. The "Once" of Deity, 9:28.
4. The "Once" of a Purged Conscience, 10:2.
5. The "Once" of Fulfilled Purpose, 10:10.

Christian. Jesus said, "if they hated Me, they will hate you also." And somehow when the Christian receives the same treatment Christ received there is a warm glow within his heart — sort of a feeling that now he is worthy to say to Christ, "we stand together, don't we?" Acts 5:41, "And they departed from the council, rejoicing that they were worthy to suffer shame for His name."

"But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy." A blessed tie is formed between the Christian and his Lord through the fellowship of His sufferings.

All of this is much easier said than done. The Christian will find that desires for things in this life will constantly plague his path. There will be the temptation to be satisfied with what other folk have and never go on to enjoy these deeper experiences. They call for real sacrifices. They call for putting Him first in everything and letting Him have the preeminence. He said, "if any man will come after Me, let him take up his cross and follow Me." The cross — by which I am crucified unto the world and the world unto me, is not this that to which Paul referred when he spoke of being made conformable unto His death? We believe those who have gone through the experiences of these four, to know Him, and the power of His resurrection and the fellowship of His sufferings being made conformable to His death, have attained to the resurrection from among the dead ones.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14).

To have attained this is to have laid hold on at least a part of that for which God laid hold of us.

Paul had set this as his goal and he was working at the job. This is one place where we cannot just sit

down and wait for it to come to us. We must go after it. Paul set it as his goal. He followed after it. He forgot the things that were behind. Whether they were mistakes and failures or the plans of other days, all had been left behind and he wasn't looking back.

I won't look back; God knows the fruitless efforts,

The wasted hours, the sinning, the regrets:

I leave them all with Him Who blots the record,

And mercifully forgives, and then forgets.

I won't look forward; God sees all the future,

The road that, short or long, will lead me home,

And He will face with me its every trial,

And bear with me the burdens that may come.

But I'll look up — into the Face of Jesus,

For there my weary heart can rest, my fears are stilled;

And there is joy and love and light for darkness,

And perfect peace, and every hope fulfilled.

—Annie Johnson Flint.

I press toward the mark. No one will ever get there unless he does. Following the verses in which these seven glorious steps toward finding God's place for us, Paul exhorts all Christians to follow his example.

The section ends with a warning that the law keepers were the enemies of the cross of Christ. He tells them even weeping. Yes, and today many are trying to gain the approval of God through their good works and self-expression. Meanwhile the only way pleasing to Him is the righteousness of God by faith in Christ, imputed to the believer for salvation and revealed in his life by Christ dwelling within and living through him. This is the defence against false religions, and where this is taught and practiced there will be no danger of the fellowship being broken up by false teachers.

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The Number Twelve in Scripture

BY THE EDITOR

The number twelve is of frequent occurrence and is generally recognized to bear special significance in the Scriptures. Twelve is the number of governmental perfection, or of the perfection of divine government.

There are twelve months in the year. There are twelve signs in the zodiac and these signs govern the seasons.

TWELVE ASSOCIATED WITH ISRAEL

God chose a people to be a pedestal sanctifying His name in the earth, and this people was Israel, of which there were twelve tribes (Gen. 49:28).

Moses built an altar and twelve pillars according to the twelve tribes of the children of Israel (Ex. 24:4).

In the journey of Israel, after the experience of famish and then bitter waters, God brought them to twelve wells or fountains of water (Exod. 25:27; Num. 33:9).

In the days of the numbering of Israel there were twelve princes chosen to represent Israel (Num. 1:44).

When the altar was dedicated the twelve princes were in charge. For this occasion there were twelve chargers of silver, twelve golden bowls, twelve golden spoons, twelve bullocks, twelve lambs, and twelve kids of goats (Num. 7:84, 86-87).

Twelve rods were chosen for the tribes of Israel. These rods were given to the twelve princes who in turn gave them unto Moses (Num. 17:1, 2, 6). All this is typical of the fact that God's government upon the earth is to be through the twelve tribes of Israel.

Twelve men were sent out of Israel to spy out the land (Deut. 1:23).

When Israel passed through Jordan to the land of promise, twelve men were chosen from the twelve tribes. These twelve men were to take twelve stones according to the number of the twelve tribes of Israel, and were to set up the twelve stones in the midst of Jordan as a memorial (Josh. 3:12, 4:2-7).

Solomon had twelve officers over all Israel which provided victuals for the king and his household (I Kings 4:7).

In Solomon's temple, the brazen sea was upheld by twelve oxen (I

Kings 7:25). Twelve lions surrounded Solomon's throne on each side (I Kings 10:20).

When Elijah built the altar upon Mount Carmel he took stones according to the twelve tribes of Israel (I Kings 10:20).

TWELVE ASSOCIATED WITH CHRIST'S MINISTRY

When the Saviour first presented Himself to Israel, He was twelve years old (Luke 2:42).

Jesus, when He began His ministry on earth, chose twelve disciples (Matt. 10:1, Mark 3:14).

After Jesus fed the multitude of five thousand, twelve baskets full of fragments remained (Matt. 14:20).

Prior to the crucifixion, at the time of Christ's arrest, He said that He could call down twelve legions of angels if He so desired (Matt. 26:53).

TWELVE BIBLE MYSTERIES

There are twelve mysteries spoken of in the Word of God, as follows:

1. The mystery of the kingdom, (Mark 4:11).
2. The mystery of Israel's blindness, (Rom. 11:25).
3. The mystery of the body, (Rom 16:25, Eph. 3:3).
4. The mystery of the resurrection, (I Cor. 15:51).
5. The mystery of His will, (Eph. 1:9).
6. The mystery of iniquity, (II Thess. 2:9).
7. The mystery of godliness, (I Tim. 3:16).
8. The mystery of Christ, (Col. 4:3).
9. The mystery of faith, (I Tim. 3:9).
10. The mystery of the seven stars, (Rev. 1:20).

11. The mystery of the wisdom of God, (I Cor. 2:7).

12. The mystery of Babylon, (Rev. 17:5).

GOD'S FINAL MANIFESTATION IN EARTHLY AFFAIRS

When a testimony is needed in the great tribulation, God seals a remnant of Israel. They will number twelve thousand from each of the twelve tribes. The gospel of the kingdom will be preached by them (Rev. 7).

Israel is represented as a woman with a crown upon her head and the crown has twelve stars in it (Rev. 12:1). This speaks of rulership. Israel shall be made the head of the nations.

Christ spoke of the regeneration (kingdom) when the twelve resurrected disciples are going to sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28).

After the millenium heaven will come down to earth. The New Jerusalem is stamped all over with twelves. The city is described as being twelve thousand furlongs wide, long and high; and as having a wall 144 cubits in thickness (12x12); and having twelve foundations, and the names of the twelve apostles are upon the twelve foundations. The foundations will consist of twelve precious stones. The city will have twelve gates; three upon each side, and the names of the twelve tribes of Israel are inscribed upon the gates. At the gates are to be twelve angels. Within the city will be the tree of life, yielding twelve manner of fruits for the twelve months of the year. These are the specifications, numerous and transcendent, and as we should expect in a city erected and ornamented by God Himself, and coming forth out of the heavens. It is the place of divine government. The city has no temple therein for God is the temple. The city will have a relationship to the world at large. The nations shall walk by means of the light of it, and the kings will bring their glory and honor to it.

(The next installment will be the Number Thirteen)

The Three Appearings of Christ

1. In the Past, Heb. 9:26.
2. At the Present, Heb. 9:24.
3. In the Future, Heb. 9:28.



BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

BETTER THINGS OF HEBREWS

- I. Better than Angels.....Heb. 1:4
- II. Better HopeHeb. 7:19
- III. Better TestamentHeb. 7:22
- IV. Better CovenantHeb. 8:6
- V. Better PromiseHeb. 8:6
- VI. Better SacrificeHeb. 9:23
- VII. Better SubstanceHeb. 10:34
- VIII. Better CountryHeb. 11:16
- IX. Better Resurrection.....Heb. 11:35
- X. Better ThingHeb. 11:40
- XI. Better ThingsHeb. 12:24

EXHORTATIONS IN HEBREWS

- I. Let us fear lest we come short4:1
- II. Let us labour to enter into rest4:11
- III. Let us hold fast our profession4:14
- IV. Let us come boldly unto the throne of grace4:16
- V. Let us go on unto perfection6:1
- VI. Let us draw near with a true heart10:22
- VII. Let us hold fast the profession of our faith.....10:23
- VIII. Let us consider one another10:24
- IX. Let us lay aside every weight12:1
- X. Let us run with patience the race12:1
- XI. Let us have grace12:28
- XII. Let brotherly love continue13:1
- XIII. Let us go forth unto Him13:13
- XIV. Let us offer the sacrifice of praise13:15

—J. M. H.

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ATONEMENT — ADVOCACY — ADVENT

I. ATONEMENT — Past —

Who delivered us from so great a death —
II Cor. 1:10

- A. To put away sin by the sacrifice of Himself.....Heb. 9:26
- B. By one offering He hath perfected forever.....Heb. 10:12-14
- C. Christ died for our sinsI Cor. 15:3

II. ADVOCACY — Present — And doth deliver.....II Cor. 1:10

- A. Christ . . . entered . . . into Heaven itself, now to appear in the presence of God for usHeb. 9:24
- B. He is able to save . . . seeing He ever liveth to make intercession for us.....Heb. 7:25; 2:17-18; 4:14-16; I Cor. 1:8; I John 1:7-9.

III. ADVENT — Future — He will yet deliver.....II Cor. 1:10

- A. Unto them that look for Him shall He appear the second time without sin unto salvationHeb. 9:28; John 14:3; I Thess. 4:16, 17; I Cor. 15:51-53.

—E. A. H.

"NEW" IN HEBREWS

- I. New covenant.....Heb. 8:13; 12:24
- II. New Testament.....Heb. 9:15
- III. New wayHeb. 10:20

— W. G. T.

"I BESEECH YOU, BRETHREN."

- I. Follow peace with all men, and holinessHeb. 12:14
- II. Let brotherly love continueHeb. 13:1
- III. Remember them . . . in bonds, and them which suffer adversityHeb. 13:3
- IV. Let your conversation be without covetousness.....Heb. 13:5
- V. Be content with such things as ye haveHeb. 13:5
- VI. To do good and communicate forget notHeb. 13:16
- VII. Offer the sacrifice of praise to God continually.....Heb. 13:15

—E. A. H.

THE GREAT DEATH CHAPTER (Hebrews 2)

- I. The power of death.....vs. 14
- II. The fear of death.....vs. 15
- III. The taste of death.....vs. 9
- IV. The medium of death.....vs. 15
- V. The suffering of death.....vs. 9

Conclusion—

The power of death was Satan's. The fear of death was ours. The taste and suffering of death was Christ's. Through the medium of death Christ destroyed not only death itself, but also him that had the power of death.

—T. B.

—:o:—

You may talk about Jesus, but as soon as you get into the valley you will talk to Him.

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HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

THE CALL TO BE A MISSIONARY

For my own part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His father's throne on high, to give Himself for us. See Hebrew 1:3.

—David Livingstone.

HEBREWS 4:12

When the heathen saw the converts reading the Book which had produced the change, they enquired if they talked to it. "No," they answered, "It talks to us; for it is the Word of God." "What then!" replied the strangers, "does it speak?" "Yes," rejoined the Christians, "it speaks to the heart."

—Life of Moffat.

HEBREWS 5:8

A minister was recovering from a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigor enough of

mind to preach as usual." The good man answered: "You are mistaken, my friend, for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

—New Cyclopedia of Anecdote.

HEBREWS 4:16

When God enacts laws, He is on a throne of legislation: When He administers these laws, He is on a throne of Government: When He tries His creatures by these laws, He is on a throne of judgment: but when He receives petitions, and dispenses favors, He is on a THRONE OF GRACE.

—Spurgeon.

HEBREWS 10:9

When Alexander went on a hopeful expedition, he gave away his gold; and when he was asked what he kept for himself, he answered, "Spem maporum et meliorum" — the hope of greater and better things . . . A Christian's motto always is, or always should be, Spero meliora — I hope for better things.

—Thomas Brooks.

HEBREWS 11:26

TREASURES WITHOUT PRICE

How often we fail to recognize or to appreciate the many blessings that God has made the universal heritage of mankind. All about us are the things which can help to give us happiness and yet which cost us nothing. The glory of the sunrise and sunset, the majesty of the starry skies, the songs of the birds, the delicate beauty of the flowers of the field and forest, and a thousand other things are ours if we but have eyes to see and hearts to appreciate.

Some years ago the newspapers told of the death of an elderly man

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who had become somewhat of a recluse. One paragraph of his will called for headlines in the daily papers. It bequeathed to the children of the community the sunset view from a spot on his lawn; the songs of the birds that nested about his humble home; "the music of the morning breezes in the spruce trees; and the fragrance of the wild honeysuckle growing in the garden."

This old will contains a lesson that we all need. Too often in our ceaseless striving for material possessions we overlook some of our richest treasures — treasures that money cannot buy or poverty destroy, but are God-given blessings for all who have understanding hearts. Man makes many things which he highly prizes, but some of the most priceless blessings may be his without money or without price if he but has the wisdom to appropriate them.

—Christian Observer.

HEBREWS 12:1-2

GOD'S WILL VS. MAN'S PREFERENCE

As a man was walking along the road one day he noticed a Gypsy walking just in front of him. When the Gypsy came to a fork in the roads she threw her stick into the air and let it fall to the ground. She did this three times and then continued along one of the roads. The man hurried up to her and asked why she threw the stick up, and she replied: "I want to know which way to go." "Yes, but you threw it up three times," said the man. "Well, the silly thing pointed one way and I wanted to go the other," the Gypsy explained.

So it is with men and women today. God wants them to go one way, and they want to go the other.

—Christian Herald.



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HEBREWS 11:8

OBEDIENCE

James T. White has said that perhaps the most effective illustration of obedience is the reply that the mother of General Washington made at the banquet given to the allied officers after the surrender of Lord Cornwallis. A distinguished French officer asked Washington's mother how she managed to rear such a splendid son. She replied, "I taught him to obey."

—S. S. World.

HEBREWS 13:5

HE IS THERE

At one time a man of refinement was sentenced to spend twenty-four hours in an underground cell in an old English prison. The steps of the warders died away in the distance. The man felt that before long terror would drive him mad. Then suddenly there came the sound of footsteps above, and in a quiet tone the chaplain called him by name. Oh, never was music so sweet!

"God bless you," gasped the poor fellow. "Are you there?" "Yes," said the chaplain. "And I am not going from here until you come out." "Why, I don't mind it a bit now, with you there like that." The terror was gone while his friend was so near, unseen, yet just above. And so beside us all is the unseen yet loving Saviour.

Unknown.

HEBREWS 10:12

HE DIED FOR YOU

By William J. Riehl, Jr.

He died for you, that Man upon the tree

Whose head was hung in shame and agony.

No pow'r of words can e'er describe the grief

It cost that Man your soul to bring relief.

Not thorny crown, not nails through guileless hands,

Not pinioned feet did break the awful bands,

But rather death; one of the Trinity, God's Son, made sin for your eternity;

His blood outpoured from spear-wound in His side

For thorough cleansing when by faith applied;

This was the price, and justice had its due

When once for all, in love, He died for you.

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Fellowship in the Church

Fourth Quarter, Lesson 5, November 4

Lesson Text: Matthew 18:15-20; Acts 2:44-47; 4:31-37; Romans 12; Philippians 1:27-2:4; I John 3:14-24

Printed Text: Romans 12:3-18

Devotional Reading: I Corinthians 1:4-10

Golden Text: "Be tenderly affectioned one to another; in honor preferring one another" (Rom. 12:10).

LESSON EXPOSITION

By HILLAND H. STEWART

We shall in this lesson confine our discussion to the printed text, the twelfth chapter of Romans. We feel though that it would be an inadequate treatment of this great chapter to omit the first two verses. Heeding the injunction of verses one and two constitute a prerequisite to the spiritual obligations of the rest of the chapter. The chapter deals with the consecrated Christian life and there is no consecrated Christian living that does not begin where Paul begins in verse one.

Of course there is no consecrated living until a person becomes a Christian, but Paul is writing here to Christians and not to the unsaved. Earlier in the book the Apostle has laid down the requirements for the Christian life. Now he launches forth into the steps into the consecrated Christian life.

The consecrated Christian life begins with a definite act. The act is for the Christian to present his body a living sacrifice unto God.

By a living sacrifice Paul means to die to self but to live unto God. By connotation a sacrifice means something dead. The animal sacrifices which were continually offered were dead sacrifices. But in this instance Paul specifies a living sacrifice, one who has come to the place of death and who is now willing to live.

It is not easy to crucify the self

life. All of us from the time we are able to reason begin to plan what we will do with our lives; and all of us plan to devote our lives to the interest of self. But Paul appeals to the Christian on the basis of Calvary to abandon the self plan and take God's way. By the mercies of God Paul unquestionably is going straight to Calvary where God's great mercies found their fullest expression. So to the person who has become enlightened as to the terrible cost of sin, and the price that was there paid that the sinner's debt might be paid, the admonition to entirely cut loose from everything that pertained to the old self life and begin a new God-led life does not appear so difficult.

The consecrated Christian life begins with an act but it is maintained by an attitude — "be ye transformed by the renewing of your mind." Certain people teach that a Christian may have an experience with God whereby he is guaranteed a victorious consecrated walk before the Lord. Such is not the case. It is true he must enter into the blessed covenant of presenting his body as a living sacrifice, but he must also day by day maintain this attitude. His mind must be renewed daily.

The result of this presentation of the body as a living sacrifice and the day by day transformation by the renewing of the mind will be the proving of the good and acceptable and perfect will of God. Though at first it is very hard, viewed from the natural angle, for a person to set aside all of his cherished life plans and accept God's will, eventually the God led pathway will not only prove to be good and acceptable, but perfect. God leads in the very best way for His child and He delights to prove the excellency of His way to those who exhibit their faith in Him by leaving the choice with Him.

In the third verse of the chapter we have an added exhortation which explains the reasonableness of the injunction of verses one and two. The exhortation to every man that is among you "not to think of himself

more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." the apostle is endeavoring to lead every man into sober thinking by exercising the measure of faith God has given to every man. It is only by exercising this measure of faith given unto us that we are able to come to a full knowledge of ourselves, what we are by nature, and how easily we are deceived and carried away by our own thinking. It is only as we exercise the measure of faith given unto us that we are able to understand God. His character, His plans and purposes for us and what He accomplished for us at Calvary. But when we do exercise this measure of faith and think soberly we realize that "the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:17).

In the third verse Paul not only reaches back to clinch that which he has been laying down as imperative to the highest Christian plane, but he also leads into certain truths which each member of the body of Christ must face. As Paul has exhorted every Christian that he might understand his right position in relation to himself, God, and the world; he now exhorts him to humility that he might understand his proper place in the body of Christ.

Every Christian is a member of the Body of Christ, the Church. Just

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as in the physical body, the Spiritual Body of Christ is made up of many members all of which have not the same office. Some members function in one position and some in another. Now God hath "set the members every one of them in the Body, as it hath pleased Him" (I Cor. 12:17). To some God has given the gift of prophecy. (Prophecy involves both foretelling and forth telling and the latter gift is all that is being exercised now). Others have gifts of ministering, teaching, exhorting, giving, ruling, and showing mercy. Nor are these all the gifts. Paul is only using these enumerated as illustrations.

Then Paul emphatically exhorts each Christian to humbly and faithfully exercise whatever gift is given to him. In this way only, can there exist the right relationship between the various members of the Body and can the Body function as it should.

Most of the schism in the Body comes from Christians who think more highly of themselves than they ought to think and fail to think soberly according as God hath dealt to every man the measure of faith. The emphatic exhortation, which the Spirit of God through the Apostle Paul here flings out to every Christian, should come as a real challenge to all of us and a stern rebuke to those who are disregarding it. How grievous it is when Christians let pride and personal ambition disturb the peaceful work of the Body of Christ and hinder its influence.

Paul next, beginning with verse nine, specifically names certain things which will characterize the consecrated Christian.

We shall not be able to devote space to a detailed comment on these last verses, nor do we feel such is necessary for each teacher will be able to interpret and apply the characteristics of a consecrated Christian here set forth. It will be interesting and profitable to note the similarity between Paul's instruction here, his list of the fruits of the Spirit (Gal. 5: 22-23), his list of works of the new man (Col. 3:12-14); and also Christ's description of the blessed and happy man (Matthew 5:1-12).

The consecrated Christian life is a truly worth while life. It pays to yield our all to God. It is our reasonable service. It pays to daily renew our mind and be transformed more and more unto His likeness. It pays to humbly and soberly think as God hath dealt to us the measure of faith. It pays to take the place God has given us in the Body and there serve faithfully. It pays to walk as a Chris-

tian ought to walk that others may see Christ in us and know that we are led of the Spirit. It is the only worth while and happy life now and in eternity it will yield benefits a thousand fold.

THE LESSON ILLUSTRATED

Some years ago an elderly lady living in a city not far from New York invited her servant girl to accompany her to church. The kindness of the lady, together with the preaching of the Gospel to which she was compelled to listen, persuaded the girl to accept Christ. Not many weeks passed before she in turn was the means of leading another girl to the Master; both united with the church. This second girl

went to Germany for a visit, and her return voyage met a young woman and her brother whose destination was the city in which she lived. She cultivated their acquaintance and was the means of leading both to Christ. The brother married in a Christian family, and the sister also married, bringing her husband with her into the fellowship of the church. Every member of this group of persons — the elderly lady, the two servant girls, the brother, a sister, and the sister's husband, all still faithful and aggressive workers of the same church, and through their earnest personal efforts others who have been led to Jesus. — *Sund School Journal*.

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Worshipping in the Church

Fourth Quarter: Lesson 6, November 11

Lesson Text: Nehemiah 8:1-12;

Psalms 111; Isaiah 6:1-8; Ephesians 5:15-23

Printed Text: Isa. 6:1-8; Ephesians 5:15-21

Devotional Reading: Psalm 100

Olden Text: "I will give thanks unto Jehovah with my whole heart, in the council of the upright and in the congregation" (Psalm 111:1 R. V.).

INTRODUCTION TO THE LESSON

The lessons for November center around the church and the existing relation of church members. Four phases of church relations are studied — namely, fellowship, worship, outreach, and cooperation. These four topics are parts of one greater whole. Fellowship deals with worship of God together and with one another. Worship of God is the proper acknowledgement of His deity. Worship can be done alone or in fellowship with others. The outreach of the church is the missionary aspect of the work. There is only one true God. The true church is that body of people who worship Him. And to have the truth means that it must be carried to others. The true church reaches out. A church that does not have missionaries means that they have not the truth. Then finally, church members must cooperate. There is a made cooperation called communism. This is not the cooperation of the church, yet church people must share with others else they are not members of the true church.

Worship is instinctive in man. Man worships the unknown. To worship God is natural to man; but true worship has been perverted by Satan and by the flesh of man. There is a true worship of God. There is also a false worship of God. And there is true worship of false gods. False worship of the true God is, no doubt, a greater evil than true worship of a false god; at least Jesus indicated that it was. Both lead to destruction; but the judgment upon false worshippers of the true God is to be harder than upon true worshippers of false gods. Worship is natural to man. The church is the place of true worship.

THE TIMES OF THE LESSON

About 1064 years of time are covered in this lesson. Psalm 111 was written about 1000 years before Christ and Paul's letter to the Ephesians about 64 years after. The events described by Isaiah took place about 758 B. C. and Nehemiah's story took place 444 B. C. Thus David, Isaiah, Nehemiah, the Early Church, and Paul, each many years from the other, are congregated to

worship God, the one true God, in this lesson.

THE PLACES OF THE LESSON

The places of today's lesson are mainly in Palestine, centering about Jerusalem, the center of true worship in the world; but Nehemiah came from Persepolis and Shushan, the Capital cities of Media and Persia, both great gentile cities in

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Asia, to Jerusalem. **Ephesus** was a gentile city in Grecian Asia Minor. So David, Isaiah, and the Early Church all made Jerusalem the center of today's lesson.

THE PERSONS OF THE LESSON

David was a godly man who worshipped God as He was in Christ. David knew the experience of the Holy Spirit of God and worshipped accordingly. Isaiah knew of God in His two greater aspects—namely, judgment for sin and salvation from sin. In Isaiah six, the prophets worship God while in NEHEMIAH all Israel, at Jerusalem, worshipped God as He was manifested in the reading of the law of Moses. Worship was naturally in the EARLY CHURCH CHRISTIANS as it is in all godly people of all ages. The early Christians knew God not only as Creator and Sustainer of the world but also as Saviour from the sinful Roman world and apostate Jewry around them. They worshipped Him as such. PAUL carried to Ephesians, hundreds of miles from Jerusalem, the Spirit of true reverence for and adoration of God as He was shown in Jesus Christ. The Ephesians were gentiles who worshipped God as the Jews should have worshipped Him.

THE PLAN OF THE LESSON

This is to show that worship of God in His various manifestations is natural for people through all ages. Godly people have worshiped God as He is in Christ. This should be no surprise to us as we study the lesson. If we are godly, we will fall down on our faces and worship God, Father, Son, and Holy Spirit and join the great congregation of worshippers in all ages.

THE EXPOSITION OF THE LESSON

I. David praised God because of, and for, His glorious works of creation. Psalm 111 begins a series of Praise Psalms. Psalm 111 and 112 are acrostic Psalms. They are splendid pieces of Hebrew poetry. The theme is that God works for the godly. All the works of God are for the benefit of man but judgment always follows wrong use of God's gifts. The goodness of God is expressed in His law and covenant. Men should worship God when

alone, also when in the congregation. There is great blessing in both.

II. Isaiah's Vision of God. The Revelation. **Isaiah saw that God is worshipped in heaven by the angels.** Here Isaiah learned, by revelation from God, what David learned of God in creation — namely, that God is to be worshipped in heaven and in earth. Worship of God's creatures should be natural. Any person who does not worship God is a fool and all his works are folly and lead to death. There is much to be learned of God by revelation as well as in creation.

NEHEMIAH AND THE PEOPLE OF ISRAEL

III. Nehemiah and the Jews worshipped God because of the revelation of God that came to them from the law of Moses. When these people heard the law of Moses read, they were led to fall down and praise God together. Men should not forsake the assembling of themselves together to read the Word of God. To gather together to read the Bible leads to worship of God. Not to do so leads to shipwreck of the faith. God is manifest in His word, as also in Revelation and in creation.

THE EARLY CHURCH UNITED TO WORSHIP

IV. In Acts 4, where the first prayer of the early church is recorded, praise is given to God as Creator of heaven and earth. Then prayer was made. The people worshipped together. They had fellowship and they believed in missions. These people were of one accord about Jesus Christ. God was also manifested in Christ.

V. — Ephesians 5:15-21. Paul writes down some important characteristics of Christians. The Book of Ephesians is one of the summaries of the way a Christian is to act. To worship is Christian. Not to worship is pagan. To worship false gods is heathen. The Christian, in his exaltic worship of God, is somewhat like a drunken man. But the ad-

vantage is all with the Christian. To be drunk with wine leads to excess, to injury, and to death. To be filled with the Spirit in the worship of the true God is the only kind of life there is.

Christians are to speak to each other about worship. They are to sing of God together and have fellowship in the Lord Jesus Christ. This is comely for Christians.

THE PURPOSE OF THE LESSON

The purpose of the lesson is to show that worship of God is natural — was to godly men like David, Isaiah, Nehemiah, Peter, John, and Paul. We, too, should worship God.

THE LESSON ILLUSTRATED

A man was carried in a dream to a church. In his vision he saw the organist vigorously playing the organ, but no sound was heard. The choir and congregation began to sing, but their voices were not heard. Then the minister began, energetically, to pray, but no tones came from his lips. The man turned in wonder to his angel guide. "You hear nothing,"

said the angel, "because there is nothing to hear. These people are not engaged in worship, but only in the form of worship. Their hearts are not touched, and this silence is the silence that is yet unbroken in the presence of God. But listen now." And, listening, the man heard a child's voice, clear and distinct in all that silence, while the minister seemed to pray, and the people seemed to join. Only the child's voice was heard because only the child's heart was touched. "Our Father which art in heaven." "That," said the guide, "is the only true worship in all this great church today: all the others are concerned with but the appearance of worship."

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The Outreach of the Church

Fourth quarter, Lesson 7, November 18

Lesson Text: Acts 11:19-30; 12:24-13:4; Ephesians 4:11-16

Printed text: Acts 11:21-30; 12:24-13:4

Devotional reading: I Thessalonians 5:12-23

Golden text: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15).

LESSON EXPOSITION

By LEO C. LAPP

INTRODUCTION TO THE LESSON

Truth, like everything else, must grow. Anything good that grows has life in it and has opponents; just like good vegetables in the garden have weeds that choke them out unless the good crop is tended.

The early church had life in it and it grew. Churches that are spreading must have life in them. So a church that is not spreading is dead. It not only **will** die, it is already dead.

THE TIME OF THE LESSON

The time of this lesson is short; not more than 20 years. From Paul's visit to Antioch in 43 A. D. to the time of Paul's writing to the church at Ephesus in 64 A. D. is less than the 20 years mentioned. Yet in that time the missionary nature of the early churches is very clearly manifested.

THE PLACES OF THE LESSON

Jerusalem again is the center of this lesson. All Biblical truth centers about Jerusalem. The gospel that saved ANTIOCH in Pisidia came from Jerusalem. The same gospel, in far away Ephesus, produced the same salvation. ANTIOCH, the third city of the Roman Empire, was surpassed only by Rome and Alexandria. Antioch was a natural doorway to the great Eastern Asiatic highways from the Mediterranean Sea. It has been called "Antioch, the beautiful" and "Queen of the East." Everything that Roman wealth, Greek art, and Oriental luxury could provide were there. It was naturally one of the foulest and most depraved cities in the world. Daphne, a Roman goddess, the counterpart of Babylonian Ashteroth, was publicly worshipped in religious festivals of

immoral indulgence. This worship, by the women of Antioch, was so indecent that Constantine later abolished it by force. Yet, here, the gospel saved the people and set up a mighty and missionary church. Antioch became the birthplace of the word Christian; the greatest word of good in the whole world. Antioch became the center of the church missionary program.

Ephesus, in Asia Minor, was a large and prosperous Roman city with a Greek culture. Like Antioch, it was an evil city. Here was the center of the worship of Diana of the Ephesians, a goddess similar to Daphne at Antioch. Yet, here too, the gospel of Jesus Christ, preached by Paul, saved people out of those sins. To the church at Ephesus goes the honor of having received the high water mark gospel of Christian living.

THE PERSONS OF THE LESSON

Principally Paul, but also Barnabas, then the Antiochians; also the Christians of that place, and the Ephesians. John Mark is mentioned as an evangelist with Paul; while Symeon, the black man (niger), and Lucius of Cyrenue, and Manaen, a close relative of Herod, the Edomite ruler of Palestine, all Christians, are spoken of as being in the church.

THE PLAN OF THE LESSON

The plan of this lesson is to show from the records of the early church what Christians did. One thing they surely did was to spread their teachings and doctrines where ever they went. They reached out to every people and told them that only in Jesus of Nazareth was there salvation from sin. The Roman and Jewish religious economics, politics, and morals were corrupt and led to strife, corruption, and death; but the early church told the people of Jerusalem, of wicked Antioch, and of Ephesus that there was a Saviour Who would save them out of all that sin.

The church sent out evangelists. The evangelists went out of their volition being sent by the Holy Spirit of God. God's Spirit is always seeking for lost men. This is proof that these seekers of men, for good, were true Christians. Anything less than that is apostate Christianity.

The plan of the lesson moves from Jerusalem to Samaria, to Caesarea, to Antioch, to Ephesus, and finally to Athens and to Rome. At each place a typical or symbolical experience took place in the lives of the messengers and in the lives of

the natives of those places. This typical material would make a great lesson in itself.

THE EXPOSITION OF THE LESSON

I. The church at Antioch. Acts 11:19-30.

Remembering what sort of city this was, one would hardly expect it to produce model Christians; nor even to be the capital city of the Christian world. But these both happened.

Everything in Scripture said of Barnabas, the son of Consolation, is good. He was a safe, sane preacher and evangelist. He helped the people. He brought the message of salvation. A thorough study of Barnabas, as a man, is an interesting character study in the New Testament.

Barnabas seeks Saul and together these men caused the word CHRISTIAN to be first used at Antioch. Christian means **like Christ**. So Saul became like Jesus was, as also did Barnabas, and the whole church. This is a glorious memory to Paul and Barnabas.

1. The early Christians reached out with the message of Jesus Christ.
2. The early church built assemblies of people called Christians.
3. The early church sent financial aid to other Christians in need.
4. The individual Christians were missionaries.
5. The early church sent out individuals to certain parts.
6. The church prospered even under the hard influences of Jerusalem, Samaria, and Antioch.

II. The church in motion. Acts 13:1-4.

The early church kept moving. One place is not sufficient for the gospel of Jesus Christ. The field is the WORLD. Other sheep also must be brought into the fold.

III. The Churches' gifts. Eph. 4:11-16.

To understand the reason for the strong motives and drives, as well as the success of the early church, one must know about the gifts of

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God given to the church. Paul tells of these gifts in Ephesians. The gifts to the church are really persons; persons who do certain sorts of work, **shepherds** as pastor, **teachers**, **evangelists**, and **apostles**. The **evangelists** and **apostles** are the opening wedge of the church group. The **pastors** gather the believers together. The **teachers** feed and edify the group. The order is perfect and complete. We do well to follow it.

THE LITERATURE OF THE LESSON

1. Any good commentary on the books of Acts and Ephesians.
2. See the Expositor's Bible.
3. George T. Purves, "Christianity in the Apostolic Age."
4. H. H. Halley's "Hand Book of the Bible" for description of Antioch, Cyprus, Ephesus, etc.
5. Books on the Life of St. Paul.

THE LESSON ILLUSTRATED

Melville Cox, dying at the age of 33, did little for Africa by his short four months' labor there, but his farewell to a friend in Wesleyan University was, "If I die in Africa you must come and write my epitaph." "I will," replied the friend, "but what shall I write?" "Write," said he with emphasis, "Let a thousand fall, but let not Africa be given up." That sentence, illuminated by his sacrifice, has done almost as much for Africa as the longest life lived for Christ in it. Young Pitkin, of Yale, who was just equipped by three years in China for a life of great usefulness there, was murdered in the Boxer rebellion; but the short life he lived, combined with the sacrifice he made, his last message to his babe in America that he should grow up to take his place, and the tablet to his memory at Yale, means an inspiration for service in China transcending the most he could have done in a full three-score-and-ten lifetime. Before Alexander Mackay, with seven others, set out for Uganda, a farewell meeting was held in the rooms of the Church Missionary Society in London. "There is one thing," Mackay said, "which my brethren have not said, and which I want to say I want to remind the committee that within six months they will probably hear that one of us is dead." He paused, and there was a solemn stillness in the room. Then, he went on: "Yes; is it at all likely that eight Englishmen should start for Central Africa, and all be alive six months after? One of us, at least — it may be I — will surely fall before that." "But," he added, "what I want to say is this: when the news comes,

do not be cast down, but send some one else immediately to take the vacant place."

—1001 Illustrations.

THE CHRISTIAN SABBATH

Continued from page 303

NOT THE SEVENTH DAY, NOR THE FIRST DAY! IT IS NOT A DAY AT ALL. IT IS A STATE OF BEING, A CONDITION OF LIFE INTO WHICH HE HAS ENTERED, A CESSATION FROM ALL WORKS OF THE FLESH, A COMPLETE REST IN GOD THROUGH THE FINISHED WORK OF CALVARY'S CROSS.

One who has entered into this rest makes everyday a Sabbath day. One who has not entered cannot now

rest upon any day, in time nor in eternity.

If you have entered this rest you need no such message from me. If you have not entered do not delay a single moment but cast away all your confidence in your works and account the best of them but refuse and seize the freely proffered rest of God. It will be like one who has sought to swim the stormy Atlantic being suddenly plucked up aboard a giant liner that plows through the waves toward the distant shore. The swimmer was working but he was not getting anywhere. When he was rescued he ceased from his own works and was sped upon the way. The ship is at hand, the wounded hand of Christ is out-stretched, the rest of God awaits you. Take it now!

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Christians Working Together in the Community

Fourth Quarter, Lesson 8, Nov. 25

Lesson Text: Matt. 25:37-40; John 17; Acts 15:1-36; Phil. 2:12-18

Printed Text: John 17:20-23; Acts 15:22-29

Golden Text: "A man that hath friends must show himself friendly" (Prov. 18:24a).

LESSON EXPOSITION

By A. H. YETTER

The lesson assigned to us is based upon four Scripture passages as indicated above. However, we shall plan to use but three of them in our lesson exposition. The fourth one, Matthew 25:37-40 has been discussed a number of times in this lesson column already and since space forbids unlimited discussion, we are omitting this one.

We shall discuss our lesson subject, "Christians Working Together in the Community," under three points which are suggested by three of the lesson Scriptures. These are, 1. Christian Unity Required; 2. Christian Truth Respected; and 3. Christian Obedience Rendered. These three things are essential if Christians are to work together effectively in the community.

We turn now to the consideration of,

I. Christian Unity Required

John 17:20-23

This Scripture passage is a part of our Lord's great intercessory prayer. It was offered shortly before He went to the Cross and was presented for Christians and not for the world. Furthermore, it not only included the believers in Christ's day, but it included all who have believed through their word (John 17:20).

Two thoughts stand out in this passage — the **prayer** for unity and the **purpose** of unity.

The prayer for unity reaches into three realms — fellowship, glory, and perfection.

Our Lord Jesus Christ prayed that the Christians should be "one; as Thou Father, art in Me, and I in Thee, that they also may be one in us" (John 17:21a). This suggests unity in fellowship — all are to be one in Him — fitly joined together, each to the other, and all to the Lord. There is to be a sharing of joy and of sorrow. There is to be a sharing of responsibility and of privilege. The sharing lightens the bur-

dens and responsibilities and heightens the blessings and privileges.

Our Lord also desires that we shall be one in glory for He ordered: "The glory which thou gavest Me I have given them; that they may be one, even as we are one" (John 17:22). When God made man, He created him "in His own image" which must have been a glorious image (Gen. 1:26-27). That image has been marred by sin through the centuries so that little glory remains. But when God sent His Son Jesus Christ into the world, eye-witnesses declared: "And we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth" (John 1:14). Therefore, when we receive Christ into our hearts, we become new creatures, sons of God and as we yield to Christ's Lordship His glory is manifest in us (II Cor. 5:17; John 1:12-13; II Cor. 3:18). Thus we are "one with Him in glory."

The third aspect of unity desired is perfection, as indicated by John 17:23: "I in them, and Thou in Me, that they may be made perfect in one." The word "perfect" according to Dr. C. I. Scofield "implies full development, growth into maturity of godliness, not sinless perfection" (See note Scofield Reference Bible, p. 1001). If this is the thought of the word "perfect" as used here, the meaning must be that all Christians should grow up into Christ in all things, even "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13, 15). If the primary meaning of the word "perfect" is to be understood the reference must be either to the perfection of believers in their standing in Christ (Col. 2:10) or to the coming perfection when Christians receive their glorified bodies (Phil. 3:20-21).

However, the purpose of unity as set forth in this passage rather inclines us to Dr. Scofield's understanding of the word perfect. To a consideration of that purpose we now turn.

We find the purpose of unity revealed in verses 21 and 23 of John 17. It is "that the world may believe that Thou hast sent Me." This great purpose will be realized if Christians are one in fellowship with the Lord, one in reflecting Christ glory, and one in growing into the maturity or perfection of Christ.

The early church experienced and exhibited the power of unity for when they "were of one heart and of one soul" we read that "with great power gave the apostles witness of the resurrection of the Lord Jesus:

and great grace was upon them all" (Acts 4:32-33). May this unity for which Christ prayed and which the first century Christians exhibited become a reality in our communities again to the convincing of the lost world that God sent His Son into the world, and that this Son is Jesus Christ.

We come now to our second passage setting forth,

II. Christian Truth Respected

Acts 15:22-29

Often the mistake is made of sacrificing conviction for the sake of co-operation. When this is done, the cause of Christ, the Truth, suffers. Christians, however, have a basis for working with one another in the community. It is the fact that they have one Guide Book, the Word of God, the Bible. If differences arise, they can be settled in the light of God's Word. It is a unifying Book.

This is illustrated by the lesson Scripture before us under this point, namely, Acts 15:22-29. This portion records a part, of the message to the Gentile Christians of the church of Antioch resulting from a conference called to settle a controversial question. The controversial question was, whether it was necessary for the Gentile who has believed in Jesus Christ to be circumcised and keep the law of Moses in order to be saved (Acts 15:1-6). The conclusion reached was that not only the Gentiles, but also the Jews who believed would be saved by the grace of the Lord Jesus Christ (Acts 15:7-11). Consequently, they were sending a message to the church that had been disturbed by the legalizing teachers to remove all uncertainty regarding the way of salvation. This would have the effect of welding the Christians together for the common purpose of propagating the Gospel message of the grace of God.

We do well in these days of questioning to observe that Christian truth should be respected for two reasons: it is authoritative and it is practical. These are suggested in the

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Scriptures under discussion in the following way. In the settlement of the controversy, the source of authority was the Word of God and the Spirit of God (Acts 15:13-18; 15:28). It is the same today (II Tim. 3:16-17; I Cor. 2:9-13). The practical nature of Scripture is indicated in that it is set forth as saving (Acts 15:7-11), separating (Acts 15:29) and satisfying (Acts 15:30-31).

Christians can work together effectively in a community if Jesus Christ and the Word of God are given the pre-eminent place.

We come now to our last point which is entitled,

III. Christian Obedience Rendered Phil. 2:12-18

Many people pride themselves on holding the Truth but they do not allow the Truth to hold them. They know the Truth, but they do not practice the Truth. Both are needful if we, as Christian, are to make much of an impression upon our communities. Hence, the Scripture under our last point is very appropriate since it stresses the realm of and the reason for obedience.

The realm of obedience suggested

is, God's will. He is declared to be the One Who works in the Christian "both to will and to do of His good pleasure" (Phil. 2:13). As Christians we should be concerned about His will for us, and seek constantly first to know it, and then to do it.

The reason, or reasons for obedience to the will of God is that as Christians we "may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the Word of life that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain" (Phil. 2:15-16). Summed up, the reason for our obedience as Christians is that we may be a testimony to the unsaved pointing them to the Son of God as a Saviour Who saves, and keeps, and satisfies. We become stepping-stones rather than stumbling blocks to the unsaved so that they may come to Christ and be saved.

In conclusion we would say, if Christians are going to work together effectively in the community let them magnify Jesus Christ and their oneness in Him; let them ac-

knowledge the Bible as the Word of God and their rule of faith and practice; and let them seek sincerely to obey the will of God individually and collectively.

THE LESSON ILLUSTRATED

A barber who practices his art in a large Yorkshire village, had a rival. Our hero is an earnest Christian and local preacher. He noticed, in a recent week, a great increase of customers, and on making inquiry learned that the practitioner at the other end of the village was ill. At the end of the week the barber made a calculation, and all he had taken above his average he took to his brother of the razor, with the warm expression of his Christian sympathy.

—1001 Illustrations.

The story of the above incident may not give the final outcome of it. Surely then there could and should be more instances than there are of we Christians using occasions, of which this is only an illustration, to live out Christ in our lives and thus be enabled to lead others to accept Him as their own personal Saviour.

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ECHOES

WHO WINS A WAR? EVERYBODY LOSES!

The cost of World War II exceeds anything that the human mind can intelligently comprehend.

The Nation's Business magazine gives us a list of figures that startle the imagination. Such a debt defies payment.

There have been 2,600,000 service men and women killed; 9,000,000 civilians killed. There are 9,500,000 service men and women wounded or missing, 7,000,000 civilians wounded or missing, and 15,000,000 prisoners of war or slave labor conscripts.

Six million homes, not including China and the Far East, have been destroyed, 5,000 ships have been sunk, and 200,000 airplanes destroyed.

In dollar cost, the United States has spent 275 billions, Great Britain 25 billions, and the Soviet Union 140 billions.

Nation's Business sums it up by pointing out that "to combine the war expenditures of all Allies, together with the losses of all Allied production and distribution facilities, would raise the total to more than one trillion dollars (\$1,000,000,000,000) — or about \$1,250 for every adult in the world." We might add that such staggering figures do not take into consideration the heartaches, broken homes, criminal acts and sins that always accompany ghastly war.

—Brethern Missionary Herald

SAN FRANCISCO CONFERENCE

Fail this conference will, as others before it have done, unless cognizance is taken of the spiritual factors underlying human life, and the basis on which the affairs of this world are being administered today within the permissive will of God, is recognized. The only peace possible in this age is an armed peace. It is the strong man armed that keepeth his goods in peace, and had this Divine injunction been heeded by our own nation in the past and the disarmament policies of Ramsay MacDonald rejected, the Empire would never have been brought so close to destruction as it was in 1939. Any combination of powers that is not prepared to go to war to support peace will become nothing but a glorified debating society that will fall in ruins when the test comes, as come

it will. Let us seek peace by every means in our power and with all men of good-will. At the same time let us see realities without any rose-colored spectacles and all that is involved — then trust God and keep our powder dry.

—James H. Hunter in
The Evangelical Christian

PREVENT WAR BY WAGING WAR

Two observations are rather obvious, it seems: (1) the success of the New League depends upon harmony between the "Big Five"; and (2) the power is decidedly homeopathic (a system of medical science highly regarded, but a very questionable system of international political and social science) — the cure resembles the disease. To prevent war, wage war! — "military action against aggressors."

—E. Schuyler English in
Our Hope

NATIONS RAGE

If we had been a headline writer, looking for Biblical phrases to describe San Francisco and all its doings, we might have put forth something like this: **NATIONS RAGE: People Imagine Vain Thing.** Read the second Psalm, from which come these headlines. The peoples of the world will not have the Lord's Christ to reign over them; therefore they are given over to the delusion of their own imaginations. Put it all together; it spells San Francisco.

—Donald Grey Barnhouse in
Revelation

REPENTANCE — LOST, STRAYED OR STOLEN?

If repentance were smallpox, very few brethren would catch it, so carefully do they avoid it. The world has voted it out of the pulpit and off the platform, and a man-pleasing clergy has obliged by carting it out of bounds. Granted, it is not a pretty melody to carnal ears to be told that there is no salvation without a turning from sin. It is one pill that God took no pains to coat with

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sugar. It is a biting preachment; a sharp and cutting admonition. But its prime importance must never be slighted, for God's Revelation abounds with its expediency, as God's forces upon the human race this indispensable "must!"

— Jack Schuyler in
The Methodist Challenge

SOVIET AIMS

Molotov, who was recently received at San Francisco with plaudits, says: "The present war . . . lays the foundation for a new bloody struggle which will involve the whole world. The leaders of Capitalism betray the masses of their people by asserting that the aim of the war is the protection of democracy."

Dmitry Z. Manuilsky, Moscow's Ukrainian representative at San Francisco, says: "Not a stone will remain in the cursed Capitalistic structure."

Yet, Assistant Secretary of State Archibald MacLeish, a Roosevelt appointee, had the audacity a few evenings ago to step to the radio and say: "The basis for suspicion toward Russia is nothing more substantial than suspicion."

—The Defender

CHINA — COMMUNISM AND MISSIONS

The extent of Communistic influence in China will have a vital bearing on mission work in the post-war era. Our magazines and papers have been deluged with articles critical of the Central Government for not welcoming the Communis-

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tic forces into the fold. In fact the impression has been given that it is the Communist armies who have held Japan at bay over the years.

To all who are interested in future Christian work in China we would earnestly recommend the reading of two articles, "The Fate of the World Is at Stake in China" in the June 'Readers Digest,' and "Our Ally China," part of a speech by Congressman Walter H. Judd, a former medical missionary, printed in the June 18th issue of 'Time.'

These articles are like a breath of fresh air after the anti-Chiang and pro-Communist writings of Edgar Snow, Owen Lattimore, Harrison Forman and others, some of them men totally lacking in an understanding of things Chinese and disgruntled by much that they find in Chungking.

If you are interested in the future of Christianity in China you must become aware of this struggle for power which is going on now.

—L. Nelson Bell in
The Southern Presbyterian
Journal

RUSSIA A CLOSED COUNTRY

Actually today Russia is still a closed country. No foreign missionary can enter the country, nor can Bible or evangelical religious books be printed within Russia or be sent from abroad. To go from one village, town or city to another one must apply for a permit and inform the civil police why he desires to go. Even foreign diplomats and foreign correspondents are restricted in their movements; they have difficulty in obtaining permission to travel outside Moscow. Allied military men who have gone to Russia purposely to study Russian military tactics have in some cases experienced unwillingness to permit them to inspect certain sections of the country.

G. P. Raud in
Europe's Millions

STILL THEY GO!

Dr. Israel Goldstein, president of the Zionist Organization of America, at its last annual convention: "Despite transportation difficulties the stream to Palestine has continued unabated. In the past year it has become a home for 23,000 of our afflicted brothers and sisters, more than all the rest of the earth found it possible to accommodate. The problem of land development and colonization has proceeded at an even more rapid tempo than in peace time. Jewish Palestine's agriculture and industry have been invaluable aids to the war effort."

—The Prophetic news

CHRISTIANITY MADE TOO EASY

Voices are being raised today telling us that one thing that is wrong with modern Christianity is that we are making it too easy. We advertise the softness of the pews in our churches rather than the hardness that must characterize the life of a soldier of Jesus Christ. We set forth the possibilities — even temporal possibilities — connected with being a Christian rather than dwelling on the persecution which all they who will live godly in Christ Jesus must suffer. We are afraid to preach, much less to demonstrate, the all-out character of genuine Christianity.

—The Standard

ECONOMIC FREEDOM

An apologist for Russia recently came out over the radio and conceded that Russia was not politically free. He stated, however, that Rus-

sia had economic liberty. Just how some of these pro-Russian radio specialists figure their stuff is a conundrum.

Certainly Russia is not politically free. Only one political party can exist in Russia. Only one man's name appears to be voted on for an office. Every man belongs to his job and every job is controlled by the state. There is no free press or free speech over the radio. No man can openly criticize the powers that be. So we will all concede that the commentator was right in saying that Russia is a land of political slavery.

If democracy and freedom have any relationship whatsoever, then no sane analysis of the Russian situation would denote that any vestige of democracy exists there.

But what of the economic situation? Are men free economically who work eleven hours per day, six days per week, and receive therefor

A PITIFUL REMNANT OF JEWS IN EUROPE



The Rev. Jacob Peltz

The condition of the surviving Jews of Europe is appalling. Most of them are homeless, starved, bruised and bewildered. No people have suffered and lost so much during the Nazi era of brutality as the Jews.

It is estimated that the Nazis killed nearly five million Jews in Europe during the past ten years and that the remnant of European Jewry number no more than two million, aside from the 3,500,000 Jews to be found in Russia. In Poland, before the war, there were 3,500,000 Jews; today, the latest survey shows a mere 30,000. In Hungary there were nearly a million Jews before the war; today, perhaps

250,000. In Jugoslavia, there were 75,000 Jews; today, about 10,000. And so the painful story goes.

Aid to the Sorrowing

Through our agents of mercy we have already entered Europe to engage in our Christ-like ministry of giving relief to the starving and comfort to the broken hearted. Never before has our ministry of succor and Christian witness been so needed as it is today amongst the broken, bleeding people of Israel in devastated Europe. We earnestly ask Christians to help us at this time of unprecedented need and opportunity.

NOTE: Free booklets, "The Virus of Jew Hatred" or "A Christian's Attitude Toward the Jews" gladly sent on request.

The International Hebrew Christian Alliance

Rev. Jacob Peltz, Ph.B., B.D.

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only a bare subsistence? There is no collective bargaining in Russia. No labor unions such as we have exist there. John L. Lewis would have been liquidated long ago, had he lived in Russia. So would Philip Murray and Mr. Green. It is treason to organize and bring pressure on the state for better living conditions in Russia. Then where do these pro-Russian commentators get this economic freedom idea?

The fact is, Russia is as much a totalitarian state as Germany ever was, and Stalin is as much a dictator as Hitler. All the smooth, soft-soapy talk on earth will not change the facts.

—The Methodist Challenge

A CHAPLAIN SPEAKS

I tremble for the tidal wave of immoral and godless living that will deluge America when, after the war fear and hardship. Even now, when men are released for a few days from the tension of front-line duty to go on pass to one of the cities well behind, I am appalled to learn what flood-gates have been flung open to sin even in the hearts of those who confessed to having prayed "out there when the shells came in." What will happen, then, to an already persistently carnal and profane people upon the greater tension-release of war's end?

Evil days are ahead, and such as will constitute a terrific challenge to the church, not only because of its community responsibility, but also because of its responsibility for the spiritual preservation and the ennobling of its own sons and daughters who will have to live in, face the temptations of, and stand against the influences of that postwar America. I have ceased wondering about the measure of public penitence, being too much engrossed now in the more vital concern of how much spiritual power the church, my church, too, is generating for the awful challenge that lies ahead.

—The Banner

WE LIVE IN AN AGE

Which thinks that being lost in the woods is a new freedom.

Which, having made a mess of civilization, cries, "why doesn't God do something?"

Which, because it subtracts faith, multiplies fear.

In which men demand education for their children, but decline discipline for themselves.

When desire is Deity and realization is futility.

Which puts the highest premium on knowledge, but when it gets it, it doesn't know what to do with it.

Which seems to think it has robbed death of its sting by transforming the cemetery into a "Memorial Park."

Which boasts of its unbelief instead of being ashamed.

Which thinks a life daring which is only delirious.

Which believes religious fakers and follows political quacks but thinks itself too intelligent to accept the Word of God.

In which youth boasts that it is hard-boiled, when it is merely half-baked.

Which prepares for everything, even for a rainy day, but fails to prepare for eternity.

W. H. Houghton.

—:o:—

THE THREEFOLD DIVISION OF THE HUMAN FAMILY

Continued from page 308

church is raptured to meet the Lord, Israel will have the blindness lifted and "so all Israel shall be saved" (Rom. 11:25-32). The purpose of this is expressed by James in this dispensational passage in Acts 15:13-18. This whole work is done, "THAT the residue of men may seek the Lord, And all the Gentiles upon whom my name is called, Saith the Lord, who maketh these things known from of old." There is a great world-wide revival coming after the Lord comes. After the marriage of the Lamb, after the conversion and restoration of Israel — there will be a great revival and turning to the Lord among the Gentiles. In Isaiah 2:2-4 we have one picture of such time: "And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more."

"For then shall be great tribulation . . ."

Prior to that glad day of a warless world, that day when the nations shall seek the Lord — there must come the world's greatest time of trouble. It is called for Israel "the time of Jacob's trouble" (Jer. 30:1-11). For the world, no time is like it as a time of trouble (Matt. 24:21). It is called "the great tribulation" (Rev. 7:14 R. V.). This is pic-

tured on the chart as "Transition Period." The rapture of the true church is promised to take place before that period begins (Luke 21:34-36; I Thes. 4:13-18; Rev. 3:10). Israel will go into that time of trial and be purged of all unbelievers (Amos 9:7-15). "It is the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7). The Gentiles will loose their lease of power during the great tribulation (Jer. 30:7-11). Revelation, chapters 6 to 19, gives what might be called an inspired program of such time.

This time of the world's greatest trouble is "the consummation of the age." It will be preceded by "the falling away" out of which comes the man of sin, the son of perdition — who is "the beast" and "anti-christ" (II Thes. 2 and Rev. 13). Without doubt we are in that period of apostasy now and Christ's coming for His saints must be near (Mark 13:37).

—:o:—

"Be Strong"

Be strong in the Saviour, Who only has strength

Ps. 24:8

Be strong in the Truth, and only go its length

Rev. 22:18

Be strong in His Righteousness, pursuit of all

II Cor. 5:21

Be strong through Obedience whatever befall

John 2:5

Be strong in your Nothingness, He is enough

I Cor. 12:10

Be strong in His Gentleness, it will not "puff"

Ps. 18:35

—J. S.

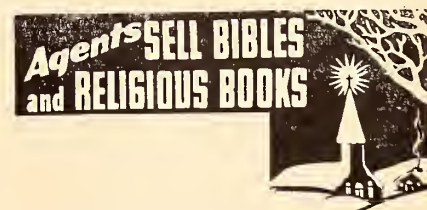


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BACK PAGE COMMENT

THE RISE OF THE TYRANT

We have in our hand a most valuable book, entitled, "The Rise of the Tyrant," by Carl MacIntire. It is published by the Christian Beacon Press of Collingswood, N.J. The cost is \$2.25, cloth bound. The book deals in the main with the threat of "controlled economy" and "totalitarianism" in America. Its revelations are startling. The book shows in a convincing manner how the leftist and radical groups of America are using the Federal Council of Churches as a front for them, and also how this is being done under the guise of "liberty" and democracy." Every liberty and freedom-loving person should own a copy of this book. It is challenging!

We take exception with the author on one point. He speaks of the National Association of Evangelicals and its leader, Dr. J. Elwin Wright, in a disparaging manner. He says that "Nearly all of its leaders are men who are members of the Federal Council and a part of the Federal Council's program." He speaks of them as the "collaborators," the Petains and the Lavals, in contrast to the De Gaulles and Churchills. And then the author fails to give any proof in support of his statement. In all kindness we would say that this is unfortunate. The feud between the American Council and the National Association of Evangelicals could just as well be omitted from its pages, and it would be a much stronger book. We wonder if the author has read "Death in the Pot," by Dr. J. Elwin Wright, which book is also a fearless expose of the Federal Council of Churches. In spite of this one criticism which we make of the "Rise of the Tyrant," we do recommend the book, and say that every liberty-loving American should read it.

* * *

THE ATOMIC BOMB

Invention and discovery have combined in the production of the atomic bomb, which is reported to be 2,000 times more powerful than the block-busters, although only one-fiftieth the weight. In the destruction of Germany 1,400,000 tons of bombs were used. We are told that only seventy of the new type of bomb would be required to accomplish the same result. With the new bomb it becomes possible to completely annihilate cities and nations. Larger and more powerful bombs are coming, we are told. In a test explosion it was reported that the shock was felt 250 miles distant.

BY THE EDITOR

Only two of these bombs were necessary to bring the war with Japan to a speedy end. The destruction spread by the two bomb explosions is inconceivable. The discovery of this new weapon makes vivid the words of Christ in His forecast of the dreadful days of the great tribulation:

"Except those days should be shortened, there should no flesh be saved" (Matt. 24:22).

The new bomb presents a potent reason why men and women everywhere should accept Jesus Christ as their Saviour now.

* * *

RUSSIA'S SUPER STATE

We print herewith an editorial by Bob Shuler, which appeared in the July issue of The Methodist Challenge. It says what needs to be said about the current trends and the threat of communism to our America and to the world.

As the San Francisco Conference proceeded and came to its consummation, it was more and more clear that Moscow was determining what should be and what should not be written into this so-called charter for future peace. More than once, the conference sat and waited, the members twiddling their thumbs, while Moscow slowly made its decisions and notified its delegation what it would accept and what it would reject.

Joe Stalin is no longer an enigma. The aims of Russia are no longer problematic. Only two classes of people still believe that Russia desires to build a peace for the benefit of humanity rather than for the expansion of Russian communism. One class is the small but active communistic and pro-communistic element, in which there are many radio commentators and newspaper columnists, believed to be on the payroll of Moscow. The other class is the ignorant and unthinking.

Every move that Stalin and his leaders have made since the last fatal meeting of the "Big Three" proves conclusively that the aims of Russia are to expand in every possible direction and to fasten her totalitarian doctrine of state ownership of human beings to where she will dominate and control a great super-state, made up of servile and dependent nations.

In the plans of Russia, America is to be one of those nations. How any sane man can doubt that such is her ambition is beyond me. Indeed, we are asked to finance and send our armies and navy out to support such an ambition on the part of this great totalitarian power.

I was blamed by many of my friends because I applauded the courage of the pope in openly defying this unholy grab for power. More recently, the pope has made a second deliverance in which he has bluntly declared that Europe faces a despotism not less brutal and ruthless than the one she has conquered. Why he did not include Asia, I do not know. For the aspirations of Joe Stalin not only reach to Europe but undoubtedly take in Asia as well.

Many of you have read the illuminating article in the "Reader's Digest" in which there is a clear portrayal of Russia's aims relative to China. I charge, in the light of documentary evidence now unimpeachable, that Joe Stalin is at this moment plotting a super-state in which Russia shall play the role of master of both Europe and Asia. We are supposed to pay the bills of such a catastrophe.

I have looked with much hope toward Dumbarton Oaks and the San Francisco Conference. My contention has been that we must have peace at almost any price. **But not at any price.** Surely, after a million of our finest men have figured the cost in their own blood, in starved bodies, in wrecked nerves, in ruined minds, we who remain will not tamely bend our necks to the yoke and thus enslave their children and ours for generations to come.

Personally, I want no more of war. It has cost me too much already. But I would rather see my boys fight on and even die one by one than to see this thing happen, which undoubtedly is in the heart and mind of Russian communism, abetted and assisted by the active and aggressive communism now bringing its pressure in America over the radio, through the newspapers, and in every other conceivable way.

(Editor's note: These are strong words, but we are convinced that they are absolutely true. We have long contended that Communism is just as much a threat to America as Facism and Nazism. Just now, Communism is getting ready for a big push).

GRACE AND TRUTH



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A MESSAGE FROM THE PRESIDENT of Denver Bible College

Christian Friends:

God has been good to Denver Bible College and we give Him all glory and praise for all blessings on the school during its short history. He has provided equipment, buildings, faculty--He has done exceeding abundantly above what we asked or thought could be done.

For thirty-one years The Denver Bible Institute was used of the Lord to train Christian workers. We honor those faithful and Godly workers who have served here during the years. They were used of God to lay foundations on which He leads us to build today.

For some time, workers and board members have been convinced that the Lord would have us take a forward step and charter the school as a four-year College. In March of 1945, the charter was obtained from the State of Colorado and work was begun immediately to plan curriculum, organize a faculty, and secure adequate building facilities to provide college training on the highest spiritual and academic level.

It is our intention that Denver Bible College shall be exactly what the name implies.

A Bible College is more than a "Christian College". Our aim is primarily to teach the Bible. The courses in cultural subjects are to supplement Bible teaching and to prepare students to present that teaching most effectively.


This school shall be maintained permanently on an interdenominational basis. Its teachings shall be fundamental and premillennial. The board of directors, staff, and faculty now represents and shall be of wide representation of evangelical denominations and of those holding no denominational connection.

Denver Bible College is a faith institution. We have no endowment. There is no source of funds to maintain the school except as God works according to His promise to raise up generous stewards to support the work. We advertise a tuition charge which represents approximately the cost of faculty salary and classroom expense.

Since we walk by faith, we urge young people to register and to attend the college whether they have the money for tuition or not. We are willing to trust God with the students that He will raise up friends to provide the tuition money.

We earnestly covet the prayers of all who love the Lord that He may continue to lead and bless this work which He has so marvelously begun.

A servant of the Lord,

A handwritten signature in cursive script that reads "Sam Bradford". The signature is fluid and includes a large, decorative flourish at the end.

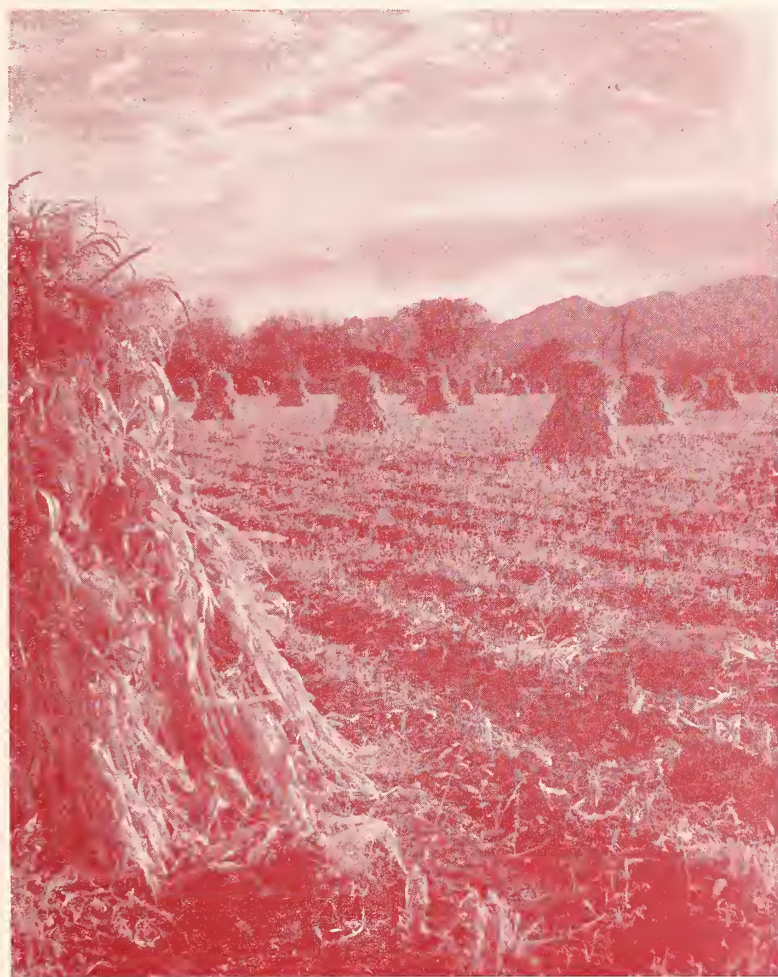
Sam Bradford
President





GRACE AND TRUTH

... grace and truth came by Jesus Christ---John 1:17.



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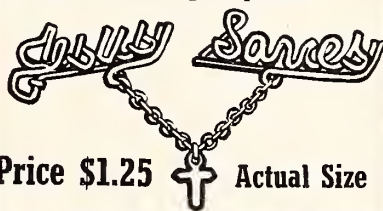
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WHO'S WHO AMONG OUR CONTRIBUTORS

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Carl C. Harwood has labored throughout our nation as an evangelist. At present he is co-director of the Spurgeon Memorial Foundation of Denver. Many souls are being won to Christ by this agency.

Sam Bradford is President of Denver Bible College and pastor of the Beth Eden Baptist Church of Denver.

Aaron Schlessman is pastor of the First Baptist Church of Lamar, Colo.

Charles M. Neal is a Bible teacher and expositor residing at Winchester, Ky.

DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

EDITORIALLY SPEAKING

A NEW CRISES

The atomic bomb has brought a new crises upon civilization. The bomb dropped upon Hiroshima shattered a lot more than a city. It contained more than explosive power. The nations are up against something that has changed the whole picture of the earth. The bomb has dealt a death-blow to nationalism,—no longer will small nations be able to exist. The first bomb dropped is already declared out of date. Placed in the hands of a new Hitler, the whole earth may be terrorized. Just now our nation is in a quandary as to whether to keep the secret or to give it out. The secret is not in the atom, but in how to control the destructive power of the atom. If we keep the secret other nations will become jealous of us and try to go us one better. It is equally dangerous to give out the secret. Men and nations will talk world brotherhood more than they ever have before.

We believe that the stage is being set for the appearance of the antichrist,—the superman, who will unite all nations into a brotherhood, and who will not only counterfeit and oppose Christ, but will be a political, commercial, financial, social and religious genius. We see in these tremendous happenings the foreshadowing of the distress of nations, when men's hearts will fail them for fear, and for looking after those things which are coming upon the earth" (Luke 21:26). There is no crying "Peace and safety" now; there will not be until the antichrist gets the atomic bomb under his control.

★ ★

WHO THREW GOD OUT?

A most striking statement comes from the pen of George E. Sokolsky, the well-known columnist. Writing about the San Francisco Conference, he said that "God and Poland are among the absentees." Then, he continues by saying that, "Meetings on American soil are usually opened with prayer to God. Every session of both houses of Congress is opened by prayer. Americans would like to know who threw God out of San Francisco. The word 'God' was unmentionable on the opening day; His guidance was unrequested, apparently because it was not needed."

It is true that there was a moment of silence at the beginning of the Conference. Mr. Sokolsky suggests that this moment of silence might have been used for prayer, for curs-

ing, or just as a blank. There were all shades of heathenism present; Buddist, Hindus, Mohammedans and Marxists. Of this situation Keith Brooks speaks pointedly in "Prophecy," "When a Christian invites his unsaved neighbor to his table, does he dispense with the recognition of God as the giver of every good and perfect gift? If so, he not only loses a great opportunity, but forfeits the blessing of God." It may also be said that compromise will never gain the neighbor's respect.

America was the host to this Conference. It appears plainly that America must have thrown God out in order not to offend the God-denying Marxists and the other heathen nations. We hope that some measure of peace may remain with us, but we know that there is no peace worthy of the name, that is not based upon righteousness and the recognition of God.

★ ★

PREPARATION FOR ANTICHRIST

In his book, "Living Under Tension," P. 228, Dr. H. E. Fosdick says: "Some day, I predict, a man will rise by whose hands a federation of the world will be (so) effected, and war (so) stopped thereby, that his name will go down across the centuries associated with that great achievement, as Copernicus' name is with the new astronomy, or Lincoln's with the preservation of the union. That man will come. Some day he will arise. For all we know he may be lying this morning in some unknown village in his crib. But when he comes, what will it take to make him decisive? Multitudes of us have gone before, who have believed in peace when belief was difficult, prophetic spirits undaunted by man's brutality, hungry souls wanted peace, wise souls seeing war's futility, courageous souls with faith in brotherhood's possibility—a multitude of plain people must prepare the way before the decisive messiah can come with peace in his hands. All of us do matter; personality even in us does count."

There is no mention of the Lord Jesus Christ in this statement. Perhaps Mr. Fosdick thinks that Christ is indecisive. According to the Word, we know that Christ has a peace program. Perhaps Mr. Fosdick does not believe in Christ at all.

We are reminded of Christ's words: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye shall receive" (Jno. 5:43). Antichrist

will come in the same manner as Mr. Fosdick's "decisive messiah" comes,—"with peace in his hands." He will bring a counterfeit peace, and "When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3).

The world will get its man!

It seems to us that such statements by Dr. Fosdick are preparing the way for the antichrist.

It may be later than you think!

★ ★

WITHOUT NATURAL AFFECTION

The Chicago Daily News reports a very elaborate funeral for a fourteen-year old Spitz named Queenie. The dog's body was placed in a silk and plushlined casket and was carried to the cemetery in a limousine followed by a cortege of fourteen automobiles, and there were fourteen floral pieces at the grave.

The same news item speaks of devotion to pets being so intense that the owners sometimes seem to overstep the bounds of propriety. One instance given is that of the funeral of a monkey, which was preceded by a three day wake and four boys served as pallbearers. Each week-end brings many visitors to the pet cemetery to place flowers on the graves. One woman whose three-month-old puppy was buried there comes regularly regardless of the weather. The pet undertaker remarked, "In mid-winter I've seen her wading through snow drifts, walking more than a mile from the bus line to sit by the side of the grave."

There are many who idolize their pets. Their affections are misplaced. We believe in kindness to dumb animals, but to us it seems perfectly silly to sit at the grave of a puppy. There is certainly nothing sacred about the death of a dog or a monkey. There are many childless homes where there is a dog-house instead of a doll-house. We know of aristocrats who dress their dogs and put diamond necklaces on them. We have observed that in many instances such people have little interest in the welfare and the needs of their fellowmen.

In the Word of God is found a phrase which is descriptive of a condition that would exist in the last days. It covers the misplaced affection upon dogs and other pets as well as unwanted babies that are placed

Continued on page 335

The Secret of Revival

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2)

Our problems cannot be solved with education, culture, wealth, social reform, or legislation. No individual, or group, has the wisdom, or power, to keep us from destruction. Everything has failed that the governments of the world have tried.

Many hearts are failing because of fear. We imagine that the sun is shining when the darkness is all around us. There is one and only one way out of all this trouble. Let us go to the right source for deliverance. Why not ask the Lord Jesus Christ if He has a remedy for our deplorable condition?

Here is His answer: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

"I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:9-10).

Why not put first things first?

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

WORLD CRISIS

On every hand we hear such expressions as, "It is a revival or a revolution; it is Christ or chaos."

The second coming of Christ is mentioned many times in the Bible. This is the "Blessed Hope" for Christians. People who set dates for

His coming go against the Bible.

"But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only" (Matthew 24:36).

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13).

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matthew 24:44).

His own words prove that His return is certain.

"I go to prepare a place for you.

BY CLIFFORD LEWIS

And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also" (John 14:2-3).

We can have a great spiritual awakening if Jesus Christ tarries, or if He returns soon.

Our prayer should be, "Wilt thou not revive us again; that thy people may rejoice in thee?" (Psalm 85:6).

Revivals begin in the hearts of God's children. The **ROOT** of revival is in the Christian, but the **FRUIT** of revival will mean many souls saved.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2).

GIVE GOD A CHANCE

Why not give God a chance?

"If my people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land" (II Chronicles 7:14).

This verse says that God will do three things if we will do four things. But don't forget that our four things must come first.

In Malachi 3:10, we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Every Christian should talk, sing,

preach, and pray revival. We must be in earnest about this. It was said of Richard Baxter, one of the Puritan preachers, that he was, always and everywhere a soul winner. He preached always "As a dying man to dying men."

Owen, Howe, Goodwin, Bunyan, and others also had these characteristics.

EDWARDS AND WESLEY

Jonathan Edwards lived in the realm of pure thought, spent much time in prayer, used the Bible as a text-book, and was known as a "God-intoxicated man." At seventeen years of age he wrote his famous seventy resolutions, the sixth being, "Resolved to live with all my might while I do live." New England was stirred for God by this servant and his associates about 1735.

In 1730, John Wesley, the son of a praying mother, and a small group of students in Oxford University, started meeting together for fellowship, prayer and Bible study. In derision they were called the "Holy Club," and "Bible Moths." This was the beginning of a mighty spiritual awakening. Every Christian needs to feel his heart strangely warmed and stirred as John Wesley did. We need to catch the spirit of his vision when he said, "The whole world is my parish."

WHITEFIELD AND LUTHER

George Whitefield had a passion for the lost souls and, as he preached in the fields, the multitudes turned to God. He crossed the Atlantic ocean thirteen times and made several trips across this country on horse-back telling the story of redeeming love. I have visited the Presbyterian Church in Newbury Port, Massachusetts, where his body rests under the pulpit. After the

If My people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land.

—2 Chron. 7:14

GRACE AND TRUTH

astor of the Church related in detail the story of Whitefields faithfulness, I knelt near the Bible that he preached from and prayed, Father, please give me the zeal and passion for souls that thy servant George Whitefield had."

We need the faith and courage of Martin Luther who was known as the "Lion-Hearted Reformer." As Luther did, we need to warn people of their sins and preach justification by faith.

CAREY AND KNOX

We should adopt the motto of William Carey, and go into the world, 'Expecting great things from God, and attempting great things for God.'

We should feel about a lost world like John Knox, when he prayed, "God give me Scotland or I die!" The great revival in Wales came when God's people were willing to pray and meet the conditions. During my campaigns in Wales in 1938, I met many people who were saved in 1904-5 when that great revival swept the country.

CHARLES G. FINNEY

God sent a great revival to many people through the ministry of Charles G. Finney. He believed in the leadership of the Holy Spirit and the key-note of his preaching was, "A new heart."

The revival of 1857 was known as the "Revival of the United Prayer Meeting." It was estimated that during this awakening fifty thousand people accepted Jesus Christ every week, and this continued for more than a year. In 1858, over 12,000 New York business men met daily in prayer for revival, and, like Jacob, they cried, "We will not let thee go, except thou bless us." Prayer meetings multiplied in many sections and the revival fires started to burn. The flames leaped from America across the Atlantic to Ulster. A little later the whole of the British Isles felt the influence and blessings of the revival.

MOODY AND SANKEY

D. L. Moody once said, "By the Grace of God I'll be the man who fully surrenders his life to the Lord's service." Do you wonder that they said of Moody, "He never waits for things to turn up. With God's help, he turns them up!"

Ira D. Sankey, and his consecrated music, played a great part in the campaigns conducted by Mr. Moody. I once had the privilege of speaking at the Moody Bible Institute, Chicago, Illinois, to Dr. James M. Gray's Bible Synthesis Class, composed of sever-

al hundred students. After broadcasting the gospel over the Institute station W. M. B. I., and thinking about the many who had been saved and blessed through the different departments of that "Westpoint of Christian Service," I said, "Thank God for men like Moody. His godly influence will never die."

DR. TORREY'S CREED

In 1899, a group of Christians in the Moody Bible Institute started praying earnestly for revival. God called Reuben A. Torrey and Charles M. Alexander to take the revival message around the world. In 1902, they opened a campaign in Melbourne, Australia, and continued these campaigns in different parts of

the world for four years. It is estimated that during this tour more than 100,000 people publicly confessed Jesus Christ as their Saviour. Dr. Torrey has given us his creed in the following statement:

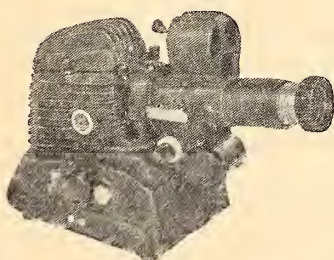
"I preach four great truths. I preach the whole Bible from cover to cover. I preach the power of the Blood of Jesus Christ to save (the doctrine of the atonement). I preach the personality of the Holy Spirit. I preach the power of prayer."

There are many other revivals that could be mentioned and all came as a result of united prayer. Will you join me in praying, "Lord, send a revival, and let it begin in my heart"?

O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

—Hab. 3:2

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REVIVALS DO NOT BEGIN IN THE PULPIT

Neither Do They Begin in the Pew---The Fountain of Revival Issues from the Prayer Closet

By HYMAN APPELMAN

To me, I John 5:14-16 is the greatest prayer promise in the Bible. It comes from the heart and the experience of one who attested God in almost every way in which a man can put God on trial. It is the greatest hallelujah shout, not of some pampered, luxury-surrounded, easily-situated, trouble-avoiding, difficulty-escaping child of God who never knew the burning scrouges and vicissitudes of a contrary fate, but of a battle-scarred warrior of the faith.

John the apostle and his brethren were in the midst of the bitterest persecution that the Church and God's people ever endured. The arenas of the Roman Empire were stained with the blood of these martyrs. From almost every corner of the Roman Empire there arose to Heaven the sobbing, blood-choked cry of those who were sealing their witness with their lives; yet in the face of all that darkness, destruction, distress, John could lift his hands to Heaven and cry for the ages, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death."

There is the mightiest promise, the mightiest challenge, the mightiest appeal, the mightiest challenge, the mightiest constraint to intercessory prayer. The ages have proved the authoritativeness of John's contention. It is shocking, then, to notice and to know that intercession is the terribly missing note in all of our Christian activities. Yet it is more necessary today than it ever was.

Goose-stepping on the Way to Hell

But what will intercession do? Intercession will convict and constrain the saints of God. We need conviction — pungent, burning, urgent, fiery, driving, impelling, constraining conviction. It will convict each of us of the needs of a lost world: of men, women, children; of the multiplied, myriad, sin-dead multitudes goose-stepping on the road to Hell, dancing on to eternal destruction, in a bad, sad, dead oblivion of the increasing, blinding, maddening tem-

po of Satan's music. It will convict us to the cores of our souls of the burning destruction awaiting all those who live and die out of Christ. This matter of an eternal Hell will become not something we read about, or hear about, or think about, but a torturing reality. The flames and smoke of this terribly inevitable doom will be constantly leaping about before us.

It will convict us of the killingly tragic coldness of so heartbreakingly many of our people, of their blighting indifference, their callous unconcern to the things of God and eternity, their totally compassionless disregard of the destiny of the lost and the perishing about them. Oh, brethren, it seems to me that my own poor heart will burst with the agony of the conviction of the backslidden condition of so many of our church members. Judge ye then what a heartbreak they must be to the dear Saviour.

Stretching Our Burning Selves on These Cold Corpses

It will convict us of our own inescapable, unassignable, responsibility in all this. We dare not, we cannot, we must not be priests, Levites, passing the wounded wayfarer by. We must be Samaritans, stopping to apply the oil and wine of our intercessory oblations to these souls, these wounds, these bruises, these putrefactions. We must pay with the coin of our intercessory tears for the hospitality of God's grace extended to these perishing sinners, to these drifting derelicts. We must be the Elishas, stretching our burning selves upon these cold corpses of Satan's making, so that the flesh of them, by the surging power of God in us, may wake to life everlasting.

Can you not see how dependent they are upon us? Such is their condition they do not realize their aw-

ful need. They are dead in their trespasses and in their sins. Such is their deplorable situation that they know not their plight. They will not cry unto God for themselves. They are our burden. They are our responsibility. In this above all do we share the sufferings of the Christ, when our hearts break in anxious intercession for a sin-ridden, Hell-destined world.

Intercession will comfort, counsel, and encourage the servants of the cross. The work of a pastor is perhaps the most exacting toil in all the world. Where, in all the multifarious activities of the world, will you find a task as strenuous, as all-consuming, as devouring of health, of physical well being, even of the small legitimate pleasures, as that of shepherding a flock? It is only in the sacred closet of intercession that comfort, counsel, courage, may be found for all this.

Then what about the driving, tearing, nerve-draining, body-debilitating work of the really passionate, hard-working evangelist? Away from home for months at a time, straining every ounce of effort in every sermon, going from the spiritual heights of one revival into the cold depths of another, pleading, begging, accused of scolding, criticized, maligned, misunderstood, homesick, tired, living an unnatural life. Thank God, for the hour of intercession. It is there, in holy communion with the Blessed Redeemer, in yearning, passionate, heart-broken, tear-stained pleading for souls, that the evangelist finds also his comfort, his counsel, his courage.

Fire Our Ardor

The exercise of intercession fills our lives with the burning promises of God's Word, strengthening our faith, firing our ardor, inspiring our consecration. Intercession makes us warriors of the cross in active battle against our common adversary.

Intercession converts the lost and consecrates the saved. "And this is

GRACE AND TRUTH

the confidence that we have in Him, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we deserved of Him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life from them that sin not unto death." That is God's promise. It has been proved at face value through the ages. Revivals do not begin in the pulpit. Neither do they start in the pew. You will find their origin, their source fountain, in the prayer closet. That is the testimony of the years.

Lifelong Intercession

Read Finney's autobiography. Buy it and read it if you have to go without food for a day or two. Let it shame you, break you, melt you. He was named the man who prayed down revivals; not preached them down, not programmed them down, but prayed them down. Read Moody's tale. What is his secret? Intercession; hourly, daily, yearly, lifelong intercession swept his multitudes into the Kingdom of God. Wherein lay Spurgeon's power? Another unknown, untrained, ridiculed, criticized, caricatured, abused from pulpit and press, mocked at on the streets, he rose to giant stature, a prince in Israel, the destiny-maker of countless souls. You want to know the source of his strength? Write above every one of his sermons, everyone of his utterances, every one of his books, every one of his words, every one of his works, every one of his organizations, the blessed word, "Intercession." He was an intercessor. He taught his people to intercede.

It was Hudson Taylor who said the nearest way to a man's heart is by God's throne of grace. Try it. Intercession will do more to win the lost than all the preaching, the writing, the personal work in the whole world. Bring the unsaved all about you into your prayer closet many times each day, lift them up to the throne of God's grace, press them to the heart of the Christ. One by one, ten by ten, in increasing numbers they will fly as doves to the windows, seeking the way of the cross which leads home.

Intercession will not only convert the lost, but it will also consecrate the saved. I had an experience with God that changed my life, my ministry. I thank God for it. Would that I had learned the lesson long ago.

In my early ministry I drove my church as pastor. I drove other churches in evangelistic work. I scolded, criticized, I ranted. It is a wonder that the Lord did not kick me out of the ministry a long time ago, but

He is patient, long-suffering, of infinite tenderness.

One never-to-be-forgotten night, after an unusually trying service occasioned, perhaps, mostly by own stupidity, the Lord bent over me as I was weeping my heart out in bitter prayer and recrimination. He spoke to me. "Son," He said, "what is it that you are trying to do with these people?"

"Lord, I am trying to straighten them out."

"Son, if you straighten them out, they will probably be just as twisted as you are. You had better let Me do the job."

There was not much sleep for me that night, but I learned the deep meaning of intercession. I say by the authority of God's Book, by the testimony of 1900 Christian years, by my own experience, that God will do more for us and in us through us in intercession than in any and every and all other services that we may render for Him in His name, in His cause.

—:o:—

EDITORIALLY SPEAKING

Continued From Page 331

upon doorsteps and in telephone booths. It is found in 2 Timothy 3:3, and it says: "WITHOUT NATURAL AFFECTION."

★ ★

REVIVAL, RUIN OR RAPTURE

These are the alternatives that are before us today. Christ or chaos; revival or ruin. These are challenging slogans. Facing the conditions as they are, it is not rash to say that if we do not have revival we will have revolution and ruin. We are facing the tragedy of the worst world we have ever seen. Four million criminals are costing our nation \$16,000,000,000 a year. Crime has increased 155% during the war. America's drink bill is nearly four times what it was before the war. Morality is at a low ebb. Divorce and adultery are rampant. Servicemen are returning to find their homes broken up. Rural churches have

been closing at the rate of a thousand a year. Many churches are no more than sepulchres; they are cold and dead. There is cause to cry unto God for revival. We do thank God for some true revivals that we are hearing about. We do thank God for the Youth For Christ movement. We do thank God for the many souls that are won through the Gospel broadcasts. Are we to see another sweeping revival such as has gone across this nation in the past? If not, ruin lies ahead. There is one other alternative and that is the rapture. The Scripture portrays just such conditions as we face now as marks of the time of the end of this age and of Christ's coming for His church.

★ ★

THE SUNDAY SCHOOL LESSONS

Our readers will notice that with this issue the Sunday School lesson expositions are being written by the beloved president of our Bible College, the Rev. Sam Bradford, who in addition to the heavy responsibilities of his church and of our school, will write the lesson regularly. We bespeak for him the earnest prayers of our readers.

We wish to express our gratitude to the Rev. Hilland Stewart, who has so faithfully carried this load during the past few years. His expositions were greatly enjoyed by our Grace and Truth family. Mr. Stewart is furthering his education by attending Sterling College, Sterling, Kansas. He felt that he could not possibly write the lessons in addition to carrying a heavy course of study.

★ ★

AN OMISSION

Our readers have said so many commendable things about the beautiful cover on the October-Book of Hebrews number of Grace and Truth. We failed to give credit for this splendid photograph which is an Anozira Photo. It was furnished by Stan Schirmacher of Tempe, Ariz. We are exceedingly grateful to this devoted servant of the Lord for the photos, cartoons and other material which he is furnishing.

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Is Mass Evangelism Done For?

It is strange that the same quarters giving publicity to what are called "mass movements to Christ" in India claim that mass-evangelism, in America is a thing of the past.

It is true that this is not an age of evangelism. Presbyterian General Assembly minutes for 1943 show 2827 churches had no professions of faith. There were 6338 reporting less than ten conversions. This is three-quarters of the total number of churches of the denomination. This might be duplicated in the records of most denominations. This indicates no mass movement into the churches, no mass-evangelism. Critics are secure, behind these statistics, in saying, "Mass-evangelism is a thing of the past."

Perhaps the reason for its passing is that few members of the churches feel that the main purpose of the church is to reach the lost for Christ. If each member were faced with the question of the purpose of the church, what would the answer be?

That the age of evangelism is still present for those who wish it to be, is shown by the success of a small number of men, and churches, who have a clear idea of God's purpose in the church. The rank and file of us, however, need to be re-awakened to the need for concerted efforts to win the lost masses for Christ. This generation is passing. Those who remain lost for the next few years will never be reached at all.

I. WHAT IS MASS-EVANGELISM?

Of course souls, like bodies, are born one at a time. But in the old-time type of revival meeting there were more new births. There were more born again because of greater effort. But even then each soul was born again separately. Each must make his own decision.

Mass-evangelism broken down into its smallest unit is: Laying siege to, and the storming of, individual souls for Jesus Christ. In its larger objective, it lays siege to large numbers of souls in the effort to get many decisions for the Savior.

There must be a negative and a positive side to it. Negatively, every false hope for salvation must be swept away, leaving the soul naked, trembling, hopeless. Positively, the better, the only hope, must be convincingly presented, clothing the

BY L. BROOKS LAUMANN

soul in durable garments, banishing fear of judgment, leaving it secure for time and eternity.

Mass-evangelism makes a concerted, intelligent, reverent effort to create an atmosphere favorable to the salvation of souls, many souls. Crowds must be drawn; music, speakers, workers, must be secured; prayer must be constant and compelling; a spiritual climate must be created, a climate in which souls may, without unnecessary shock, be brought to, and through, the birth-pains of a new creation in Christ Jesus.

II. NEW TESTAMENT EVANGELISM.

Our Lord Jesus Christ is our example in this as in all things. He dealt with individuals, as Nicodemus, and the Samaritan woman. And he dealt with the multitudes who were "as sheep having no shepherd." He had, and has one passion: To win the souls of men to himself, individually, and in multitudes. He did it in and out of season, even on the cross itself.

The disciples followed the same methods. The Ethiopian, and the crowds, all felt the impact of the claims of Christ. The three thousand, and the five thousand, are well known examples of the mass-evangelism of that day.

"Ah, but those were the good old days," some object. "We cannot hope to do the same things in this late day."

Why not the same and "greater things" according to your faith? Certainly God wants the lost. He still is "not willing that any should perish". Moody, Sunday, Chapman, and scores of others have shown, and are showing, that multitudes can be saved when intelligent efforts are made to save them.

"But, the day of mass-evangelism is past," wail the objectors. "God doesn't work that way anymore."

The day of mass-harvests of wheat will be past when farmers plant individual seeds in weed patches instead of preparing and "breaking up the fallow ground", and broadcasting a liberal seeding. Thank God for the humble folk who sow "beside

all waters." One must appreciate these noble and continuous efforts win the one here and there. But is not enough. There must be greater numbers brought to the Lord.

MASS-EVANGELISM IS DEAD ONLY IN SO FAR AS INTELLIGENT, PRAYERFUL EFFORTS ARE NOT MADE TO KEEP IT ALIVE.

III. SUCCESS IN MASS-EVANGELISM CAN BE ASSURED!

Any church can have a revival at the time it wants one! The writer a little under the average in several important qualifications, but he has been able to promise a revival to any group, or church that will make a few plans for its work, and then work them! There is nothing mysterious about it. I say, and it is intended as a challenge, the reason churches do not have great mass revivals is that they do not WANT them.

They would not know what to do with a revival if they had one thrust upon them! God help American business when it goes about its work in the slipshod lack-a-daisical way in which many of the churches do today. No plans, no effort, no souls! The wheels are turning but there is no grist in the mill.

We may thank God for the so-called "big men" who are used of God. However, if you were to ask them they would tell you that they are "little men" with a working agreement with a very big God. God has not relieved the rank and file of little people of responsibility and committed it to a few men who "may be available three years from next Thursday." That gives many churches an excuse to fatally postpone revivals until a "suitable man is available." What is the matter with your own pastor? Surely he has more interest in the folk he knows intimately than any stranger could possibly have. Then there need not be a let-down after the evangelist goes.

The writer has traveled widely in evangelistic and Bible conference work, and is not talking down the so-called professional evangelist. He is needed. But there are not enough of him to go around. "The Kings business requires haste", and souls cannot wait upon the coming of the "big man." Let your own

"little man" have a chance and he will rise to his opportunity. He will be bigger than you thought. Seriously brethren, the worship of "big men" is Christ-dishonoring. God only once, or twice, chose big men as Saul and Samson, and it did not turn out well. God need not bask in the reflected glory of any one. He makes men rise in stature to the size of the job he gives them. And there is no one who has a more important job than YOU have in the sphere in which God placed you. And you do want to see mass-evangelism come alive in your own place, do you not?

HERE ARE SOME RULES THAT WILL BRING A REVIVAL INTO YOUR CHURCH!

These rules have been tried. They work. Not perhaps, but surely.

1. Get a prayer partner who will harmonize in prayer for souls to be saved. Be definite.
2. Seek, prayerfully, a dozen people who will devote fifteen minutes a day to talking to God about souls.
3. Seek, and expect directions from God, and follow as he leads.
4. Plan a revival meeting for a certain time.
5. Train a few personal workers to lead souls to Christ.
6. Start working on souls! Do not wait for the revival! Start it!
7. Announce a twenty-four hour period of fasting and prayer ending with the first of your special services. This should be held in the same building as the revival services, and must be under the leadership of willing people. Periods of two hours can be under the direction of volunteers who will be present and see that there are others to pray during that period. This will be a revelation to all who take part in it.
8. Let the word of God be given out with the expectation that it will get immediate results.

These rules have worked hitherto. They have been the means of the salvation of multitudes of souls, fifteen in one short meeting, under very ordinary preaching. There is no magic about them. You can make better ones. It is only necessary to plan the work, and work the plan in order to get results.

CHURCHES NEED IT!

SOULS ARE LOST WITHOUT IT!
GOD WILLS IT!

BRETHREN LET'S HAVE A REVIVAL!

Then we can say, and prove, "The day of mass-evangelism is NOT past."

A WONDERFUL TRIUMPH

Many great things happened in years gone by in our great American metropolis, New York City. The greatest event happened during the month of June. The great military leader and victor, General Eisenhower, came to New York. Over five million people greeted him. It was a wonderful triumphal march. But a far greater triumph will come some day, not for New York City but for all the world, when the greatest of all conquerors and victors will return. Read the nineteenth chapter in Revelation. What a triumph! What songs of praises and deliverance! What a glory then! And all His own will share in that coming tri-

umph. May it soon be. Even so, Come Lord Jesus. Amen.

—Our Hope

APATHY

The sleepy, numb, lifeless manner in which most Americans face the enemies of our civilization, of the Christian Church, of the public schools, and of our free institutions, is the most disheartening fact we face these days. Public apathy is a plague. Indeed, it is a pestilence!

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*Knowing the time, that now it is high
time to awake out of sleep. ---ROM.13:11*

The day of God's long suffering is rapidly drawing to a close, and the day of wrath is at hand. The wheels of divine government are moving onward with a rapidity truly soul-subduing; human affairs are working to a point. There is an awful crisis approaching; precious souls are rushing forward along the surface of the stream of Time into the boundless ocean of Eternity. In a word, "the end of all things is at hand" (1 Pet. 4:7). Now, seeing these things are so, let us ask each other: How are we affected thereby? What are we doing in the midst of the scene that surrounds us? How are we discharging our fourfold responsibility to the Lord, to the Church, to perishing sinners, to our own souls?

—C. H. Mackintosh

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How to Secure a Revival



BY CARL C. HARWOOD

It has been said of the Apostle Paul that wherever he went there followed either a riot or a revival. In dealing with the theme "How to Secure a Revival," I know of no better example of a successful soul-winner than the Apostle Paul. Wherever he went he was preaching Christ, whether it be in jail, in the market place or in any place.

Strictly speaking, a revival is not the winning of the lost, it is the revival of lethargic, somnambulist Christians. But the common usage of the word revival has come to mean an effort to win the lost to Christ. Since this is the common conception of a revival meeting we will deal with the theme of "How to Secure a Revival," in the light of Evangelism.

In the first chapter of Paul's epistle to the Romans the apostle unburdens his heart, showing at least five distinctive characteristics of a successful soul-winner.

FIRST—No man can meet Satanic opposition to soul-winning in his own strength, so the apostle says: "God is my witness, whom I serve with my spirit in the Gospel of His Son, that **WITHOUT CEASING** I make mention of you always in my prayers" (Rom. 1:9).

The first characteristic of a successful soul-winner is that he is an unceasing prayer warrior.

The right kind of praying will produce the second characteristic of a winner of souls.

SECOND—The second mark of a winner of souls is the **BURDEN**. Without a burning burden that cannot be set aside or laid down, not many will find the Lord under your ministry.

Without a compelling burden that keeps you awake nights and causes the tears to flow as you visualize eternal souls in an eternal hell, no great numbers will find the way of life through your service. Without a driving burden that makes you do the things ordinary men shrink from, to reach a soul for Christ, you will never disturb Satan greatly in his program of enticing men into eternal punishment.

The Apostle said, "For I **LONG TO SEE YOU**, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). A deep longing, a great burden, a driving passion, that sharpens the wits, that uses every resource, that care-

fully plans, that skillfully executes the plan, is one of the characteristics of a soul winner.

THIRD—The Apostle Paul said, "I am **DEBTOR** both to the Greeks, and to the Barbarians; both to the wise and to the unwise" (Rom. 1:14). Jesus Christ died for the poor lost sinner just as much as He did for you. The lost soul has just as much right to know this good news as you have. For you to withhold the words of life from the lost because you are safely ensconced in the fold, is selfishness in the superlative degree, and must be regarded as such to your everlasting shame. No effort should be considered to great, no cost to high to reach a soul with the Gospel.

Evangelist Carl C. Harwood is co-editor of the magazine "Go" and co-director of the Spurgeon Memorial Foundation, an organization formed for the purpose of evangelistic and missionary work especially in the neglected places.

I **AM DEBTOR** and my debt can never be fully paid as long as there remains upon the earth one lost soul.

FOURTH—The Apostle said: "I **AM READY**." When prayer has been made, when the burden has moved your soul, when the responsibility has been appraised, then, and not until then, are we ready to preach the Gospel. A preacher without prayer is powerless, and, I doubt not, a laughing stock with Satan and his cohorts.

A preacher without a burden will never show enough interest to attract a sinner to Christ, and a preacher who has not seen that his responsibility has no stopping place and that he is debtor to the last unsaved soul on earth and in all honorableness before God and the angels, he must be pay-

ing that debt,—any preacher I say, who has not seen this makes a mockery of preaching the Gospel. "I am ready." Every preparation has been accomplished. "I am ready." The very atmosphere of such a preacher is tensed, even the unsaved can sense it. Something is going to happen. Something surrounds this man of God more powerful than an atomic bomb; something that will not only shake the earth, but heaven and hell. "I am ready," surrounded by God's power, fortified by God's Word, a willing tool in God's hand. The forces of heaven rejoice, the forces of hell tremble, sinners are strangely drawn in two directions. A great battle rages within, a desire to get away, a great desire to stay and listen, and up to this moment in the evangelistic or revival meeting the Gospel has not yet been preached. The presence of the Spirit of God has brought about these reactions, and the **FIFTH** and last characteristic of a soul-winner is revealed by the Apostle in the words: "I am not ashamed of the Gospel of Christ." In an unhurried manner, with great sincerity of soul, with joy that **cannot** be explained and confidence that is born of God, the Gospel is preached, souls are saved, heaven enriched, the fires of hell cheated, the great and furious battle won.

If we stop to analyze this we must inevitably come to one conclusion. A man who knows the Gospel became a willing tool in the hand of the Creator. Perhaps the hardest thing of all is to continuously be able to say "I **AM READY**," for no sooner is a great battle won and a precious soul born into the family of God than the successful winner of souls is alert to be the instrument in God's hand to snatch another brand from the burning. The satisfied servant of God is a colossal failure. So long as there is yet one soul out of Christ Jesus, there can be no rest for a true winner of souls.

Turn us again, O God of Hosts, and cause Thy face to shine; and we shall be saved.

—Psalm 80:7

GRACE AND TRUTH

Will The Church Be Restored to Pristine Power?

OR

Will There Be a Great Revival Before The Rapture?

By MAURICE G. DAMETZ

The stream is always purest at the source where its supplies come fresh from the heavens, or from the rock-hewn channels in far mountains, untouched by pestilence or corruption. Thenceforth it is colored with many soils, and its breadth and depth are plethoric with impurities. This law of nature is not opposed by the history of the church. Its pristine condition was free from corruption. Someone has aptly said, "The Jerusalem of Pentecost was not as sinless as Paradise, yet it was the Eden of the church." By the pristine church we mean that of the first three centuries of the Christian era. Beginning with the fourth century the church began to become corrupt and apostate.

The power and progress of the pristine church is the grandest phenomenon of all history. There has never in history been anything before or since like it. It was a dark and corrupt old world in which the church had its inception. Judaism, paganism, the heathen philosophies, and imperial persecutions were met on every hand, yet within thirty-five years after Christ's ascension, the gospel was preached as a witness throughout most of the known world. This progress and power becomes all the more remarkable when we consider that for a period of over two hundred years, popular anger and terrible persecution surrounded the church, yet in spite of all this, by the beginning of the fourth century the gospel seemed to master the world. Pliny, the historian, writing in that early period, said that many of both sexes, of all ages, and of every rank were Christians; and that the temples of the heathen gods were almost forsaken. The whole Roman empire was pervaded by the blessed tidings of the gospel.

This progress and power of the early church was due not alone to the preaching, but to the character and life of the Christians. The distinctive feature was that every Christian was active in witnessing, and every place of worship, whether in the church edifice, or private home, or public market, was a veritable workshop for the winning of souls. Again, the early Christians

were obedient from the heart to that form of doctrine which was delivered unto them. They were not only indoctrinated, but their lives exhibited and adorned the doctrine. The contrast between Christians and worldlings was marked. Their lives manifested steadfastness in prayer, fellowship and worship; constant growth in love and sincerity, and caused great wonder and admiration from the heathen. The Christians obeyed that form of doctrine delivered unto them. What was the form of doctrine? The apostolic doctrine! The mighty message of a crucified, risen, living and coming Saviour! The great transforming truths of justification by faith, imputed righteousness, identification with Christ in death and resurrection, and imparted righteousness! They were obedient from the heart to their resurrection position in Christ Jesus. No wonder then that the pristine church progressed and had such power from God and power with men!

Beginning with the fourth century, to be exact, A. D. 313, which date marks the imperial recognition of the church, the stream began to become contaminated. The empire protected the church and gave it great sums of money. The Bishop of Rome was elevated to supreme head of the church, and was considered the only mediator between God and man. As the apostasy deepened the stream became more impure. The dark ages came on, and for a millenium there was little or no difference between the church and the world.

The apostasy fastened itself so strongly upon the church that it never has fully shaken it off. An attempt to recover primitive power was made during the Reformation, but there was not a full recovery, and, alas! Protestantism is in a sad state of apostasy today. Said Dr. A. T. Pierson in a sermon on the "Power of the Primitive Church: "The churches which after the dark ages became REFORMED and ought to have been TRANSFORMED, by this

time, are getting DEFORMED." That was his comment on church conditions away back in 1879. If he were living today what would he say? He saw the drift of things. The churches were getting deformed in his day; now the process of de-Christianizing seems almost complete. Today in the church as a whole, there is so marked a contrast to the primitive church that someone has remarked, "There must be an interregnum of faith." Instances of pristine power in local churches are known, but they are conspicuous and exceptional. The stream is contaminated. We are brought face to face with our first question:

WILL THE CHURCH BE RESTORED TO PRISTINE POWER?

In vain do men seek to proclaim the approach of religious perfection. The idea seems quite general that the church and the gospel are scheduled to bring in a state of perfection upon the earth. Today, our youth are being taught and molded along the lines of "Building a new world." Does the Scripture warrant such teaching? What saith the Scripture? The church epistles have only one teaching concerning the end of this present age, the Christian era; that is the apostasy of the church (I Tim. 4:1-3; II Tim. 3:1-5, 4:1-4). These passages predict the prevailing conditions at the time of the end of this age. Read the passages carefully and prayerfully, then look about and observe if conditions in Christendom do not coincide with the Word of God. Today, we have denials of the faith, omissions of fundamental doctrine, with a form of godliness minus any power. Add to this the doctrines of demons, the isms and schisms, the confusion of religion in the bizarre array of cults. In the midst of the religious world is the striking fulfillment of the Word of God's prophecy. The apostasy is on!

There is a marked decline of Bible religion; we are not short of many other brands, but there is a sad decline of the religion which narrows itself down to the old Book. The "modern mind" has been substituted for the gospel. A pastor recently

said, in a boasting manner, "I have my own kind of religion; it answers for me, but I hope I have sense enough to see that it would not answer for everybody. I imagine the Salvation Army captain preaching my kind of religion, without a devil, without a hell, without any atonement by blood and recompense, without an infallible Bible and I see his audience melting away like snow in the rain. Is his doctrine truer than mine, or mine than his? Why, neither; his is true for him and mine is true for me." Jude's "certain men" are among us today. They have crept in unawares. They have departed from preaching the unsearchable riches of Christ to an ethical gospel. They have departed from preaching the narrow gospel of Christ to the broad gospel of human philosophy. They have departed from the old gospel of power to the new fangled social gospel without any power, which deals only death to its hearers. The apostasy is on! The stream is full of impurities!

Christ was exalted in the pristine church. Now, man is exalted and Christ is belittled. What Christ has done in His great grace, is minimized; what man is doing, man's works and methods, are in great favor. We hear much about the efficiency of man, but scarcely ever do we hear about the sufficiency of Christ. Poetry often takes the place of prophecy; human speculation displaces divine revelation; many books take the place of the one Book, and pseudo-science is superceding Scripture. Human progress is proving superior to the divine purpose and program. Philosophy, ethics, humanitarianism, sanitation, the soft talk about reconstructed manhood, the talk of "building a new world" — all diabolical rot is finding its way into pulpits and church programs, while Christ and His cross, and the gospel of power are omitted. The apostasy is on! The stream has become polluted!

Will the church be restored to its pristine power? No, not according to God's Word which teaches just one thing for the church in the end of this age — apostasy. We are in the throes of the greatest apostasy the church has ever witnessed. It has every ear-mark of being the predicted apostasy of the last days. As much as we would like to see pristine power restored to the church as a whole, we must not ignore the great fact — the prophesied apostasy is here! The stream has become corrupt!

We come to another question:
DOES GOD PREDICT A GREAT REVIVAL TO TAKE PLACE BEFORE THE RAPTURE OF THE CHURCH?

No one denies the need of such

an awakening in the church. A world-wide awakening is a condition greatly to be desired, but as much as we would like to see it, we must let sentiments, opinions, and feelings give way to the Word of God. On the subject of wide-spread revival in the end of the age, God's Word has nothing to say; on the contrary, it gives the dark forecast of declension and apostasy. The Scriptures already considered answer fully the question concerning a great revival. We do not say that such a revival is impossible; we do not say that there will be no spiritual awakenings in isolated localities; we do say that the Scriptures say nothing of a sweeping and wide-spread revival in the end of this age. Therefore, as much as we wish for a universal revival we cannot go to Scripture to get warrant for such a hope.

That such being conditions should come and sweep over the world would be marvelous beyond question, but another thing is marvelous to us; it is that in the midst of demonism, criticism, rationalism, modernism, humanism, materialism, nationalistic hate and persecution, there is the **survival** of the church. God is keeping His church, and so shall it be until the clouds open in the rapture. The gates of hell shall not prevail against it. In the midst of apostasy God will preserve a remnant which will stand true to the old Book in its entirety. The apostasy is here! The stream is contaminated! In the end of the age and in the midst of apostate conditions — not a **REVIVAL**, but **SURVIVAL**.

While according to Scripture there will be no world-wide revival in the end of this age, we rejoice that there is a world-wide witness going forth over the radio, which reaches unto the remotest corners of the globe. God is blessing especially this means of witness, and it is a ministry that is ever-widening in its scope. We sometimes wonder if this witness constitutes God's last call before the end of the day of grace and the rapture of the church. It may be so.

There will be a world-wide witness during the tribulational day. When the heavens and earth are full of disturbances and convulsions, God will keep His testimony alive. The countless multitude (Rev. 7) are the fruitful result of the testimony of the sealed remnant. Two witnesses also will give faithful testimony through those dreadful days, and will pay the price with their own lives, (Rev. 11). The entire world will be divided into two camps; the camps of Christ and Antichrist. Instead of revival, there will be open conspiracy and revolt against God and His Christ.

There will be no world-wide revival in full sway until Jesus Christ comes back again in glory and sets up His glorious kingdom upon the earth. Then will be universal revival. Then will be the "times of refreshing from the presence of the Lord" (Acts 3:19-20). The kingdom is given the name, "the regeneration" (Matt. 19:28). It will be a thousand years of revival; the knowledge of the Lord will be universal (Jer. 31:34). In that glorious day men will want to know the Lord (Isa. 2:2-4; Zach. 8:20-23). We wait, we long, we sigh for that day. Until the "regeneration" we may expect only apostasy and rebellion. The ecclesiastical corruption of the present day is paving the way for the open revolt of the kingdoms of the world under the leadership of Antichrist against the Lord and His Anointed. The outlook is dark but the uplook is glorious. Thank God that the heavens are going to open and the silence of the centuries is going to be broken when the Saviour comes for His own. In the meantime, let us work while we have opportunity ever keeping poised for our celestial flight to be forever with the Lord.

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This article by the Editor was published in Grace and Truth several years ago, and portions of it were reprinted in a number of magazines. We are publishing it again because of its timely message.

THE SUPREME NEED

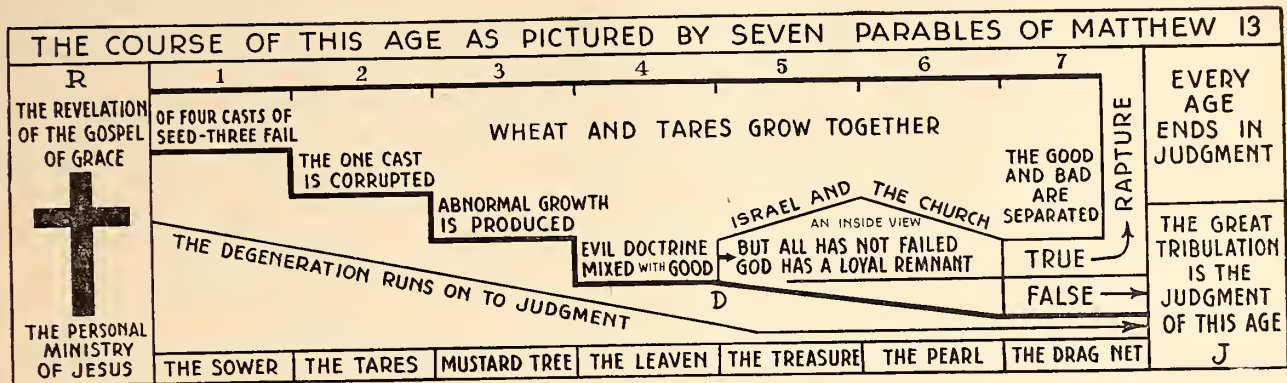
If Great Britain and America are to be saved from decay and disaster, we must experience a spiritual revival, and that right early. We cannot get along any longer with our godless materialism and its twin evil, athiestic philosophy.

—Herbert Lockyer

(The Times of the Gentiles)

CHAPTER VII

The Degeneration of this Age



(Editor's note: We are not in full agreement with this interpretation of the parables. We believe that every law of interpretation bears us out in the position that the parables pertain primarily to Israel).

"The thoughts of his heart was only evil continually . . ."

There is a power in the natural world which has a constant downward pull; it is called gravitation. No one knows much about such a principle, but every one must recognize the truth of it. Just so, in the spiritual world there is a power with a constant downward pull; it is called degeneration. No one knows much about such a principle, but every one must recognize the truth of it. This is evident to every Bible student. This downward tendency of the natural man is noted early in the Bible (Gen. 6:5). As the seed of Adam, we are the children of wrath by nature (Eph. 2:1-3). When born-again we are dual creatures; the new creation is housed in bodies that are of the seed of Adam and such is called "the old man." There is a constant conflict between the two (Gal. 5:16-24).

"Shall he find the faith on the earth . . ."

On the chart before us we have this degeneration set forth by the seven parables in Matthew 13. Before we go into these parables we want you to see the truth of it in plain words. Looking at the chart you observe the letter R at the left; the letter D in the center and the letter J at the right. There are revealed in the Bible seven distinct dispensations. All are different in that each is a test of human nature in relation to the government of God for

BY CHARLES M. NEAL

man. However, all are alike, in that each begins with a new REVELATION; continues with DEGENERATION and closes with a JUDGMENT. Our present dispensation shows this principle.

Christ intimates this degeneration by saying, "Nevertheless, when the Son of man cometh, shall he find the faith on the earth?" (Luke 18:8). The true faith was preached in the beginning, but it began to be perverted (Gal. 1:6-10). This will continue from Paul's day right on and increase (Acts 20:29, 30; II Thes. 2:1-12; II Tim. 3:1-7, 13; 4:1-4). In the beginning of the church, God's people were one, with the one faith (Acts 4:32-35; 9:31); in the end of the dispensation there are many denominations and many faiths and the true faith is harder and harder to find. By the word of truth DEGENERATION is scheduled for this age.

A group of parables — 1 to 4 — Degeneration —

These four parables show a progress of thought — that thought is preeminently Degeneration. In the first, the parable of the sower, the pure word of God is sown all over the field. Three casts out of four fail to produce any fruit to **maturity**; the fourth cast produces varied results in mature grain. In the second parable, the tares in the field, an enemy goes over the same field at night and sows tares among the wheat. These tares are found growing with the wheat and the Master says it must be so till the harvest at the consummation of the age. At that time the angels do the separat-

ing. Good and bad in the same church greatly endangers the true doctrine.

The third parable, the mustard plant becomes a tree, presents an abnormal growth. The church, always presented as a small, persecuted people in the Bible, is here seen as a large and flourishing world-power (Dan. 4:10-17). The church in the world has become Christendom, and Christendom is now trying to be a world-power in nature and work. The fourth parable, the parable of the leaven in the meal, denotes corruption by contact. Leaven in symbolic use always indicates evil (Matt. 16:5-12; I Cor. 5:6-8). The unsaved in the churches are in the majority and what they want in doctrine they get because unsaved preachers must live (II Cor. 11:13-15; with II Tim. 4:3-5). In principle, the bottom is reached in the fourth parable. The doctrine is in the hands of the people. After seeing this degeneration so far and so deep, the logical conclusion would be: **"then, all is lost!** It would be true but for God. The two parables show us God's side in the matter. God has two redeeming features yet to come to the surface in His schedule. ISRAEL is His Elect Nation; Israel is now buried in the field which Christ bought on the cross. Israel is God's peculiar treasure (Ex. 19:3-8; Mal. 4:17). "The churches" have unsaved in them, but "the church, which is his body" has none but the saved (I Cor. 12-12, 13). The church of Christ is the Pearl of great price for which Christ gave all—purchased with His own blood (Acts 20:28). It is formed, pearl-like, around the wound in His side. When Christ returns to earth, these two elections will become God's instruments in bringing up salvation to the Gentiles

Continued on page 345

Truth in Type

There are many interesting analogies between the lives of Joseph and the Messiah, Jesus Christ. Yoseph hatzadzikk (Joseph the righteous), as he is commonly designated by the orthodox Jews, cannot be accounted for on the grounds of either heredity or environment. His father, Jacob, and his great grandfather, Abraham, had a plurality of wives. His brother, Reuben, and his brother, Judah, committed incest within the family circle (Gen. 35:22 and Gen. 38). Such sins were quite common in Palestine and Egypt, but Joseph resisted the temptation to adultery saying "... how then can I do this great wickedness and sin against God?" (Gen. 39:9). He recognized sin is primarily rebellion against God. But he knew God's standard and was glad to measure up to it, even though his temptress caused him to be imprisoned for two years. Joseph knew the meaning of I Peter 2:20-22.

When Joseph was twenty-eight years old (Gen. 41:1, 46), he was a "goodly person and well-favored" (Gen. 39:6). He was excellent in appearance. Our nation called the best of our youth between the ages of 18 and 38, for they wanted only the best. Joseph was in the prime of life, handsome and of good physique, so that Potiphar's wife lost her head completely and plagued him day after day (Gen. 39:10) to forsake his ideals and religious convictions and give reign to lust.

In spite of the "fiery trial of faith" to which Joseph was subjected, he never wavered. He came out refined and strengthened. Our Lord Jesus Christ was also "tempted in all points as we are, yet without sin" (Heb. 4:15). How beautiful and many are the analogies between these two lives, Joseph and the Lord Jesus Christ. Whether in Potiphar's house, in the dungeon or as viceroy of Egypt, Joseph was "strong in the Lord and the power of His might," even unto the time of the revelation of himself unto his brethren.

"And Joseph said unto his brethren, come now to me, I pray you; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years in which there shall neither be earing nor harvest. And God set me before you to preserve you a posterity in the

BY AARON SCHLESSMAN

earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and He hath made me a father to Pharaoh, and lord to all His house, and a ruler throughout all the land of Egypt" (Gen. 45:4-8).

Although it does not appear from any express Scripture declaration that Joseph was designed to be a

type of the Messiah, yet the circumstances wherein they resemble each other are so numerous, so clear, and so striking, that he seems at once, to be one of the most remarkable of the types of Christ. To present this most interesting subject in a clear light, we shall consider Joseph as a type setting forth Christ in the work of His first coming; setting forth Christ in His work during this Grace age; setting forth Christ in His work during the tribulation period; and setting forth Christ in the work of His second coming.

JOSEPH SETTING FORTH CHRIST IN THE WORK OF HIS FIRST COMING.

JOSEPH	CHRIST
1. Joseph was the beloved son of Jacob. Gen. 37:3	1. Christ was the beloved son of God. Matt. 3:17
2. Joseph was sent to seek the missing ones. Gen. 37:14-16	2. Christ was sent to seek the lost ones. Luke 19:10
3. Joseph responded willingly when his father called him to go forth to do his will. Gen. 37:13, 14	3. Christ responded willingly when His Heavenly Father called Him to go forth to do His will. Heb. 10:7; John 6:38
4. Joseph was hated because he testified against his brethren. Gen. 37:2	4. Christ was hated because He testified against the world. John 7:7; 1:11
5. Joseph was hated without cause, and was conspired against to be slain. Gen. 37:18, 19, 20	5. Christ was hated without cause, and was conspired against to be slain. John 15:24, 25; John 5:18
6. Joseph was sold by the advice of one of his brethren, Judah, for twenty pieces of silver. Gen. 37:26-28	6. Christ was sold by the advice of one of His brethren, Judas, for thirty pieces of silver. Matt. 26:14, 15
7. Joseph endured temptation and was untainted. Gen. 39:7-14	7. Christ endured temptation and was untainted. Heb. 4:15 Luke 4:1-15
8. Joseph was falsely condemned, and was numbered with the transgressors. Gen. 40:15; Gen. 40:2, 3	8. Christ was falsely condemned, and was numbered with the transgressors. Isa. 53:12 Matt. 27:38 Matt. 26:59 Luke 23:14, 15
9. Joseph was cast into the pit without water. Gen. 37:24	9. Christ was placed into the tomb. Matt. 27:59, 60
10. Joseph was taken up out of the place of death alive. Gen. 37:28	10. Christ was taken up out of the place of death alive. Luke 24:3 Matt. 28:6

11. Joseph was taken into a far country.
Gen. 37:28
12. Reuben found the pit empty, but did not know that Joseph had risen from the place of death.
Gen. 37:29, 30

Joseph Setting Forth Christ in the Work of His First Coming

Joseph was the beloved son of Jacob. "Now Israel loved Joseph more than all his children, because he was the son of his old age" (Gen. 37:3). Jesus Christ was the beloved Son of God. "This is my beloved son in whom I am well pleased" (Matt. 3:17).

Joseph was sent by his father to seek his missing brethren. "He said to him, go I pray thee, see whether it be well with thy brethren, and a certain man found him (Joseph), and behold, he was wandering in the field: and the man asked him saying, what seekest thou? And he said, I seek my brethren" (Gen. 37:14-16). Jesus Christ was sent by His heavenly Father to seek the lost ones. "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10).

Joseph responded willingly when his father called him to go forth to do his will. "And Israel said unto Joseph, Do not thy brethren feed the flocks in Shechem? come, and I will send thee unto them. And he said to him, Here am I" (Gen. 37:13, 14). Christ also responded willingly and freely when His heavenly Father called Him to go forth to do His will. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. 10:7); "For I came down from heaven not to do mine own will, but the will of Him that sent me" (John 6:38).

Joseph was hated by his brethren because he testified against them. "Joseph brought unto his father their evil report" (Gen. 37:2). Christ was hated because He testified against the world. "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil" (John 7:7). Joseph was hated without cause. Jealousy was the thing that caused his brethren to mock and refuse to receive him. "They said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit . . . and we shall see what will become of his dreams" (Gen. 37:19, 20). Christ, likewise, was hated without cause. "They have both seen and hated both

11. Christ was taken into a far country.
Matt. 21:33
Acts 1:11
Acts 3:20, 21
12. The Jews found the tomb empty, but would not realize that Christ had risen from the place of death.
Matt. 28:11-15

Me and my Father. But this cometh to pass, that the world might be fulfilled that is written in their law. They hated Me without a cause" (John 15:24, 25). This hatred in both instances developed into conspiracy, and the brothers definitely planned (conspired) to slay Joseph. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him" (Gen. 37:18). Likewise the Jews became so bitter against Christ that they sought to kill Him. "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God" (John 5:18).

Joseph was sold, finally, by the advice of one of his brethren, Judah, for twenty pieces of silver. "And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come let us sell him to the Ishmaelites . . . and they sold Joseph to the Ishmaelites for twenty pieces silver" (Gen. 37:26-28). Christ was sold by the advice of one of His brethren, Judas, for thirty pieces of silver. "Judas said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver" (Matt. 26:14, 15).

Joseph endured temptation and was untainted. He was pure and undefiled. Every testing that Satan placed before him was defeated by his reliance on the power of God. "His master's wife cast her eyes upon Joseph; and said lie with me. But he refused and said unto her . . . how then can I do this great wickedness, and sin against God?" She tried to seduce him again, but Joseph fled forth from her presence, although he lost his coat in the act, and was then falsely accused by her (Gen. 39:7-14). Christ endured temptation and was untainted. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). In Luke 4:1-15, we see Satan testing Him severely, but he is defeated by the power of the Spirit. Christ remained the spotless Son of God.

Joseph was falsely condemned by

his accusers. He said: "I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon" (Gen. 40:15). We see Christ falsely condemned by His accusers. "The chief priests, and elders . . . sought false witness against Jesus, to put Him to death" (Matt. 26:59). But "Pilate . . . said unto them, ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man . . . no, nor yet Herod: for I sent you to him; nothing worthy of death is done unto Him" (Luke 23:14, 15). Joseph and Christ were not only falsely accused, but were also numbered with the transgressors. At the king's command Joseph was numbered with the prisoners. "And Pharaoh was wroth against two of his officers . . . And he put them in the ward in the house of the captain of the guard, into the prison, the place where Joseph was bound" (Gen. 40:2, 3). Christ too was numbered with the transgressors. "And He was numbered with the transgressors" (Isa. 53:12); "Then were there two thieves crucified with Him, one on the right hand, and another on the left" (Matt. 27:38).

Joseph was cast into the pit without water. "They took him, and cast him into a pit: the pit was empty, there was no water in it" (Gen. 37:24). Christ was placed in the tomb. "And when Joseph (of Arimathaea) had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb" (Gen. 27:59, 60).

Joseph was taken up out of the place of death alive. "Then there passed by Midianite merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites" (Gen. 37:28). Christ was taken up out of the place of death alive. "And they entered in, and found not the body of the Lord Jesus" (Luke 24:3). And the angel said unto the women: "He is not here: for He is risen, as He said. come see the place where the Lord lay" (Matt. 28:6).

Joseph was taken in a far country. "And they sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt" (Gen. 37:28). Christ was taken in a far country. "And he went into a far country" (Matt. 21:33); and "they also said, ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into Heaven" (Acts 1:11); "And He (God) shall send Jesus Christ, which before was preached unto you: whom

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Bible Study Methods

THE LAW OF FULL MENTION

BY THE EDITOR

We have considered the law of first mention, wherein the first time the Holy Spirit uses terms, or refers to a subject, or uses a symbol, He generally, if not always, forecasts the future treatment of that theme. We have also considered the law of parallel mention (agreement), and the law of the context, which bring the Scriptures into harmony on any given subject. We are led to consider the law of full mention, wherein once, and generally but once the Holy Spirit expresses Himself exhaustively upon every great, vital theme that has to do with doctrine and holy living.

Human literature requires a lexicon and an unabridged dictionary and often a whole library of reference books. For the greater part the Word of God is its own dictionary and library of reference. Within its pages may be found either the direct or indirect definition of its own terms. This makes the Bible student in a large measure independent of outside help, needing only a good concordance and a Bible dictionary. A Bible Handbook like that of Halley's will also be of help.

THE LAW DEFINED

The law of full mention is that law of divine revelation and interpretation whereby the Bible is its own dictionary, defining its terms, and under which God gives some place in Scripture a summarizing statement of every fundamental teaching and practical doctrine.

The basis for this law of full mention (sometimes called direct statement) is found in II Timothy 3:16-17, which reads:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

This law is absolutely dependent upon the authority of the Word of God for its foundation. Under this law the Bible says what it means and means what it says.

THE BIBLE AS AN UNABRIDGED DICTIONARY

The Bible abounds in symbols. It

is a veritable garden-plot of symbolism. To every symbol God has given a meaning. We need not look outside the Bible for an interpretation of their significance.

Suppose that we discover the meaning of **leaven**. Now there are many who say that leaven is the Gospel and who speak of the Gospel as a leavening influence. The Gospel is a saving power but not a leavening influence. Mrs. Mary Baker Eddy said that leaven was one of God's wonderful pictures of Christian Science. She was absolutely right, for leaven stands for corruption and evil teaching throughout the Scripture. Jesus spoke of the "leaven of the Pharisees and Sadducees," and told the people to beware of it:

"How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matt. 16:11-12).

Here, leaven is a symbol of evil doctrine. The Pharisees taught for doctrines the commandments of men, and the Sadducees denied the resurrection. Thus their teaching was corrupt, and leaven symbolized it.

The first occurrences of the word "leaven" bear the same significance. The passover feast was to be eaten with unleavened bread (Ex. 12:8). The children of Israel were to cast all leaven out of their houses (Ex. 12:15), and for seven days no leaven was to be found in their houses (vs. 19).

The Holy Spirit takes up this symbol and uses it with regard to the Lord's table which is a memorial of Christ's sacrifice. The unleavened bread is a type of His crucified body, and in Him was no sin. The appeal was made to the Corinthian believers to

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither

with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:7-8).

It is clearly seen that leaven bears the same significance; it is always connected with evil and not good. The Scripture definition is better than the misinterpretations and the opinions of men.

Consider the **rock** as a symbol. Most people agree that the rock is a symbol of Christ. Is this taught in the Scriptures? Let the Bible answer:

"And did all drink the same spiritual drink; for they drank of that spiritual rock that followed them: and that rock was Christ" (I Cor. 10:4).

The incident referred to is that of Moses smiting the rock, and forthwith there came out water. We cannot help but notice the direct statement: "that rock was Christ." We can absolutely depend upon the Bible to define its own terms.

SUMMARIES OF DIVINE TRUTH

From time to time inspired utterances rise above the common level. They are like mountain peaks in a landscape. Sometimes they command the cardinal points in the horizon of Scripture. These Scripture summaries illustrate the self-definition of Scripture, and furnish a brief, comprehensive compendium of divine teaching.

Notice that the Bible summarizes doctrines, giving a full, direct statement in the scope of a single passage of Scripture.

1. Inspiration of Scripture, II Tim. 3:16, II Pet. 1:21.
2. Salvation by grace, Eph. 2:8-9.
3. The love of God, John 3:16.
4. Atonement by blood, Lev. 17:11.
5. Justification by faith, Rom. 5:1.
6. Faith, Heb 11:1.
7. The yielded life, Rom. 12:1.
8. Love is defined Manward, Rom. 13:10; Godward, I John 5:3.
9. Sin, I John 3:4.
10. The Christian's life after death, II Cor. 5:8.

The above is a brief list of the summaries of doctrine. It could be extended much farther, as every great doctrine and every matter concerning practical living receives full mention and a direct statement some place in the Scriptures. Many of the doctrines do not receive a full, comprehensive statement until we get nearly to the close of the New Testament. Another one of the principles of interpretation is involved here. It is called "Progressive Revelation."

SELF-DEFINITION AS SEEN IN EXTENDED PASSAGES

In Hebrew 11:1 we have a direct statement concerning faith. Here is the Bible's definition. It is in the abstract. The balance of the chapter presents illustrations of the exercise of faith. The illustrations are in the concrete.

The Gospel of Christ is defined in I Corinthians 15:3, and the content of its message is stated to consist of a crucified and risen Saviour. The balance of the chapter is a great argument for Christ's resurrection and ours, with one illustration after another used. Thus, a summarizing statement is often expanded by illustration.

In like manner an argument is summed up in a brief, direct statement.

In the Book of Romans the Apostle argues for the universality of sin, then he sums up his argument in 3:10, 20, and 23. He then writes upon justification. He sums it up in 5:1 and 8:1. Upon this he bases his appeal for consecration in 12:1.

The author of the Book of Hebrews (and we believe him to be Paul) writes in 8:1, "Now of the things we have spoken, this is the sum" or the "chief point," or "crowning point." Then he proceeds to give in forty words the substance of all his preceeding argument.

A grand summary of the evidences of Christianity is given in II Peter 1:16-21. These evidences prove that the believer has not followed cunningly devised fables. They consist of:

1. The testimony of the transfiguration;
 2. The witness of prophetic prediction;
 3. The experimental proof.
- The summary is all-comprehensive.

Such summaries of truth have been called "little Bibles," or "little gospels." It is recommended that every Christian believer should make

his own selection and collection of them.

(The next study will be The Law of Progress in Scripture).

DEGENERATION OF THIS AGE

Continued From Page 341

purchased with His own blood (Acts 15:13-18). No, all is not lost, for God shows the redeeming feature, but this age closes when He comes back. The Hope for the world lies in Christ's return.

Parable 7 — Unconverted net in unconverted sea —

The kingdom of heaven is a sphere

With the New Books



Dead at the Top, by Maurice G. Dametz, editor of Grace and Truth.

Here is a book for which many people have been looking. It is a work that has been needed for a long time. This book from the pen of Doctor Dametz meets a crying need. It is worthy of the widest reception. In a brief scope the author has encompassed, in a most masterly way, the real meaning and value of evolution.

From the time of its beginning evolution was not accepted by many of the leaders in science nor in the church; and all through its history evolution has not enjoyed anything like the total reception that some evolutionists would have us believe. Today the movement in leading scientific institutions is definitely against evolution. Mr. Dametz has caught the whole historical trend of the movement away from evolution on the tip of his pen and ends once and for all the argument about evolution. Other writers following in the path blazed by the author may add new evidence; but the author here is a pioneer. Evolution is an intruder now as always.

The wide number of scientific fields covered and the great array of leaders quoted from each field make this work incontrovertible to thinking people. This book is a summary of evolution that will be of help to all churchmen, schoolmen, and to all men everywhere. I suggest that teachers, preachers, and laymen put this book in the hands of the people, translating it into other languages if necessary, that it might have the widest distribution. It is worthy.

117 pages. Price, cloth, \$1.25; art stock cover, 60 cents.

of profession — such profession may be true or false. No picture shows this more clearly than this seventh parable, the drag-net. This presents "the churches" at the end of the age; it is Christendom. The true church is within Christendom and will remain there until the Lord takes it out. No man can see in one separate body the Lord's true church — no group or denomination is wholly true to God, having none but the saved within its membership, but the Lord knows His own (II Tim. 1:19). When the Lord comes the true will be caught up to meet Him, but the false will be left behind. The Judgment of this age falls during "the great tribulation" with which it closes.

Pastoral Work, by Andrew J. Blackwood. Published by the Westminster Press, Philadelphia, Pa. Price, \$2.00 in cloth.

This book is the work of a master. It is the most complete book on pastoral work that we have ever seen. It is so plain and practical, and it covers every problem that a pastor has relative to the care of his flock. An invaluable aid to the pastor. We recommend it most heartily.

The Bible Speaks to Our Day, by George Barclay. Published by Westminster Press, Philadelphia, Pa. Price, \$1.00 in cloth.

A most excellent book which is delightfully true to the Scriptures as the Word of God. The great problems of our day are viewed in the light of Scripture teaching.

God and the Nations, by Harry Lacey. Published by Loizeaux Bros., 19 West 21st St., New York, N. Y. Price, \$2.00 in cloth.

A most excellent volume dealing with the government of God among the nations. Many questions are dealt with, such as the sins of the nations, the purposes of God, the judgments of God among the nations. The book closes with nine chapters devoted to themes relating to the end of this age.

Divine Priorities, by H. A. Ironside. Published by Fleming H. Revell Co., New York, N. Y. \$1.25 in cloth.

Another splendid volume by a well-known author. The book consists of nine sermons. Some of the titles are, "Fools — Wise and Otherwise," "Should Protestantism be Liquidated?" and "Is Peter the Rock Upon Which the Church Is Built?"

The Philippians' Hope and Life

Philippians 3:20-4:9

BY JOSEPH EDWARDS

Set in beautiful contrast to the hope and life of the apostle Paul in section two is the hope and life of the Philippians as presented in this section of the book. The book would not be well balanced if we did not have an account of the hopes of both.

Their hope was the scriptural one. That which in other places is called the blessed hope—the hope of His return. Blessed it is, too, to those who look for Him, but to others—no. Some time ago the writer heard another preacher speaking over the radio belittling the premillennial coming of Jesus. He explained the position of those who hold the blessed hope and then showed how absurd it was to hold such a view. He inferred that he belonged to scholarship and that scholarship denied the scripturalness of such a doctrine. He defended his position by pointing out that Paul's early epistles were full of the imminent return of Christ but that his later ones scarcely mentioned it. This was to be interpreted that Paul had seen his mistake being over zealous at first and now wrote in a saner vein.

We offer but a simple explanation. Whatever Paul wrote, whether first or last, he wrote by inspiration of the Holy Spirit and the Holy Spirit knew just as much of Christ's coming first as last. Further, when the apostle was directed to write, he was directed to write upon specific subjects. If those subjects touched the Coming of Christ we have a mention of it. If they do not then we have no mention of it. The lack of the presence of a large amount of material on the subject of eschatology does not indicate any change in doctrine. We mention two of the late epistles, being the prison epistles—Ephesians and Philippians. We believe the subject of these books to be "The Body of Christ and the Conduct of its Members" and "The Fellowship of the Gospel." Neither of these subjects will involve the second coming of Christ very much but as they do it will be presented.

Paul devotes two verses of this book to Christ's second coming and what wonderful verses they are. The Philippian's hope was that Christ would come and change their bodies—subdue those bodies unto Himself. The new birth wrought a most wonderful change in the Christian's life in every respect save that of his

body. The Christian dwells in an unredeemed body until the resurrection at the time of Christ's coming. And in that body reside the passions of sin.

"For when we were in the flesh, the motions (passions) of sin did work **IN OUR MEMBERS** to bring forth fruit unto death" (Rom. 7:5).

"For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 6:18).

"But I see another law **IN MY MEMBERS**, warring against the law of my mind, and bringing me into captivity to the law of sin which is **IN MY MEMBERS**" (Rom. 7:23).

"So also is the resurrection of the dead. It (the body) is sown in corruption; it is raised in incorruption: It is sown in dishonor: it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body" (I Cor. 15:42-44).

"Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

These passages do not teach that our bodies shall ever be subdued until His coming but other passages in the book of Romans do set forth the fact that the Spirit-led Christian yields his members as instruments of righteousness (Rom. 6:13, 19). This affords victory for the Christ-like Christian but keeps him very much dependent upon the Holy Spirit lest he walk after the flesh and lose this victory. The Christian though being led of the Spirit and enjoying blessed victory will have to be satisfied to wait until the coming of Christ for the release from sin.

That new body will be worth all the waiting and suffering through which the Christian has passed. It will be a body fashioned like unto His glorious body! John writes "Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). We shall say with the psalmist "I shall be satisfied when I awake in His likeness."

We must wait but God has not left us comfortless. The portion of

verses about the Philippians' life will give us much for the waiting days. Even they may be filled with peace through simple Christian practice. The apostle begins with an exhortation to dwell in unity. He must have been loved deeply by the Philippians to be able to speak so plainly and even enter into personalities. They were all to help Euodias and Syntyche to be of the same mind in the Lord. Here is a blessed condition indeed when instead of taking sides everyone helped the two parties together. Where such a spirit of unity exists, blessed fellowship must be enjoyed.

Paul continues with the words "Rejoice in the Lord alway: and again I say, Rejoice." To be in the midst of rejoicing Christians is to be in the anti-room of heaven. Some time ago the writer took two laymen and spent an entire day in just such an atmosphere and afterward one of the men said, "I had heard of people like that but that was the first time I was ever with any of them." Both men testified that the day had been one of the highlights of their Christian experience. Why should not every church be like that always? Most surely He is sufficient.

Paul moves on, saying "Let your moderation be known unto all men. The Lord is at hand." Moderation—the marginal rendering is "gentleness." Way translates it unselfishness. A friend once said, "many Christians do not know what to expect in the victorious life. They just don't know what it is like." If Christians who do know would let their moderation be known unto all men, it would not be long until others would know.

Now comes the Philippians' attitude toward conditions over which they have no control. The word to them was "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." It was reported in a New York paper that the day after Germany overran the low countries, the number of folk visiting doctors doubled. Their illness was real enough but was brought on by anxiety. The peace of God which passeth understanding is the experience of those who are not anxious but take everything to God in prayer with thanksgiving. God will give them peace if they will but trust Him. This is not a passage which needs explaining nearly as much as it needs believing.

Turn us again, O God of hosts, and cause Thy face to shine; and we shall be saved. —Psalm 80:7

We would, however, offer one word. Peace is not a condition which exists when there is no trouble but a condition which exists in spite of it as a result of the keeping power of God. One would find it a profitable experience to search the scriptures and find how often peace is mentioned in the setting of trouble.

During a recess in a law-suit, a lawyer left the court room in the company of the young woman he represented. Sensing the suit was taking a most unfavorable turn, he ask the young woman how it was that she could be so calm when her opponents were succeeding. She replied that her opponents could not enjoy any success that her heavenly Father did not permit and that if she lost the case He was able to provide and care for her.

One other matter of vital concern remains to be touched upon in this study. It is that of the thinking of

the Christian—the thoughts he allows to flow through his mind. This is most important for as a man thinketh in his heart so is he. Every thought may be tested by this simple eight-fold test. The thought is acceptable if it is true, honest, just, pure, lovely, of good report, virtuous, or praise-worthy. If it does not stand the test it should be rejected, bringing every thought into captivity to the obedience of Christ (II Cor. 10:5). Someone may ask "how may I find such thoughts without great care?" Eight is the number of resurrections in the Bible and if the mind is allowed to dwell upon the Risen Lord, he will experience no difficulty.

This is the life of happy experience to be enjoyed while the Christian is waiting for that glorious moment when Christ shall call His own to Himself and allow them to be "ever with the Lord."

D. B. C. AT HOME AND AROAD

BY FAYE ARBUTHNOT

Recent out of town visitors at D. B. C. were Rev. Harold Wilson ('18), pastor of the First Baptist Church of Tempe, Arizona; Mr. Paul Seanor ('44 and Mrs. Seanor of Iliff, Colorado, where Mr. Seanor has a pastorate; Neil Tallman ('44) pastor of the First Baptist Church of Lindberg, Wyoming; Leroy Selby who recently finished his work at Sterling College and is now attending Pittsburg-Xenia Theological Seminary; Elsie Mott ('45) who has spent the summer in California and is now attending Buffalo Bible Institute; Miss Ollie John ('35) from Pekin, Illinois; and Mr. Roy Sargent and Mrs. Sargent ('34), of Bronte, Ont., Canada. Mr. Sargent has a church in Oakville, near Bronte.

Miss Bennie Watanabe ('45) and Miss Dorothy Hagerman (former student) who have been holding D. V. B. S. during the summer visited with friends at Denver Bible College and told of the Lord's blessing upon their work. Dorothy is now attending Omaha Bible Institute.

Betty Newman (former student)

is taking training at the Buffalo Bible Institute, Betty visited at the college on her way to New York.

Mr. and Mrs. C. L. Witt visited D. B. C. while here from Los Angeles. Their daughter Sarah Shattuck (Evening School '38) of Eaton returned to Los Angeles with them for a visit.

Mr. Albert Jansen ('35) and Mrs. Jansen (former student) who have returned from the Belgian Congo are much improved in health and have been doing deputation work in recent weeks.

Mr. Charles Holgate ('35) and Mrs. Holgate are attending Denver Bible College, Mrs. Holgate is the school nurse.

Rev. Clarence Brown ('26) Modesto, California called at the home of the editor, Rev. Maurice G. Dametz. Mr. Brown has worked under the American Sunday School Union for seventeen years.

Miss Alline Coulter ('45), and Miss Marie Poll ('44) are assisting Mr. T. W. McKee and Mrs. McKee ('39) in Child Evangelism work.

Rev. and Mrs. Charles Johnson ('36 and '41) who have been engaged in work at D. B. I. have accepted a call to the, "Bible Center Church" in Paonia, Colorado. Our prayers follow them as they step into this new place of service.

Rev. and Mrs. Hilland Stewart ('37 and '39) who have been serving the Lord at D. B. I. are now in Kansas. Mr. Stewart is taking further training at Sterling College.

A fine group of consecrated young people have enrolled at the Denver Bible College. On Tuesday, October 2, a reception was held for the board members, faculty, and students.

A three day Bible conference was held the first week of school. Messages brought to us by Rev. Carl Harwood ('37), Rev. Sam Bradford, and Rev. William MacIntoch ('20) brought rich blessing.

Rev. Harold Ogilive ('18) and Mrs. Ogilive, former student, left October 8, to go back to Nigeria, West Africa. They have served on the field for twenty four years. He has been engaged in translation work of the Old and New Testament into the Hausa language, and on his return to the field he will be engaged in the language school at Jos.

Miss Neita Smith ('30) associated with the Missionary Gospel Fellowship is stationed near Turlock, Calif.

George Watmough, (former student) who has been visiting in Denver recently, was a welcome visitor at the College.

PERSONALS

Miss Mildred Janice became the bride of the Rev. John G. Finley (former student) on June 28, at Toccoa Falls Institute, Toccoa, Georgia.

Miss. Madeline Root (former student) became the bride of Orval Proulx in a lovely service in the Beth Eden Baptist Church of Denver, on August 30. The Rev. Sam Bradford officiated.

BORN

A son Daniel Lynn to Mr. and Mrs. Mark Kinnaman ('45 and '42) on August 31, at Denver, Colorado.

A son Joseph Lowell Jr. to Mr. Joseph Irving and Mrs. Irving (Ida May Lips, '34) on September 11, 1945.

To Rev. Arthur Bailey ('43) and Mrs. Bailey (Virginia Jones, former student), a son, Paul Neil, on Oct. 5, at Denver, Colorado.



BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

JESUS CHRIST

In Humiliation

1. Made flesh
John 1:14
2. Made of a woman
Gal. 4:4
3. Made of the seed of David
Rom. 1:3
4. Made in the likeness of men
Phil. 2:7
5. Made of no reputation
Phil. 2:7
6. Made a little (for a little while)
lower than the angels
Heb. 2:7
7. Made under the law
Gal. 4:4
8. Made a curse for us
Gal. 3:13
9. Made to be sin for us
II Cor. 5:21

In Exaltation

1. Made both Lord and Christ
Acts 2:36
2. Made so much better than angels
Heb. 1:4
3. Made surety of a better testament
Heb. 7:22
4. Made a priest after the power of
an endless life
Heb. 7:15, 16
5. Made the head corner stone
I Peter 2:7
6. Made the head of the Church
Col. 1:18
7. Made most blessed forever
Ps. 21:6

— D.T.B.

"MUSTS" OF SCRIPTURE

- I. What the sinner **MUST** do.
 - A. "Ye **must** be born again"
— John 3:7
 - B. "He that cometh to God
must believe" — Heb. 11:6
- II. What the Saviour **MUST** do.
 - A. "So **must** the Son of Man
be lifted up"—John 3:14; 12:
34
 - B. "The Son of Man **must** suf-
fer" — Mark 8:31
 - C. "He **must** rise again from
the dead" — John 20:9
 - D. "He **must** reign" — I Cor.
15:25

E. "He **must** increase" — John
3:30

III. What the saint **MUST** do.

A. "I **must** decrease" — John
3:30

B. "We **must** all appear before
God" — II Cor. 5:10

IV. What the deacon **MUST** do.

A. "Likewise **must** the dea-
cons be grave" — I Tim. 3:8

V. What the bishop **MUST** do.

A. "A bishop then **must** be
blameless" — I Tim. 3:2
—C. R. J.

THE LORD'S BODY

1. Prepared in incarnation..Heb. 10:5
2. Offered in sacrifice.....Heb. 10:10
3. Broken in judgment....I Cor. 11:24
4. Buried in death.....John 19:40
5. Handled in resurrection..Lu. 24:39
6. Glorified in ascension...Phil. 3:21
7. Discerned in communion.....
I Cor. 11:29

The Lord Jesus has TWO bodies
— His own **human** body, and "the
Church, which is His body." The
one "more marred than any man's,"
the other, "without spot, or wrinkle,
or any such thing." These two bodies
will be side by side through all
eternity. The first body is the ex-
planation of the second, and the
second is the outcome of the first.

— T. B.

THE PRECIOUS BLOOD OF CHRIST

1. The blood of the New Covenant
has secured the believer an im-
mediate, full, Divine, and eternal
remission of all his sins.....
Matt. 26:28
2. The blood of the Cross is the
ground on which all things will
be reconciled, and also the ground
of the present reconciliation of
personsCol. 1:20, 21
3. The blood of Christ is God's an-
swer in grace and righteousness to
man's state of evil life and prac-
tical ungodlinessRomans 3

4. The blood of Jesus is the title to
pass through the rent veil into the
uncreated light of God, and wor-
ship in His holy presence..Heb.10:9

5. The blood of Christ, the spotless
Lamb of God, is the price of our
redemption from a mere tradi-
tional religious life....I Pet. 1:18, 19

6. The blood of the Lamb is the only
Divine ground of safety, as it is
written: "When I see the blood I
will pass over you"....Exodus 12:13

7. The blood sprinkled **ONCE** upon
the Mercy-seat was the holy and
righteous ground on which God
could bless a guilty people.....
Lev. 16:14

8. The blood sprinkled seven times
before the Mercy-seat secured a
righteous standing for a saved
people in the Divine presence....
Lev. 16:14

9. The blood of the everlasting Coven-
ant was the ground and claim
on which the God of peace did
raise up from the dead the "Great
Shepherd" of the sheep..Heb. 13:20

10. The blood is the purchase money
of the flock of God (Acts 20:28);
by it persons are washed from
their sins (Rev. 1:5), and in it
their robes are made white (Rev.
7:14), while by it they overcome
(Rev. 12:11); by it the conscience
is purged (Heb. 9:14), and by it
peace is made (Col. 1:20); by it He
entered into the holy place (Heb.
9:12), and by it we enter in also
(Heb. 10:19); by it we are made
nigh (Eph. 2:13), are justified (Ro-
mans 5:9), and have redemption
(Eph. 1:7). Precious, precious
blood!

—W. St.

PICKED UP HERE AND THERE

The minds of some Christians are
like concrete — thoroughly mixed
up and permanently set.

God put the church in the world.
The devil seeks to put the world in
the church.

If God has called you do not spend
time looking over your shoulder to
see who is following you.

GRACE AND TRUTH

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

Some one has said that the way to have a revival is to draw a circle on the floor, kneel down inside of it, and pray, "Oh, Lord, send a revival, and let it begin right in this circle." God is eager to bless us. Are we hindering Him by failing to ask? "Ye have not because ye ask not." Let us ask great things of God for this day and this week. "Ask, and ye shall receive, that your joy may be full."

Roger Babson, the noted statistician and economist says, "I am very fearful of the trend line. It will not go up again until this nation and the world are awakened by a spiritual revival. Only a spiritual revival has turned the trend line heretofore when it was faltering. It is only reasonable that history should repeat itself."

A BEAUTIFUL THOUGHT

At a Bible class, the leader, who shortly afterwards met with an accident which resulted in his death, was dealing with the account of the storm at sea when Christ was asleep in the hinder part of the ship. The leader pointed out that it was when the disciples awakened Him that He calmed the storm. We have to go to Christ. He never forces Himself on us. "Behold I stand at the door and knock, if any man hear my voice and open the door I will come in to him." We have to open the door. The leader closed with this beautiful thought:

"I like to think of my body as the ship, and the cares and trials and sorrows of this life as the storm beating against the ship, but always in the ship is the Christ ready—*When we call upon Him*—to calm the storm."

Wherever there is likely to be great success, the open door and the opposing adversaries will both be found. If there are no adversaries you may fear there will be no success. A boy cannot get his kite up without wind, a wind which drives against his kite. Opposing work, although in itself evil, is wondrously overruled by God for the best purposes, since persecution often arouses natural

sympathy, and this becomes a ladder by which love climbs up into the heart.—C. H. Spurgeon.

"GENTLEMEN OF THE JURY!"

Some years ago a prominent French jurist was attorney for a murderer. In his final address to the jury he said: "Gentlemen of the Jury! My task is very easy. The accused has confessed; a defense is impossible, and yet I want to add a few words. There, on the wall, I see the picture of the Crucified Christ and I pay homage to Him. There hangs the picture, in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our public schools to which we send our children? Why does the murderer, for the first time in his life, see the Crucified One here in this hall, where the law will punish him? If the attention of my client had been directed to the Crucified when he sat on the benches of the school, he would not now sit here facing disgrace and infamy. Yes, it is you, gentlemen, whom I accuse. You that brag, with your education and your culture, and yet are barbarous, who spread atheism and lust among the people, and then are astonished when the people reply with crime and vulgarity."

"The Missionary Review of the World"—J. B. M.

THE SHIPWRECKED BIBLE

Alexander Duff, the great missionary sailed for India on the "*Lady Holland*." His clothes, his prized

possessions, his library of eight hundred volumes were all on board. And then within a few miles of India, a shipwreck occurred.

The passengers were all saved. But the possessions of all the passengers were lost at the bottom of the sea. On the seashore, Alexander Duff looked out to sea, hoping against hope that some part of his possessions might be cast up on the shore.

Then they saw something—something small, floating on top of the water. Nearer and nearer it came, while anxious eyes watched it. What would it be? The missionary waded into the water, got hold of the floating object and returned. What was it?

The Bible! Of all his books, of all his possessions, that single Book was worth saving! Alexander Duff took the rescued Book to be a token from his Lord—took it to mean that this one Book was worth all his books, and all his possessions.

So, heartened, Alexander Duff began his career as a missionary in India. The very next day, reading from the Bible, he began his first class—a group of five boys meeting under a banyan tree. A week later the class had swelled to three hundred listeners!

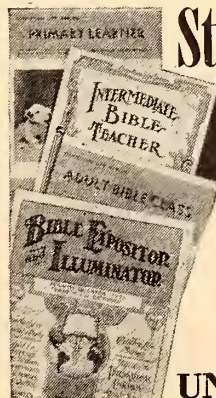
And several years later a beautiful tree stood on the spot where the banyan tree had been—and one thousand students of the Gospel raised their voices in prayer and hymns to Jesus Christ.—*Youth's Comrade*.

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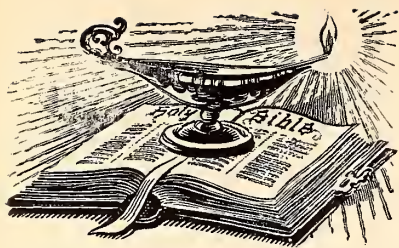
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EXPOSITION BY SAM BRADFORD

ILLUSTRATIONS BY U. B. NEWTON

The Christian and His Economic Relations

Sunday School Lesson for Dec. 2, 1945

Lesson: Deut. 8:17, 18; Psalm 50:7-11; Malachi 3:8-10; Luke 12:13-21; Luke 18:18-24; Acts 2:41-47; James 2:15, 16; James 5:1-6;

Lesson Text: Deut. 8:17, 18 and Luke 12:13-21 and Luke 18:18-24

The Christian and his economic relations can best be set forth in one word—

“Stewardship”

“The tithe—is the Lord’s.” Lev. 27:30

OUTLINE OF THE LESSON

In today’s study, we would consider the matter of economic relationships under three heads:

I. God Is the Owner of All

Psalm 24 declares, “The earth is the Lord’s and the fullness thereof; the world, and they that dwell therein.”

This verse leaves nothing out. Everything belongs to God. It is His because:

1. HE CREATED IT (Gen. 1:1; John 1:1-3).

But a man may say, “I own my home.” His only ownership is in a legal title granted by an earthly, civil government. The substance of which that home is builded was present in creation. A Civil government gives that man title to the land, but the land belongs to God. He “buys” brick and mortar, timbers and stone and builds a house and says, “I own this house.” The substance of the home is God-given, for it is owned of God in creation. All belongs to God.

2. BY HIM “ALL THINGS CONSIST” (Col. 1:17).

God not only created but gave all things form and by His power all form is maintained. Without God’s power substance would not maintain form.

II. God Allows Man to Use His Creation

It is only by God’s permissive will that mortal man may use that which God has placed in His creation. Primarily all things were created for the Pleasure of God (Rev. 4:11).

God gave man the use of His creation on earth in order that man might use that creation for the pleasure of God. Since the days of Adam man has not used that creation for God’s pleasure, but he has used it for his own selfishness. He tills God’s soil, sees the grain grow to maturity and says, “It is mine.” He digs beneath God’s hills and takes out gold, copper and other metals, precious and base, and says, “It is mine.”

III. Man’s First Economic Responsibility is to God

From every rule of reasoning and every rule of business the one who owns rightfully holds first claim to that which is produced. Malachi 3:7-11 sets forth this principle so vividly.

THINKING THRU THE TEXTS

Deut. 8:17,18

God’s admonition here recognizes the principle that strikes first at the heart of sinful man. He exalts himself rather than exalting God, so God says, “And thou say in thine heart, **my** power and the might of **mine** hand hath gotten me this wealth.” The humble heart that knows the Lord will say, “It is God that giveth.”

Verse 18 sets forth the principle that the very talent and ability to gain wealth are given of the Lord.

Ecclesiastes 7:14

This verse makes the record of how God deals with men as they fail to recognize their accountability to him. After centuries and millenniums of gaining and losing, man has not yet learned that to get and maintain is only by the power of God.

Luke 12:13-15

Again in this scripture we find

the man in question is interested in his own prosperity rather than pleasing God. He sees in Christ an opportunity to force his brother to right either a real or imagined wrong. Christ casts away the expression of selfishness and urges the man to take heed to his own soul’s good by keeping from covetousness. He sets forth the principle that the world has not yet learned.

“For a man’s life consisteth not in the abundance of the things which he possesseth.”

Today there are preachers, labor organizers, reformers of all kinds and politicians who attempt to make the scriptures and the teachings of the word of God a platform by which they may justify their own philosophies. The “social gospeler” claims to be an apostle of Christ because he wants everyone to be rich. All of God’s dealings in material matters are to build the souls of man.

Luke 12:16-21

This parable is a direct rebuke to those who fix their minds on their earthly inheritance and forget to be prepared for a heavenly reward. The parable would ask “You are much concerned about your earthly appearances. What will become of your soul?” A “fool” is an unreasoning man. This unreasoning man talks to himself of his own property, prosperity, and interests. He literally talks himself into eternity without God. In this man’s conversation, in verses 17-19 he uses sixty-two words. Of these sixty-two, sixteen are of himself and his own possessions. He counted himself to be a wise man because he had gathered great riches, but he was a fool for he had left God out. His life on earth was a failure for he had to leave his fruits ungathered, his corn unreaped, his barns unbuild; his existence in eternity was utter failure and loss, for his soul was unsaved. His prosperity on earth was not to his own account for the Scripture says “the ground” sent forth plentifully. That man who cheats and mistreats God in economic relations is cheating and mistreating his own soul.

This parable is not given to condemn the rich man, but to condemn

GRACE AND TRUTH

the man who does not recognize his accountability to God in that which God produces and provides for him. In Scripture and in modern day, we have records of many men whom God has made rich and whose riches God has sustained because they used those riches, not for their own personal pleasure but for the glory of God. It is the conviction of this writer that God is seeking men who can be trusted with great riches; that he is seeking men who will faithfully perform the duties of stewardship unto Him by using earthly riches for Him and for His glory.

How poor is the man who "layeth up treasures for himself" and is not faithful to God.

Luke 18:18-24

Here is a man seeking eternal life by inheritance. Inheritance is that which we deserve or have a right to possess. The fact is that no man can "inherit" eternal life, for eternal life is a gift of God. This certain ruler came to Jesus saying "Good" Teacher, or "Good" Master.

"There is none righteous, no, not one."

"All have sinned and come short of the glory of God."

He called Jesus "good" but did not recognize him as God. Then God performed a bit of divine surgery which separated the young man's true thinking from his seeming interest in his soul's welfare. He selected certain of the commandments which he knew were in the young man's mind. The young man had been scrupulously careful to honor his father and mother. Jesus intentionally passed by the first commandment for he knew that the young man had passed it by in his own spiritual experience.

"Thou shalt have no other God before me."

The young man's real God was his riches. When Jesus requested that he sell all that he had and give it to the poor, the young man lost interest in eternal things. He would keep the commandments which concerned morals but not the commandment which concerned God. Jesus spoke:

"How hardly shall they that have riches enter into the kingdom of God."

Those who have riches unto themselves are barring their fellowship with God. Whether those riches consist of dollars or millions of dollars, they should be recognized as belonging to God, and that man's possession is only a stewardship. This parable does not teach that rich people cannot be saved. It does teach

that the basic relation of all life should be established between man and God.

The true Christian outlook of economic relationships and of business is this: that man is in partnership with God. God provides the materials. He provides the wisdom; he provides the ability. Man only provides himself a channel through which God may work to earn money, in order that that money may be used for the glory of God.

It is God's declaration again and again in the Scripture that makes us know that if we make God's business our business, He will make our business, His business.

SOLID FACTS

To be rich without God is to be impoverished.

Money can neither buy happiness nor heaven, but money used for God builds happiness on earth and reward in heaven.

Money used for self may bring satisfaction for time. Money used for God can build riches for eternity.



The Christian's Place in the Life of the Nation

Lesson 10—December 9, 1945

Lesson: Matthew 5; 1 Timothy 2:1-4; Titus 3:1-8; 1 Pet. 2:1-17.

Lesson Text: Matthew 5:13-16 and 43-48; 1 Timothy 2:13-17.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" Chron. 7:14).

OUTLINE OF THE LESSON

1. God Creates All Government

One of the most significant scriptures regarding the Christian and his nation is that of Romans 13. Here God declares

- A. "The powers that be are ordained of God."
- B. "Whosoever, therefore, resisteth the power resisteth the ordinance of God."
- C. Government is "the minister of God—for good."
- D. Government is "a revenger to execute wrath."

THE LESSON ILLUSTRATED

A Methodist minister says that in one of his charges a good man regularly gave every Sunday five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

—Three Thousand Practical Illustrations

E. "Render therefore to all their dues: tribute . . . ; custom . . . ; fear."

II. Christians Are Commanded to Be Obedient to Their Government

Titus 3:1 "Puts them (Christians) in mind to be subject to principalities and powers; to obey magistrates."

1 Peter 2:13 "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to king, as supreme; or unto governors. . . . For so is the will of God."

III. Good Government May Be

Produced by Spirituality of Its Christian Citizens

We have noted above the quotation from 2 Chronicles 7:14. God

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rests the responsibility for good government and for His blessings on a land upon the spirituality of its Christian citizens. The Christian is "the salt of the earth." He is the "light of the world." Christians can "savor" their entire community and "light" the whole nation. God has promised to bless the entire nation if His people will "humble" themselves and "pray" and "seek His face" and "turn from their wicked ways."

Christians either drag their nation down by worldliness or lift their nation by spirituality. They alone hold the key to unlock the door to God's blessings upon their nation.

THINKING THRU THE TEXTS

Matthew 5:13-16, 43-48

Just as it is impossible and incorrect to take one chapter of a book and study it apart from the context of the entire book, so it is impossible to study just a few verses of the Scripture apart from the chapter and context of the entire Book. These few verses in the 5th Chapter set forth a significant message concerning the kingdom.

The book of Matthew is the book of the King. The first four chapters set forth the introduction of the King-Messiah. Now he begins his ministry by a public, formal and official statement of the nature, the laws and the subjects of the kingdom which he shall establish. The law of the kingdom is righteousness, and is summed up in Matthew 7:12.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Preceding the first portion at hand are the so-called beatitudes, or "blesseds."

These "blesseds" portray the character of Jesus Christ, the Saviour. They secondly portray the character of the citizens of His kingdom. The "poor in spirit" are made rich by possession of the "kingdom of heaven." The "mourners" are "comforted"; the "meek" are given the very "earth" itself; those who "hunger and thirst after righteousness" shall be filled with righteousness.

The next three portray attributes like those of Deity in citizens of the kingdom. They are "merciful" and "shall obtain mercy"; they are "pure in heart" and "shall see God." They are "peacemakers" and "shall be called the children of God." So we see on this seven-runged ladder the spiritually impoverished, destitute and helpless soul mount until by grace he is a member of the divine family. Destitute, filled with sor-

row, meek, hungry, in his natural state, he is a forgiven and fully received son of God.

1. By GRACE the poor in spirit receive the kingdom of heaven.
2. By partaking of His mercifulness they obtain MERCY.
3. The last of the seven concerns PEACE.

Thus we see GRACE at the first, MERCY in the midst, and PEACE at the ending.

The born-again citizen of the kingdom finds happiness even in persecution, looking not upon the sufferings of the present time but toward reward in heaven, and rejoices in the privilege of fellowshiping, not only with the prophets in sufferings but with the Saviour Himself.

Upon this foundation, Jesus compares these citizens of His kingdom, the regenerate, to the "salt of the earth." Salt gives flavor and preserves.

Since the days of Christ the world has been flavored by Christians wherever the gospel has been preached. Individuals and nations have been changed wherever the salt gives its savor. Wherever the message is shut out, the darkness of sin closes in. Salt imparts a portion of its taste to everything with which it is mixed. It is useful so long as it retains its savor but no longer. The truly regenerate Christian exerts that influence wherever he walks. He is the salt.

Salt also preserves from corruption. Imagination cannot picture the condition there would be in the world of tomorrow if the church were removed today. It will be a dark day for this world when the church is raptured, but a glorious day for those "with the Lord."

Christians are the "light." The property of light is to be utterly distinct from darkness. The least point of light in a dark room can be seen. This should settle the problem of what is wrong with worldliness. Light is not light if it blends with

darkness. Light illuminates, guides, cheers. Light stands alone, apart from darkness.

Other verses of this chapter before us simply carry out an example or illustration to demand that believers shall be different. These verses express that which is but another way of saying

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

Thus it can be seen that these scriptures in Matthew 5 do not concern "the Christian's place in the life of his nation." They concern citizens of the kingdom of Heaven. They concern us by application expressing our obligation in Christian testimony.

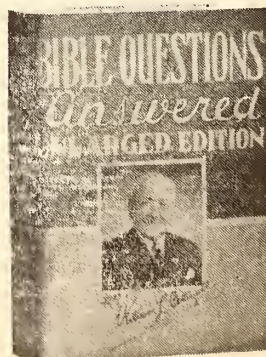
1 Pet. 2:13-17

This entire chapter is given over to admonishing Christians to have a clear testimony for the Lord. The thought is summed up in the following words in verse 21:

"For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."

The portion at hand is not intended primarily to admonish the citizen in good citizenship. It is primarily to admonish him in good Christian testimony. The end in view is not citizenship but to follow the exam-

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ple of Christ. In order to follow Him and to give a good testimony, there must be attention given to good citizenship. In this admonition, the spirit of God leaves no question as to the Christian's responsibility. He must be a law-abiding citizen in every respect.

"Submit yourself to every ordinance of man" in order to bear a good testimony for the Lord.

"SO IS THE WILL OF GOD."
1 Tim. 2:1-4

Of great significance is this scripture, which lays upon Christians the burden of "supplication, prayer, intercession and giving of thanks for all men, for kings, and for all that are in authority" in order "that we may lead a quiet and peaceable life in all godliness and honesty."

If there is not quietness and peace it is evident that Christians have failed in prayer.

This Scripture with 2 Chron. 7:14 makes it plain that the burden of the whole world's welfare rests as a responsibility upon Christians. That responsibility can only be met by humility and prayer, seeking the face of God and turning from wickedness. Peace and quietness in this world is not in order that there may be comfort and worldly prosperity, but a means for accomplishing the purpose of God, who "would have all men to be saved and to come to the knowledge of the truth." Peace time is a time when the gospel goes around the world and men learn the knowledge of the truth. When Christians fail in prayer and godly living, clouds of war gather and the storm rages. The doors of the gospel are closed, and the will of God is thwarted.

SOLID FACTS

The peace of the world hangs on the thread of Christian consecration.

The only barrier between the world and utter ruin is the godliness of its Christians.

Christians alone can bring the power of God to bless this sinful world.

The world does not know and few Christians realize what power could be exerted in a worldwide revival.

When men leave God out, they leave out their only hope for peace and quiet.

THE LESSON ILLUSTRATED

"What India needs most," said Dr. J. H. Barrows when he returned from delivering the Haskell lectures, "is not Christianity but Christians." An observer among the Shevaroy Hills in India reports that Hindus of all classes are beginning to see and say: "These Christian missionaries and

converts are better, gentler, more honest and truthful, more self-sacrificing as well as more purposeful

and strenuous, and live in all things on a higher level than we do."

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Exalting Christ in the Life of a Nation

Lesson 11—December 16th, 1945

Lesson: Isa. 9:2-7; Luke 1:26-80; Hebrews 1:1-4; 1 Pet. 3:13-18,22; Jude 24,25.

Lesson Text: Isa. 9:2,3,6,7; Luke 1:26-33.

Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

It is difficult to understand just why the name that is given to this lesson was placed there by the International Sunday School Lesson Committee. The only reason that this writer sees is that it is an excellent springboard for a "social gospeler" to use in order to launch himself into philosophic wanderings apart from the Scripture at hand. The Scriptures set for this lesson

have nothing to do with "Exalting Christ in the Life of a Nation." The text in Isaiah sets forth the prophecy of His first coming and of His second coming. The text in Luke 1 portrays the preparation for His coming. The text in Hebrews proclaims His person. The Scripture noted in 1 Pet. 3 has nothing to do with the "Christian and national life" but is an admonition given to the Christian, concerning his conduct in view of Christ's sufferings and the Christian's position with Christ. The verses in Jude are the closing admonition of Jude in view of the persecution of the last days.

OUTLINE OF THE LESSON

I. Prophecy of His Coming

It would be impossible to make the prophecy of the coming of Christ more exact and perfect than God made it in the Old Testament. For this pre-Christian study we present an outline of prophecy and its fulfillment concerning the coming of the Messiah.

FULFILLMENT

1. THE BIRTH OF CHRIST

To be virgin born.....	He was virgin born
Isa. 7:14	Matt. 1:22-23
To be born in Bethlehm.....	He was born in Bethlehem
Micah 5:2	Matt. 2:4-6
To be called out of Egypt.....	He was called out of Egypt
Hos. 11:1	Matt. 2:13-15

2. THE MINISTRY OF CHRIST

To preach to the poor.....	He preached to the poor
Isa. 61:1-2	Luke 4:17-21
To teach in parables.....	He taught in parables
Psa. 78:2	Matt. 13:34-35
To heal the sick.....	He healed the sick
Isa. 53:4	Matt. 8:16-17

3. THE PRESENTATION AND REJECTION OF CHRIST

To be presented as King of Israel.....	He presented Himself as King to Israel
Zech. 9:9	Matt. 21:1-5
To be rejected by Israel.....	He was rejected by Israel
Isa. 53:4	Jno. 19:14-15

4. THE BETRAYAL AND DESEFTION OF CHRIST

To be betrayed by a friend.....	He was betrayed by a friend
Ps. 41:9	Matt. 27:48-50
To be sold for 30 pieces of silver	He was sold for 30 pieces of silver
Zech. 11:12-13	Matt. 26:15
To be forsaken by His followers	He was forsaken by His followers
Zech. 13:7	Matt. 27:55-56

5. THE CRUCIFIXION OF CHRIST

To be crucified	He was crucified
Ps. 22:16	Luke 23:33

To be numbered with transgressors
Isa. 53:12

To be mocked
Ps. 22:7-8

To be given vinegar and gall to drink
Ps. 69:21

To be forsaken of God
Ps. 22:1

To intercede for transgressors.....
Isa. 53:12

To die voluntarily.
Isa. 53:12

To die for others
Isa. 53:5

6. THE BURIAL AND RESURREC-

To be buried with the rich
Isa. 53:9

To be raised from the dead
Matt. 27:35

II. Preparation for His Coming

Centuries past have been spent in preparation for the coming of the Christ for he was "the lamb slain from the foundation of the world." When God called Abraham that He might build to Him a nation, he was preparing for the Christ. The temple sacrifices and rituals were all preparation for His coming. The entire Old Testament laid foundation work for the coming of Christ. Matthew, the book that presents Him as the Messiah, prepared to announce His birth by giving the lineage according to the royal line. Mark, which presents Him as the servant of God, prepared for the announcement of His coming by pointing out the prophecy and in introducing John. In the first eleven verses of his gospel, the baptism of Christ is recorded. He has begun His ministry. Luke, which portrays Him as the Son of man, gives his lineage according to the flesh clear back to the Adam. John, which portrays Him as the Son of God, or the Lamb of God, declares His existence in eternity past; declares Him as God in that eternity and as Creator and Giver of all life.

THINKING THRU THE TEXTS

Isa. 9:2, 3, 6, 7

We must consider this entire portion of this chapter of Isaiah which sets forth the Christ child, the hope of Israel and the world. Verse 1 lays the scene. It is a scene of darkness. The depth of Israel's darkness came when, blinded by sin, she was ready not to receive her King, but to reject and crucify Him. Verse 2. Christ was the light spoken of here. This verse compares closely with John 1:5 "And the light shineth in darkness; and the darkness comprehended it not." The light shone upon Israel and Israel saw that light

He was numbered with transgressors
Matt. 27:38

He was mocked
Matt. 27:39-43

He was given vinegar and gall to drink
Matt. 27:34

He was forsaken of God.
Matt. 27:46

He interceded for transgressors
Luke 23:34

He died voluntarily
Matt. 27:50

He died for others
1 Pet. 2:24

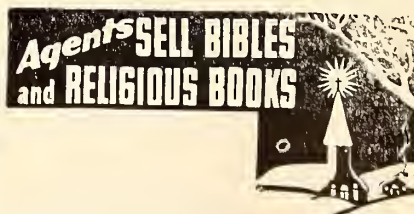
TION OF CHRIST

He was buried with the rich
Matt. 27:57-60

He was raised from the dead
Acts 2:22-31

yet knew it not in their darkness. Between verses 2 and 3, the present long dispensation and Israel's exile intervene. Verses 3-7 portray a mighty principle of prophecy. God sees the future, not as yet to come, but as part of eternity. Therefore, in this prophecy, verses 3 and 4 are in the past tense; future tense in verses 5 and 7 and present tense in verse 6. Yet all these verses portray that which was yet to come in the day of Isaiah. The oppressor of verse 4 is the anti-christ. Verse 5 portrays the awful horror of his reign, and his destruction "with burning and fuel of fire." The destruction of Sennacherib foreshadowed the destruction upon the anti-christ. Verse 6, "A child is born"; as man, Christ was born. "A son is given"; as God, He was given, for as God He was from everlasting to everlasting. Only those who study their Bible carelessly or not at all believe that the nations of this world will ever glorify the Christ or exalt Him. Only when he comes as King of Kings and "the government shall be upon His shoulders" shall there be peace and exaltation of Him who was born King.

How the mighty of this world need



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today the wisdom of the "wonderful counselor"—infinite in wisdom; the "mighty God"—infinite in power; the "everlasting father"—infinite in love; and the "Prince of Peace"—infinite in redemption.

Rev. 19 portrays Him coming with "crowns" upon his head. Not a crown but many crowns. All the governments of the world shall be under His Authority. Then shall peace be established. The method of establishing that peace is given in Isaiah the 2nd chapter. The Messiah shall "sit upon the throne of David." There is little comfort for the Jew-hater today, in knowing that one day Christ who was "born King of the Jews" shall be ruler of the world, with His throne in Jerusalem and all nations shall be turned toward that little country of a despised people. No nation in the world today even attempts to exalt Him, but in that day he shall be "exalted above the hills and all nations shall flow" toward the seat of His government. Then shall come peace and "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:1-5)

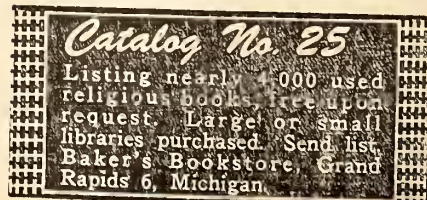
Luke 1:26-33

The angel Gabriel sent from God, announced the birth of Christ to Mary, attributing no superhuman holiness to Mary. What she had was given of grace. She was "highly favored"; to her it was said, "The Lord is with thee." She had "found favor with God."

The four Angelic statements about Christ (vs. 31 to 33) correspond to the four gospels.

- a. "A son"; behold a man. (Luke)
- b. "Jesus"; behold my servant. (Mark)
- c. "The Highest"; behold your God. (John)
- d. "He shall reign": behold thy King. (Matthew)

How can earthly ministers be silent about His second coming and His glorious kingdom when the heavenly messenger Gabriel in announcing His conception, spoke of His first coming in verse 31, then launched into prophecy of His second coming in verses 32 and 33! No person has truly seen Christ who sees the end at the cross. His first coming is as the foothill that lifts man to the heights of salvation in



GRACE AND TRUTH

Christ. His second coming is as the mountain peak, looming beyond, glorious in height, wondrous in grandeur that shall lift man forever from the bondage of sin and cleanse the world itself of Satan, his host and his power.

SOLID FACTS

When prophets spoke of Christ's first coming they mingled with the message the fact of His second coming.

When the angel spoke of His birth, He looked beyond to see His Kingdom in that glorious day of His coming again.

Christ continually pointed past His suffering to His coming again as King of Kings and Lord of Lords. Matt. 25:31-46 is high example of this.

No teacher has finished teaching of Christ until that teacher has told of His coming again to be King on this earth.

THE LESSON ILLUSTRATED

Here is a remarkable bit of rem-

iniscence by Gipsy Smith. "In 1918," he says, "the government sent me to America to do propaganda work. I spent three months there, came home and was sent out again. Just before I went the second time I was at a luncheon at which the late Lord Moulton, the Allies' expert for high explosives, was one of the chief guests. I heard him say, 'In the midst of this world's havoc and devastation and heart-break, my only hope is the preaching of Jesus.' When I got on the boat I sat beside Professor Simpson, grand-nephew of the discoverer of choloroform and himself an expert on Russian affairs. 'Gipsy,' he said, 'militarism fails, politics fail educationalists fail, social reformers fail, Jesus has never failed.' On the same boat the president of the Board of Education for China was returning from consultations with the Allies in London. He asked for an interview and his secretary plied me with questions. This Chinese educationalist said, 'Sir, the only hope I have for my country is Jesus.'"

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The Message of Christmas to the World

Fourth Quarter, Lesson 12, Dec.23

Lesson: Luke 2

Lesson Text: Luke 2:1-20

A CHRISTMAS QUIZ

In order to sharpen our scriptural wits and find out just how much of religious teaching we have received from Christmas pageants and Christmas cards as well as from the Bible, let us turn ourselves to ten questions on the most familiar story of all the Bible. If you get four questions right, you have done well. If you get six right, you are above average. If you get eight answered properly you have done excellently.

- 1. How many wise men came to visit Jesus?
- 2. Where did they find Him?
- 3. What did they ride?
- 4. Did the wise men worship the babe?
- 5. In which city did the wise men seek Jesus?
- 6. What did Mary ride into Egypt?
- 7. How old was Jesus when he was taken to Egypt?
- 8. What did the angels do as they praised God at Jesus' birth?
- 9. How many angels announced Jesus' birth to the shepherds?

- 10. What kind of animals were near the manger?
(You will find the answers at the end of this lesson.)

OUTLINE OF THE LESSON

- I. BORN A SAVIOR.
Verse 11.
- II. PRAISED BY THE ANGELS.
Verse 13.
- III. ADORED BY THE SHEPHERDS.
Verses 16 and 17.
- IV. KNOWN BY THE FAITHFUL
Verses 25-38

While heaven opened its gates to proclaim His praise, men found no room for Him in the inn. While the faithful in the temple knew Him, the world passed by.

- a. He came in humility (Phil. 2:5-8).
- b. He was despised of men (Isa. 53).
- c. He shall come again, in glory as King of Kings and Lord of Lords (Rev. 19:11-16).

THINKING THROUGH THE TEXTS

In this chapter "Doctor" Luke (Col. 4:14), records the birth of a

baby (Vs. 7); growing to boyhood (Vs. 42); to manhood (Vs. 52). He also certifies that the birth was in a public inn where crowds had gathered; not in secret. There could be nothing hidden concerning this birth.

This birth is in fulfillment of Numbers 24:17 "A sceptre shall rise out of Israel."

The word "First" in verse 2 is significant. Historians have discovered that there were two "taxings" and the first was made when Cyrenius was governor of Syria. This "taxing" means taking a census. Little did the Roman Emperor know that he was being used of God to direct the affairs of an entire nation, in order that one couple,—Joseph and Mary—could be brought to Bethlehem to give birth to that wonderful Son in order that Micah 5:2 might be fulfilled to the letter.

There was no room for Him in the inn at Bethlehem. There was no room for Him on the throne in Jerusalem. There is little room for Him in the hearts of men today.

The inn missed its blessing; Jerusalem missed its king and men today are missing their Savior. He came to bless the inn, to rule in Jerusalem and to bring salvation to the world. Sinful men to whom Christ brought salvation were not the first to praise Him. Sinless angels were the first to speak His praise on earth.

He began His life in a manger, ended it upon a cross and all through his life of ministry had not where to lay His head.

The inn was too crowded; Greeks were too busy with their own affairs, so the angels turned to shepherds of the field to proclaim their message. Christ was not born to "become" King and Savior, He was "born" King and Savior.

The shepherds returned from beholding Him born, with "praise" (vs. 20). The disciples returned

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from beholding Him resurrected, with glowing hearts (Luke 24:35). The company of believers returned from beholding Him ascended, with "great joy" (Luke 24:50-63).

God chose the highest title for His son "Jesus". "For He shall save His people from their sins" (Matt. 1:21). While men were seeking titles and authority and power, God gave His Son the title of servant.

Christ was born under the law, that He might fulfill the law and dying could save men justly doomed to death by the law. Christ was presented to the Lord (vs. 22) in accordance with the law that kept in remembrance that the first-born of Israel were saved by the blood (Ex. 13:2 Numbers 18:15).

Simeon set the proper example for every person.

- a. He saw the Lord as Savior.
- b. He took Him in his arms (vs. 28).
- c. He lost all fear of death (vs. 29).

Each person may:

- a. Behold Christ as Saviour;
- b. Possess Him as their very own and possessing Him;
- c. Conquer death and banish all its terror.

Seven Children of the Bible were named before they were born. Ishmael, Isaac, Solomon, Josiah, Jarius, John the Baptist, and Jesus. Only the seventh was the "Savior of the world."

Verse 34 warns Mary of the sorrow that shall be hers, in that Jesus should be "set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." He should be a stumblingblock to many and a stepping-stone to some. Many who could agree in nothing else, agreed in hating Christ.

The sword of verse 35 was not the sorrow of the Crucifixion. That sorrow pained the "heart" of Mary. The sword of verse 35 should "pierce through thy own SOUL also". She too should face the question brought by the Holy Spirit whether He should be a stumbling-block to her or a stepping-stone. The sword is the Word of God (Heb. 4:12).

Mary was indeed "blessed" as a chosen vessel of incarnation (Luke 1:28). More "blessed" are those who follow Him (Luke 11:27).

In the Temple the truth of His identity was established in the mouth of two witnesses, Simeon and Anna.

The first recorded words of Jesus were, "I must be about my Father's business" (vs. 49).

Among His last recorded words were, "IT IS FINISHED".

ANSWERS TO THE CHRISTMAS QUIZ

1. We do not know.
2. In a house. Matt. 2:11
3. We do not know.
4. No. (A young child) Matt. 2:11
5. Jerusalem. Matt. 1:2
6. We do not know.
7. Not younger than 40 days (Luke 2:22 with Lev. 12:1-6) Not older than two years. (Matt. 2:16)
8. The angels spoke. (Not sang) Luke 2:13
9. One. Luke 2:9-10
10. We do not know.

Where I have given the answers, "We do not know", traditions have grown up stating this or the other. However, it is dangerous in any matter of scriptural truth, spiritual lessons or religious precepts, to base our belief or faith on the traditions of men, lest we make the commandments of God of none effect by tradition. (Matt. 15:6).

THE LESSON ILLUSTRATED

Several years ago, in one of our Western cities, the church was preparing to entertain a conference of Christian workers. Among those who were expected, was a man whose reputation was almost world-wide. Because of his saintliness, and because of his splendid power of mind, even the great had delighted to do

him honor. When it was known that he would honor the conference with his presence, there was a sharp strife among the good women as to who would have the privilege of entertaining the distinguished guest. By and by, it was decided that he should stay in the home of the wealthiest man in the church. Late on the night before the opening of the conference, there came a ring at the door of the rich man. Upon opening the door, the mistress of the house found a plainly-dressed old man, who explained that he had been told that he was to be entertained at this place. The lady replied somewhat sharply that it was a mistake, as she had no room, other than for those she had promised to take. Seeing the hurt look on the old man's face, she told him he might try the house across the street, as she new they had promised to accommodate several of the delegates. The stranger did as she suggested, but with like result. As there was no hotel in this suburb, there was nothing for him to do but to return to the little waiting-station and there pass the night. Imagine the chagrin of the rich woman and her neighbor when they learned that the man they had turned away was the one they had so desired to honor. If those Jews in the little town of Bethlehem had known that they were missing the opportunity of taking into their homes him whom they had longed to honor, there would have been many open doors to the weary pilgrims that memorable night.

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The Whole World Fellowship of Christians

Fourth Quarter, Lesson 13, Dec. 30.

Lesson: Acts 10; Galatians 3:26-28; 1 John 1:3, 4

Lesson Text: Acts 10:23-29, 34-43

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world."

This is a most appropriate lesson for closing the old year, and to prepare our hearts for the opening of a new year.

We are closing the year with a world sadly divided by prejudice, jealousy and fear. War united us;

peace has divided us. For that peace is a peace without the foundation of God. The past is utterly black and marred by the scars of war. Nineteen hundred and forty-five has seen the greatest victories over our combined enemies but instead of those victories bringing the assurances of peace, the invention of mighty weapons of destruction has deepened the shadows of fear; nation is arrayed against nation, people against people. No power can unite the nations except Christ. No power can break the hate and suspicion among men except Christ. This writer is happy that the international lesson committee has carefully avoided any mention of world brotherhood of man or universal fatherhood of God.

OUTLINE OF THE LESSON

I. A MESSAGE TO PETER.

Peter was typical of the Jewish

GRACE AND TRUTH

Christian of His day. The revelation of God had been limited to the Jewish people for centuries. It was difficult for them to conceive that God would have a message for the Gentiles. God had a lesson to teach Peter and he taught it to him in a way that a Jewish mind would understand. The Jew seeks "a sign". Peter was so imbued with Jewish tradition and doctrine that it was necessary for God to insist three times, before Peter would understand that Christ had opened the door for Gentiles whom the Jews had considered "unclean". Even then as the men came, the Holy spirit had to deliver a personal message to Peter urging him to "go with them, doubting nothing, for I have sent them."

Today God is not dealing in signs, but just as truly he is urging each individual, Christian heart to go out, following Christ to "seek and save that which was lost". Peter's objection was that the Gentiles were "unclean". God has an answer to our every objection. His command is "Go Ye".

II. A MESSAGE TO CORNELIUS.

According to Acts 10:1-2, Cornelius was a man who truly sought the way of God. He is an example of what God meant when He promised "If any man will do His will, he shall know of the doctrine" (John 7:17). He "feared God" but was not saved. He "gave much alms to the poor people" but this did not save him. He "prayed to God always" but this was not a means to salvation. "Religion" can never save a man, for "There is none other name under heaven, given among men, whereby we must be saved." What joy there must have been in Cornelius' mind when Peter said, "Of a truth, I perceive that God is no respecter of persons" (Acts 10:34). The message to Cornelius was a message of "Jesus Christ and Him crucified". Cornelius was ready—he had been prepared by the Holy Spirit Peter was ready—he had been prepared by the Holy Spirit. This is a wondrous example of the working of God. When God-prepared messengers meet God-prepared listeners, there is salvation wrought.

III. A MESSAGE TO THE WORLD.

The message of the Bible is "whosoever", "all men", "peoples, tongues and nations," "God so loved the world". When missionaries so present the gospel that the black man calls it the "white man's religion" the white man has

missed the mark. Christ is for all the world and in Him, men around the world find fellowship. There is no artificial substitute for this fellowship. A world council of churches will never solve the problem of a divided world, until that world council of churches is composed only of those who have been born again through faith in the shed blood of Jesus Christ. God's message to the world is that all may be saved through Jesus Christ, becoming children of God, "heirs of God and joint heirs with Jesus Christ."

In Christ there is no East or West,

But one great fellowship of love

Thought the whole wide earth.

Join hands then brother of the faith,

Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,

In Him meet South and North:
All Christly souls are one in Him

Throughout the whole wide earth.

THINKING THRU THE TEXTS ACTS 10

Verses 1-2: Cornelius was a pious man but piety will never save.

Verse 6: After all of Cornelius' doings in devout works and prayer, there was that one thing that he was to do. Good works are not a measure of salvation. Many people who are not saved may do more good works than people who are saved but good works can not save; "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast" (Eph. 2:8-9).

Sometimes the unsaved, like Cornelius, are ready to obey the commands of God as they find them but they do not know or are unwilling to obey His command unto faith in Jesus Christ.

Verse 9: The house-top of an Oriental home was the place of the guest chamber. (Compare the story of Elisha). The great white sheet corresponds to the ark of Noah. The

ark provided salvation for all the beasts and spoke of salvation for all nations. So the sheet gives the lesson of assurance that salvation is for every nation and not just for one nation. Some of the occupants of the ark and of the sheet were more beautiful and useful than others and many of both were ceremonially unclean, but representatives of all were found in those two vessels. All of the nations including Israel are shepherded into one fold thru Christ. It was a hard lesson for Peter to learn; but he expressed it in Verse 36 "He is Lord of all" and in Verse 43 "Whosoever believeth in Him shall receive remission of sins."

Verse 14: "Common or unclean" does not mean unclean flesh but ceremonially unclean. The animals referred to here would not be fitted for sacrifices. They were unclean according to the law.

Verse 15: God's insistence that "what God hath cleansed, that call not thou common," should remind us that we, today, are prone to follow traditions and cause the word of God to become of no effect.

Verse 37: Cornelius knew the story of the Christ and perhaps believed the story as such. As with his doing good deeds so his knowledge of facts brought no salvation until there was personal acceptance.

Verses 42-43: Peter set Christ before Cornelius as Judge and as Saviour. This same Christ confronts men today—Savior, or Judge.

Verse 23 "Remission" refers to remission of the sentence of death as punishment for sin.

Verse 23: Here is an example of a New Testament reference to the Old Testament. Any person who can read through and study the prophets without seeing Christ is blind indeed.

Verse 44: "Heard the word"; there are two ways to hear: one is to hear and dismiss the matter; the other is to hear and act.

Verses 44-46: The ministry of the Holy Ghost here is not the ministry that we may expect today. This was a ministry common to the "transition period". That period was between the dispensation of law and the dis-

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pensation of grace, when God was dealing with those who were under the law to bring them out under grace. As the apostles turned from the ministry to the Jew, to the ministry to the Gentile, we see a lessening of this particular ministry of the Holy Spirit, until it disappears even in the book of Acts as well as in the writings of Paul to the churches. GALATIANS 3:26 28

Verse 26: This verse does not speak of the universal brotherhood of man or the universal fatherhood of God. The clause "ye are all children of God" is limited by the following phrase, "by faith in Jesus Christ". Only those who have exercised saving faith in Jesus Christ are children of God.

Verse 27: "Baptized into Christ" refers to the Christian's position. By this baptism according to 1 Cor. 12:13 we are made a member of the body of Christ; a unit in Christ—but we are not only baptized into Christ, we have also "put on Christ".

Verse 28: "There is neither Jew nor Greek . . . in Christ Jesus." In the days of Christ there were two great divisions of the human race. There were Jews and Gentiles. In this dispensation there are three divisions; Jews, Gentiles, and Christians. When a person is saved he is neither a Jew nor a Gentile; he is a Christian, for salvation lifts men out of the common classification of the flesh and makes them children of God, "heirs of God and joint heirs with Christ." Wherever we find Christians, they are our brothers in Christ.

1 JOHN 1:3, 4

These two verses have no particular connection with the other portions of the lesson. This book concerns the Christian fellowship with God and is written primarily to give assurance to Christians.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

The discussion which leads to this assurance in Christ begins with the discussion of fellowship of Christians, one with another. These two verses set forth the truth that our fellowship is not directly one to another but through the throne of Christ. Fellowship of the people of the world is person to person. Fellowship of Christians is with the Father and with His Son, Jesus Christ; then, one with the other. It is God's purpose that all Christians should know that fellowship. That fellowship can only be broken or marred when matters of the flesh

and of self enter in. If there is a broken fellowship between Christians it was first broken fellowship between at least one of those Christians and God, for as long as both are in fellowship with God, they will be in fellowship one with another.

SOLID FACTS

The blood of Jesus Christ washed out boundaries thousands of years ago.

Only one tie can bind the hearts of men together and that tie is Christ.

Christians who truly long for a fellowship of nations should long for the coming of Christ, for He shall make them to be one nation and He shall be "King of Kings and Lord of Lords".

THE LESSON ILLUSTRATED

Some of you may be saying, "If I could see my name in the Bible I would believe that Christ wants me to be saved. When Christ called Zaccheus he said, 'Zaccheus, come down'. He called him by name, and he came down immediately. Now, if Christ would call me by name, I would run to him immediately." Now, to you I say, Christ does call you by your name, for he says, "To you, O men, I call." Suppose that Christ had written down the names of all men and women in the world

your name would have been there. Now, instead of writing down every name, he puts them all together in one word, which includes every man, and woman, and child, "Unto you, O man, I call; and my words are to the sons of man". So your name is in the Bible. "Go and preach the Gospel to every creature."

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ECHOES

ROME BURNS BIBLES TODAY

The Union of Regular Baptist Churches has given out thousands of copies of the New Testament in French to Roman Catholics in Quebec and Northern Ontario. In every parish where we have worked, we have found without exception that the priests ordered their people to burn the Bible. Some priests have taken copies of the New Testament into the pulpit and told their people that it was a "filthy book," fit only for the fire; they have commanded them, at the peril of their souls' eternal salvation, not to read the Word of God! The Archbishop of Montreal warned all "the faithful" in that great city that there was "an attack on the faith and customs of our population in Quebec." He was referring to our New Testament Campaign to put the Bible without note or comment into the hands of French-Canadians. The Bible, he admitted, attacked the faith and morals of Roman Catholics! We agree with him, but so much the worse for Romanist faith and morals. The Cardinal-Archbishop of Quebec himself was not ashamed to write an official communique, issued over his signature, in which he commanded all faithful Roman Catholics to "burn the Bible." Prohibiting the erection of a Protestant Church or burning a Synagogue, we venture to say, is a lesser crime than this. Long ago, John Milton wrote: "As good almost, kill a man as kill a book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." But what shall we say of a man, professing to be a shepherd of God's flock, who deliberately commands that the Book of books, the Word of God, is fit only to be cast into the flames?—Dr. T. T. Shields in *The Gospel Witness*.

METAL FLOATS IN AIR. Dr. Arkadier, a member of the USSR's Academy of Science, reports that when a magnetized ferro-nickel bar, one centimeter long is thrown on a lead saucer, cooled to 269 degrees below zero, it bounced off and "remained suspended in space." Dr.

Arkadier believes that this will "shed more light on the origin of the universe." This is questionable. But one thing is sure. Critics no longer should attack the Old Testament record describing the Prophet Elijah's axe-head which floated on the water. Surely, if man can make metal float in the air, God can make it float in the water.—*Waether League Messenger*

EVEN THE "NICE" DANCES ARE DANGEROUS. The mid-semester "prom" of the Central High School in St. Paul for several years had been regarded by the local police as "a bad one." To improve the situation, the Hi-Y clubs at Central, made up of Y.M.C.A. members, were asked to sponsor the dance; but this year the affair was worse than usual. Two police women who attended report that they were repeatedly insulted and even threatened with slugging. Policemen had to be called to keep order, and the Hi-Y clubs were temporarily suspended. It is often said that private high school and college dances are in an altogether different class from public affairs and are quite unobjectionable. Ask the police in your city about that!—Walter A. Maier

THE RUSSIAN CHURCH

It is not generally known and rarely mentioned in print, that Joseph Stalin was trained for the priesthood in the Greek Catholic Church. Before his elevation he renounced his vows, became an enemy of the church, and joined the revolutionary party.

It is difficult to form any opinion as to the actual state of the church within the Soviet, due to strict censorship; however, it is conceded that the Communist Party dominates the church under a system of "adjustable taxes." Premier Stalin turns the government attitude toward religion on and off to suit his political convenience. He announces wide concessions to the Church, or men of all shades of religious belief, then without notice he denounces some prominent religious leader or group, making statements contradictory to his former proclamations.

It is well to remember that the leopard does not change his spots, nor the Ethiopian his skin and that the man who persecuted the church, executing and banishing the priests and preachers, continues to rule in the Soviet.—*Ohio Independent Baptist*.

FALSE PROPHETS

Someone said to me the other day,

Did I think that the end of the age was near? I said I was not among the prophets, and that a little reading of history had taught me the un wisdom of drawing momentous conclusions from particular signs. The farthest that one can go is to say that the times in which we live have many of the earmarks of the last days. And yet one must be careful even in such a statement. There have been sad miscarriages of predictions in both the sacred and the secular fields. Again and again men have rushed in where angels fear to tread. In every age there have been those who thought that the times in which they lived were completely out of joint, and that the end of all things was at hand. Here are a few illustrations from history gathered by a prominent English clergyman which are rather amusing to read today:

"There is scarcely anything round us but ruin and despair." (William Pitt.)

"I dare not marry; the future is so unsettled." (Wilberforce. He did marry, one of my wife's family.)

"Nothing can save the British Empire from shipwreck." (Shaftesbury, in 1848.)

"In industry, commerce and agriculture there is no hope." Disraeli, in 1849.)

"I thank God I shall be spared from seeing the consummation of ruin that is gathering about us." (Wellington, in 1852.)

"I believe that this day twelve months I shall be either in my grave or in the workhouse, and I hope it may be the former." (Wilson Croker. An opposite name!)

"When America gains independence, the star of England will set, and her glories will be eclipsed for ever." (Shelburne.)

"Europe will soon be either Republican or Cossack." (Napoleon.)

"It would be as easy to bring down

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a bit of moon as to light London with gas." (Sir Humphry Davy.)

"Russia can never join France against Germany." (Bismarck.)

"Neither Malta nor the Cape will ever be of importance to Great Britain." (Nelson.)

BRITAIN WARNED

James Sloan of the Chicago Tribune Press Service says:

Britain was warned it faces the peril of a generation of citizens with empty minds because it is rearing a race of children who are unable to love, and are movie and gambling mad.

This prospect was advanced by speakers at a conference on the social education and leisure of the school child. One warned that many children in the cities are distinguished by their "inability to love anything or anybody" and to find "destruction easier and more pleasurable than creation because they have a satanic instead of a divine sense of values."

HOW THEY PRAYED

George Whitefield, the famous English evangelist, said, "O Lord, give me souls, or take my soul!"

Henry Martyn, missionary, kneeling on India's coral strands, cried out, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "Oh, come, Lord Jesus, come quickly. Amen."

Thomas a'Kempis, 1379-1471: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

Dwight L. Moody: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther, a few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou, my God stand by me against all the world's wisdom and reason. O do it! Thou must do it. Stand by me, Thou

true, eternal God!"

John McKenzie, a prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

"Praying Hyde," a missionary in India: "Father, give me these souls, or I die."

Mrs. Comestock, a missionary in India, a prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."—Wesleyan Methodist.

WHAT'S HAPPENED TO THE PRAYER MEETING?

To the disappointment of many faithful church members, the old-fashioned prayer meeting, which is still a part of the weekly church calendar in many churches, fails to draw a crowd. A service that was established to give us a second wind and hold us in leash during the six days of personal contact with the temporal world is slowly but surely becoming obsolete, because the people are discounting its value and spending their time in more entertaining, if not beneficial, ways.

Prayer meetings date back to the time of Christ, who said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Entirely too many church members take that literally, and two or three in attendance constitute the life blood of many weekly, if not weakly, meet-

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ings. In some churches they have satisfied their conscience by closing this precious institution just because "there was no demand for it."

A minister and the official spiritual leaders of a church who have such a philosophy are to be pitied for they have unconsciously played right into the hands of the devil, and he is looking with pride on his effective work. Numbers are always an inspiration, but a simple prayer service doesn't get its strength from numbers. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech.4:6).

The prayer meeting crowd in any church is usually made up of the best Christians, for they know in their hearts, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Mat. 5:6). Go into any church, and the prayer meeting patrons are largely the most humble, sincere, earnest Christians of the entire membership.

Youth is not capitalizing on the soul-feeding values of the prayer meeting. Rather, it seems that the look upon the prayer meeting as service for the ministers, the official (who often neglect it), and old people who must be home by 9:00 o'clock. The prayer meeting can be one of the strongest arms of the church, and the minister who is really doing a good job knows it and makes a determined effort through personal work to convince those of his flock of the spiritual values of great price that are lurking near to become a part of all if they put forth the effort. The soul of man grows as he feeds upon the precious promises of God—let no man neglect them. What a pity so many do!

There is only one way to sell the prayer meeting to individuals. That is by personal devotion, exemplifying living, and consistent attendance.—*The Presbyterian*.

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TRUTH IN TYPE

Continued From Page 343

the heavens must receive until the
times of restoration of all things"
(Acts 3:20, 21).

Reuben found the pit empty, but
did not know that Joseph had risen
from the place of death. "And Reu-
ben returned unto the pit; and, be-
hold, Joseph was not in the pit; and
he rent his clothes. And he returned
unto his brethren, and said, The

child is not; and I, whither shall I
go? (Gen. 37:29, 30). The Jews found
the tomb empty, but did not realize
that Christ had risen from the place
of death. "Behold, some of the watch
came into the city," and told the
chief priests that Christ was risen
from the tomb. And the chief priests,
with the elders, gave large money
unto the soldiers, saying, say ye, His
disciples came by night, and stole
Him away while we slept . . . So

they took the money, and did as
they were taught: And this saying
is commonly reported among the
Jews un'til this day" (Matt. 28:11-
15).

How interesting and striking are
these analogies between Joseph the
righteous and Jesus Christ, the Mes-
siah and Saviour, setting forth the
accomplishments of the work of His
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DOCTRINAL STATEMENT OF DENVER BIBLE COLLEGE and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14

EDITORIALLY SPEAKING

CHRISTMAS 1945

The story of Christmas is timeless. There has never been any attempt to fit or adapt the Christmas story to the changing times and situations of the world. Christmas holds a story that never changes. It is the same yesterday, today and forever. It is like the story of love. What true mother ever tires of telling her love to her little ones? What true and faithful wife, though her hair has grown white as snow, ever tires of hearing the words of love spoken by her husband? The story that was first told her by him in the days of youth, hasn't changed at all. He uses the same words, and holds her hand in the same way, but she never tires of it. So we do not tire of the story of Christmas because it is the story of God's love to all men everywhere. It is unchanging. It carries the breath of God, the atmosphere of heaven, the assurance that God has in His power the cure for all the world's sorrows. There never was a time when the true message of Christmas was more needed than today. It needs to be proclaimed in the ears of all men everywhere.

To our readers, one and all, we wish a "Merry Christmas" in the true, Christian meaning. May the Christmas' Christ be close to your hearths, and in your hearts, at this blessed season.

★ ★

THE BIBLE

In our reading we came across the following two paragraphs on the Bible. We know not who is the author, else we would give proper credit. We believe it will prove of value to our readers.

"The Bible is like unto a magnificent palace constructed of precious stones, comprising 66 stately chambers. Each one of these chambers is different from its fellows, and is perfect in its individual beauty, while together they form an edifice incomparably majestic, glorious and sublime.

"In the book of Genesis we enter the grand Vestibule where we are immediately introduced to the records of the mighty work of God in creation. This Vestibule gives access to the Law Courts, passing through which we come to the Picture Gallery of the historical book. Here we find hung upon the walls scenes of battles, heroic deeds, and portraits of valiant men of God. Beyond the Picture Gallery we find the Philosopher's Chamber—the book of Job—passing through which we enter the Music Room—the book of Psalms—and here we linger, thrilled

by the grandest harmonies that ever fell on human ears. Then we come to the Business Office—the book of Proverbs—in the very center of which stands the motto, "Righteousness exalteth a nation, but sin is a reproach to any people." Leaving the Business Office we pass into the Research Department—Ecclesiastes—and thence into the Conservatory—the Song of Solomon—where greet us the fragrant aroma of choicest fruits and flowers, and the sweet singing of birds. We then reach the Observatory where the Prophets with their powerful telescopes are looking for the appearing of the "Bright and Morning Star," prior to the dawning of the "Sun of Righteousness." Crossing the courtyard, we come to the Audience Chamber of the King—the Gospels—where we find four life-like portraits of the King Himself, revealing the perfections of His infinite beauty. Next we enter the Workroom of the Holy Spirit—the Acts of the Apostles—and beyond that the Correspondence Room—the Epistles—where we see Paul and Peter, James and Jude, busy at their tables under the personal direction of the Spirit of Truth. Finally we enter the Throne Room—the book of Revelation—where we are enrapt by the mighty volume of adoration and praise which is ever addressed to the enthroned King, and which fills the vast Chamber; while in the adjacent Galleries and Judgment Hall there are portrayed solemn scenes of judgment and wondrous scenes of glory associated with the coming manifestation of the Son of God as King of Kings and Lord of Lords."

★ ★

GOD'S GOLD

"More to be desired are they than gold, yea, than much fine gold:

sweeter also than honey and the honeycomb" (Psalm 19:10).

A business man began to find himself in adversity and serious monetary troubles. His wife fell ill, and the physician sent a very long bill, which he was unable to pay. The debtor in his distress made up his mind to sell the family Bible. On turning over the leaves before taking it out of the house he found a sealed letter inscribed with the words, "To the finder." He opened it and found the following letter inside: "In the sure knowledge that man does not turn to his Bible to read the Word of God until he is in great distress, I have placed five hundred dollars in bank notes between pages 141 and 142." The date was given. The family Bible had not been opened in thirty years. Many people have found more precious things in the Bible than all the gold represented by the best bank notes in the world.

We have often observed the inconsistency which many people show in that they insist upon the Divine inspiration of the Bible and then neglect to find out what the teaching of the Book is on the extremely important subject of life here and hereafter. If we believe that it is a message of unapproachable importance from God to us, it is hard to understand how we can neglect it. We do not worship the Book, but through its perusal we come closer to God. We love the Bible for what it contains, for what it reveals, for what it promises, what it establishes. Its value is intrinsic. In the old days whenever a bank failed, people would examine their bank notes to see if they had any on the failed bank; if so they were useless. But no one

Continued on page 365

The Secret of Bible Study in Five Sentences

1. Study it through. Never begin a day without mastering a verse.
2. Pray it in. Never leave your Bible until the verse or passage you have studied is a part of your being.
3. Put it down. The thoughts that God gives you, put in the margin of your Bible or in your note book.
4. Work it out. Live the truth you get in the morning through all the hours of the day.
5. Pass it on. Seek to tell somebody else what you have learned.

—J. Wilbur Chapman

GRACE AND TRUTH

EXPLORING *the Bible*

BY ERNEST E. LOTT

When we think of the Bible and the wide-spread misunderstanding of its contents, we are reminded of the title of the last book of that blessed volume. Its name is "Revelation." This word, which means unfolding or making clear, is attached, singularly enough, to the book regarded as the most difficult of all sixty-six to comprehend. We regard the entire volume from Genesis to Revelation as being the revelation of a divine God to His wayward humanity on a sin-cursed earth, "Scripture is given by inspiration of God and is profitable . . ." (II Tim. 3:16, 17).

The Bible was given to men in order that they might have a guide-book to Heaven. It was given as a light in a dark place. It is a ray of hope in the darkness of despair. Its Author spoke to Hebrews in Hebrew, and Greeks in Greek. The divinely chosen instruments spake and wrote, "as they were moved by the Holy Ghost." An all-wise God would not talk over the heads of His listeners for if He did then they would not be held responsible for obeying something they could not understand. The word of God is a record of God's will and instructions to man.

We have made the above statements with the full realization that there are some things in the Bible that man will never understand until he receives a glorified mind. Such things are described by a statement of fact without any attempt at explanation. These truths are not great in number and offer no difficulty whatsoever to a clear understanding of the revealed will of God and the answer to Job's famous question, "How can a man be just with God?" It is also true that every man will not have the same degree of understanding of God's Word. "The natural man understandeth not the things of the Spirit of God;" therefore, a **young** Christian or a **lazy** Christian will be able to comprehend only elementary things. The deeper truths will remain an enigma to him until he studies sufficiently. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

The writer, like almost everyone else, had the experience of viewing the Bible as an almost impossible

book. Except for a few favorite passages it was not even as interesting to him as it should have been. Articles written on Biblical subjects were too deep for him and he never got beyond the first paragraph or two. Then one day he was introduced to a course of study in a Bible Institute that made the Bible a logical, comprehensible piece of literature. The studies were long and tedious, nevertheless captivating because something was being accomplished that had not been achieved before. He was beginning to understand the Bible. It was no longer a closed book. It was a revelation.

There are certain things in our every day experiences that become so much a part of us that we take little or no thought of them as we do them. Take, for example, breathing. Breathing is the contracting and expanding of the lungs, taking in and letting out of air, which we call inhaling and exhaling. This very important function of our anatomy is taking place all the time yet we give little or no thought to it. As we walk, first the right foot is put forward, then the left. Never do we consciously think "right, left, right, left," because walking is a habit and the function is automatic. This is exactly the way we feel about many of the principles of Bible study which we learned in school. At first we were very conscious in our use of them, but later on we learned to use the principles involved, automatically. In fact, one day not so long ago we were challenged as to our method of Bible study and it took us several minutes to check up on our method. We were pleased to realize that the principles learned years earlier had stuck in our heart and mind and were now being employed unconsciously. We would like to review a few of these with you and perhaps they will be a blessing in improving your study of the best Book in all the world.

One of the principles of Bible study that has meant the most to us, in a spiritual sense, has been the **WILLINGNESS** principle. A diligent study of the Word of God will reveal that the only hindrance to a correct understanding of God and spiritual doctrine is myself. There is a preci-

ous promise found in John 7:17, R.V. "If any man willeth to do His will, he shall know of the doctrine." The importance of a willing mind or heart is seen again in II Corinthians 8:12, even though in this case it is applied to the subject of giving, "For if there be first a willing mind, it is accepted according to that a man hath." God has already demonstrated His willingness to lead men into the truth in the promise made by Jesus. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth" (John 16:13). We have found this truth to be most helpful and encouraging when faced with difficult passages in the Word of God. God is willing to give us the wisdom from above which is first pure, then peaceable, gentle, and easy to be entreated. We must meet God half-way and be willing to be led and taught, realizing that this can be accomplished only in an attitude of prayer.

Another fact in Bible study, which has been a big aid in the proper correlation of material, is the **INFINITY** principle. It is here that we learn that God never intended the finite mind to understand everything. There is no problem involved here because, as one man said, if a human being could understand everything about God, then God would be no greater than the human being. There must be a loftiness, a superiority about God; otherwise there would be no inspiration to man to look up to Him. Take, for example, the Trinity. The Bible explicitly states that God the Father, God the Son, and God the Holy Spirit are all members of the God-head, each one being God Himself and yet all three together comprising God. No man can explain this Holy enigma. However, we creatures of the earth are asked to believe it and I find no trouble in obeying the command of the Word.

It is equally true that I do not understand the resurrection. It does not seem reasonable that the dust of people's bodies, buried several thousand years ago, will develop into a resurrection body. However, since I believe the Bible, I must believe that this is exactly what will happen. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"

The Golden Rule of Interpretation

When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise.

—David L. Cooper

(Daniel 12:2). The secret of this principle is explained in the 55th chapter of Isaiah, verses 8 and 9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Another principle which has been the means of solving many difficulties for me is the DISPENSATIONALISM VERSUS INDIVIDUALISM truth. By this principle we learn that the period of eternity called "time," dating from the Garden of Eden until the Great White Throne, is divided into different periods of time, which the Holy Spirit has elected to call "dispensations." The term itself is found in Ephesians 3:2. Careful study has revealed that God deals with man in a different manner, governmentally speaking, in the different dispensations. This is a big help in answering supposed contradictions in the Bible. For example, in one period of time capital punishment for a murderer is forbidden (Gen. 4). At a later date, in another period of time after the flood, capital punishment is set forth as a directive from God (Gen. 9). This is but one sample of what we are talking about and could be multiplied many times.

Another part of this principle, however, is that applied to the individual. Let us take, for example, the subject of salvation. God changes His governmental dealing with man as seen in the example of capital punishment. However, He never changes in regard to His law of individual spiritual truth. In the teaching about salvation, God uses different language in different periods of time, but in every case salvation is always by grace (Rom. 4:1-4; and Acts 15:11). The first half of the 11th chapter of Hebrews also bears out the fact that salvation has always been by faith, even in the Law Dispensation. It is a real aid to a Bible student to learn that although the sojourn of man upon the earth is broken up into dispensations called "Innocence, Conscience, Authority, Law, Body, Tribulation and Kingdom," and that while God's governmental dealings with man changes as He sees fit, individual

truths like salvation, prayer, consecration, etc., remain the same throughout the seven dispensations.

A very familiar method of Bible study is that referred to in the DIRECT STATEMENT principle. It is here that we learn that God, many times, gives a direct statement of the truth intended for the reader. We shall take but time enough to discuss one of these clear statements of God's will. We refer to the subject of separation in regard to the marriage of believers and unbelievers. "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). Marriage is a yoke, therefore this passage fits marriage or any other union that could be considered a yoke.

The CONTEXT principle is a much used and very important method of Bible study. By this is simply meant that no passage should be extracted from its setting in the Word of God to help a man "grind his own axe." We should treat the Word of God the same as we would treat the letter of a dear friend; we would not think of extracting sentences from a paragraph and making them teach what the writer never intended. Just so, we must treat the Bible fairly and read the verses before and after the passage in question. A clear understanding of the subject will enable one to arrive at a much more intelligent and scriptural comprehension of the thing taught.

Another principle which I have found helpful in the study of difficult passages in the Bible, especially those dealing with prophecy, is that which we shall call the "GAP" principle. By this we mean that sometimes God gives a prophecy in single verses without any apparent indication that a large block or segment of time intervenes between some of the events. A fine example of this is found in Isaiah 61:2. The passage reads, "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." This passage speaks of both the first and second advents of Jesus Christ. The intervening time between the "acceptable year of the Lord" and the "day of vengeance of our God" is in the neighborhood of two thousand

years, and yet in the grammatical construction of this verse there is but a comma between the two statements of fact. You may ask why we are so dogmatic in our statement concerning this verse. Here is our authority: Jesus Christ stood in the synagogue of Nazareth on one occasion and read from the book of Isaiah (Luke 4:16-21). When He finished reading the Words, "to proclaim the acceptable year of the Lord," He closed the book and sat down. The reason He did not read any further is because the rest of the passage was not yet fulfilled and was not to be fulfilled until a much later date. This same principle is applied to another passage in the book of Daniel. In the 9th chapter we have the prophecy concerning the seventy weeks. The Holy Spirit divides these seventy weeks into two divisions, namely, sixty-nine plus one, verses 26 and 27 of the 9th chapter. The sixty-nine weeks were completed on the day of the triumphal entry of Jesus Christ into Jerusalem. The seventieth week represents the tribulation period which will not occur until the rapture of the saints has taken place. The intervening gap is thousands of years in length.

Another helpful principle in my study of the Word of God has been the RIGHT DIVISION approach. We find a direct statement regarding this truth in II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Take for example the truth of the second coming of Jesus Christ. We can speak of the second advent of Jesus Christ in general terminology and use such a passage as John 14:1-3 or Acts 1:11. However, when we want to become specific, we must differentiate between the two phases of this second advent. By this we mean the Rapture of the church, (I Thessalonians 4:16, 17), which occurs at the end of the body age, that is, the age in which we live, and the Revelation, which occurs at the end of the tribulation dispensation, approximately seven years after the Rapture (Zech. 14:1-3). An investigation of the two passages named will reveal that in the Rapture Christ comes in the clouds but does not come all the way to the earth; whereas, in the Revelation Christ's feet touch the Mount of Olives. He not only comes in the air with clouds but He comes all the way to the earth, and, as the balance of the Zechariah 14 passage will reveal, sets up His kingdom upon this earth. This is a very important distinction and division to be made in the truth of the second coming.

We could say the same about another truth, namely, salvation and rewards. Salvation is a gift; rewards are pay. Take for example a pas-

sage like Roman 6:23, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Nowhere in the Bible does the Holy Spirit offer salvation as a reward or pay for service. Such passages as John 3:16; 3:36; 5:24; Acts 16:31; Acts, 4:12; Ephesians 2:8,9 and Titus 3:5 offer salvation as free, without cost; in other words, by grace through faith, plus nothing. Other passages like I Corinthians 3:11-15 and Revelation 22:12 indicate that on God's great pay-day Christians will receive rewards or pay according to the manner in which they have used the talents here in this life. The distinction between salvation and rewards is a most vital one. We could discuss many others but space forbids.

We would like to talk about many other principles in the Word of God which have helped us to a better understanding of spiritual truth. However, we will confine ourselves to but one more principle. This is the CHRISTO CENTRIC truth of the Word of God. By this we mean that anywhere and everywhere in the Word of God will be found truth directly or indirectly related to the Lord Jesus Christ. This enables us to understand passages like Psalm 22. Undoubtedly the writer, David, had in mind some very specific and real physical testings. However, whether he knew it or not God was using him to write words and expressions which later would be used by Christ Himself as He hung upon the cross. Take, for example, the first verse, "My God, my God, why hast thou forsaken me?" Everyone knows that Christ used these words when He was dying. If you will read the balance of this Psalm, you will find many, many such expressions, which will be found later in the Gospel coming from the lips of our blessed Lord. We have, therefore, one example before us of the CHRISTO-CENTRIC principle as applied to Psalm 22.

Let us look at another. Take the 53rd chapter of Isaiah. There are various opinions about what Isaiah had in mind as he wrote. One is that he was thinking about the sufferings of Jeremiah, the persecuted prophet. Another is that he had in mind national Israel in her great suffering. We do not know which opinion is correct but this we know, whether Isaiah realized it or not, the Holy Spirit placed in his mind a beautiful prophecy concerning Jesus Christ and His substitutionary work for the whole world. We find the proof for our statement in the 8th chapter of the book of Acts. Philip found the Ethiopian eunuch reading the 53rd chapter of Isaiah at verse 7. From this same portion of Scripture he preached unto him Jesus. Please refer to Acts 8:32, 35 for proof of this.

We have given but two examples of this CHRISTO-CENTRIC principle, but if we had the time and space we could show hundreds of examples of this truth throughout the Word of God. It is exceedingly helpful to know that Christ can be found, not only in the Gospels, but in all of the other books as well. It makes the Bible student feel as did the Apostle Paul, "I am determined to know nothing among you save Jesus Christ and Him crucified."

We encourage you to believe II Timothy 3:16, 17 and to obey the command of II Timothy 2:15.

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EDITORIALLY SPEAKING

Continued from page 362

felt any doubt concerning his gold for the value of the gold dollars was intrinsic. We have become thoroughly certain of the intrinsic value and power of God's Word. We have no fear of its failure in any test. It is God's gold that is all the better for having been put through the fire.

★ ★

WHERE DO YOU KEEP YOUR BIBLE

Bibles are kept in all kinds of places—in library reference-rooms, in hotel rooms, on school room desks, on church pulpits, on parlor tables (too often merely for ornament), on closet shelves where they gather dust and cobwebs, in drawers where they are forgotten, on dressers, in vest-pockets, and so on. Some very rare copies of the Scriptures are carefully guarded in the national museums. Where do you keep your Bible? We refer not to the physical book, but to the spiritual and eternal truths which it contains. Some people keep their Bible in the past—they have long ceased to read it; some keep it in the future: they intend to read it some time; some keep it with the minister: all they know of the Bible is what they hear from the pulpit; some men keep it with the women and children of the family, the overworked custodians of domestic religion; some keep it in their heads: they do not let its truths permeate to the depths of their moral and spiritual natures so as to produce a transformation of life. Where do you keep your Bible? Can you say with the Psalmist, "Thy word have I hid in mine heart"? The Bible hid in the heart, planted like seed in the fertile soil of loving devotion to Jesus Christ, will bring forth abundant harvest of joy and peace and goodness.

★ ★

THE NOBILITY

"These were more noble than those in Thessalonica, in that they received the word with all readiness

of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11).

The bonds that would have kept the Bible a shut book fell away at the very outset for the Bereans, and immediately under the study, the searching study of the Word, they were ennobled. The emphasis is laid, not only on the "ready receiving," but on the searching, "whether these things were so." There is a serious thought contained in this. The comfortable reader who just reads and does not search is distinctly living in disobedience to one of the plainest commands. Christ commanded us to "Search the Scriptures" (John 5:39). Reader! Do you belong to the nobility?

★ ★

HOW TO READ THE BIBLE

It is said that Carlyle, when entertained at a friend's house, was asked to read the lesson for the morning prayers. By chance, or otherwise, the Bible opened at the book of Job, whose forty-two chapters he quietly read through, remarking to the astonished family at the close: "That is a marvelous life-like drama, only to be appreciated when read right through." We will not debate the propriety of the act, but the suggestion is one of immense value to all. The chapter divisions of the Bible are purely human and arbitrary, and often badly misjudged; and reading the Bible by chapters may prove unsatisfactory. It might not be wise to read an entire book for family devotions every morning; but it would be a decided gain every way if the portions selected were complete in themselves, and not limited by chapter boundaries. The Scofield divisions as to subject matter are good. If you wish a rule for reading the Bible, the best rule we know is read, READ!

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A YOUTH PAGE

We are pleased to announce that beginning with the January issue of Grace and Truth we shall publish regularly a youth page. This page will be edited by the Rev. Elmer Seger, pastor of the Bible Church of Glen Ellyn, Ill. The youth page will be the medium for the Youth Gospel Crusade of Wheaton, Illinois, with which Mr. Seger is connected. From time to time, we have had inquiry relative to a page for young people and children, and we are endeavoring to answer the demand with the very best that can be obtained. Young people! send us the names of your friends in your Sunday School class or young people's society, and we will be happy to send them a sample copy of Grace and Truth.

"GO and DIG THERE"

"Go and dig there!" Advised a facetious miner, thinking to play a joke on the confiding tenderfoot who had asked him where he should begin his mining. He pointed, as he spoke, to a crumbling prospect hole, long before abandoned. To the eyes of the inexperienced youth, one spot looked as promising as another, so he eagerly set to work. In less than 24 hours he had uncovered one of the richest veins of tellurium ever opened in that camp. The youth was still so ignorant of what he had found that he accepted the offer of another miner to sink the shaft forty feet for half interest in the claim. Nevertheless that 40 feet paid \$50,000, and altogether the great Melvina mine in Boulder Co., Colorado, has yielded something like seven hundred thousand dollars.

Certainly that was an anomaly. What a remarkable trend of events! Many similar remarks were made about this incident.

I know of another incident even more remarkable than this one. Infidel Robert Ingersoll once contemptuously suggested that a "good romance could be written with Jesus Christ as the subject." The infidel with whom he was speaking took the hint and began digging into the pages of the Bible. And lo, he uncovered something much more priceless than tellurium—he discovered that the character he had intended to defame and depreciate was none other than the Son of God. And erstwhile infidel Lew Wallace became a believer and produced that masterpiece of literature—"Ben Hur" or "A Tale of the Christ," which sets forth Jesus Christ as the Son of God.

My friend, have you ever considered the great treasure that is very likely within arm's reach of you every day? Yes, I mean the Bible. I care not how it is defamed, disparaged and castigated. I am asking you, "Honestly, have you dug into its pages to see what you might find there?" The Psalmist said, "I rejoice at Thy Word as one that findeth great spoil." Would you not consider it a tragedy to discover late in life that you had long neglected something of such great value? But would it not be a far greater tragedy to pass out of this life and stand condemned in the presence of Almighty God because you had rejected His message of salvation to you? For it is the Bible, the Word of God, which brings to men the

BY HILLAND H. STEWART

knowledge of salvation. Jesus said, "He that heareth My Word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation but is passed from death unto life." The faith that will save the soul comes through the hearing or the reading of the Word of God. Millions, like Lew Wallace, have been saved when they started digging into the pages of the blessed Book. First Mate Bob of the Crew of the Good Ship Grace, who now conducts a splendid Gospel broadcast over the Mutual network, Monday, Wednesday and Friday mornings, from 8:30 to 9:00, was saved from a life hopelessly given over to sin and shame when he chanced to read a Bible left in a hotel by the Gideons. So might we relate many similar instances. In 1855 a colporteur, with New Testaments went into Toulon, France when some soldiers were embarking for the Crimea. He offered a New Testament to one of the soldiers who said, "And what might this be?" "The Word of God," was his answer. "Let me have it then," but when the soldier received it, he laughingly added, "It will do to light my pipe." Of course, the colporteur was grieved but could do nothing further. However, about a year later he again visited the city and chanced upon some people who were grieving over the death of a son. He had returned from the war and died shortly after. "But," said his mother, "I have such consolation, he died so happy and full of peace." He found all his comfort in one little book which he had always with him." And she produced a little book and it was a Testament. Opening it, the colporteur found the first few pages torn out. But written inside of the cover were these words, "Received at Toulon—despised—neglected—read—believed—and found salvation."

The Bible is the Book that has the power to change lives. It is the book which makes life worth while and brings worthwhile things into life. A Mohammedan trader in India once asked a European if he could secure a Bible for him. "What for?" he asked in surprise. "You would not be able to read it." "True," replied the Mohammedan. "What I want is a European Bible." When the European asked what for,

he answered. "Well, when a ship brings a trader who is unknown to me but wishes to trade with me, I put the Bible in his way and watch him. If he opens it and reads it, I know I can trust him. But if he throws it aside with a sneer, or even with a curse, I will have nothing to do with him because I know that I cannot trust him."

Every good thing that is in the world today is a result of the elevating influence of the Word of God over the lives of men. And just as this is true in an individual way, it is also true in a national way.

This great country in which we live and under which we have enjoyed such remarkable privileges and blessings became great because our forefathers came here to secure the privilege of worshipping God and they founded our Constitution on the principles laid down in the Word of God.

The most certain signs that we have a deteriorating civilization is our turning away from the Word of God. And conversely, the absolutely certain guarantee that we have of continuing to enjoy our privileges and blessings and liberties is that guaranteed to the people who turn to the Word of God. The nation that honors God and His Book will receive honor from God. Just a slight indication as to the influence of Bible reading may be gleaned from a little excerpt from the *Dear-born Independent* of a few years back.

"Anyone would be foolish to contend that the mere reading of the Bible in our public schools would revolutionize the morals of a nation overnight. It seems equally unwise to assert that it would make no improvement on a generation. The burglary insurance rate is \$12.00 per \$1000 in Boston, \$22.00 in New York, and \$27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the Public Schools of Boston for the past 65 years, for 22 years in New York and has been excluded for 30 years from the schools in Chicago."

I am appealing to you, my friends, if you have not found that light which will guide you down through the valley of the shadows, turn to the Word of God. Heed the admonition of James, "Receive with meekness the implanted Word which is able to save your souls." I am ap-

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GRACE AND TRUTH

The Laws and Principles of Bible Interpretation



BY THE EDITOR

and under which, God gives some place in Scripture a summarizing statement of every fundamental teaching and practical doctrine.

6. THE PROGRESSIVE REVELATION PRINCIPLE

Progressive revelation is that law under which God makes increasingly clear and complete revelations of any given truth as the Divine oracles proceed to their consummation.

7. THE LAW OF RIGHT DIVISION.

Under this law the Holy Spirit classifies those passages relating to the same truths, or periods, or things, into their respective and logical groups, and the Author of Scripture unfailingly distinguishes between those things which differ.

8. THE GAP PRINCIPLE.

The gap principle is that principle of divine revelation whereby God ignores those periods of time during which He is especially manifesting His disapproval of sin, or during which the confusion of a national adjustment may be taking place, or during which God may be holding in postponement some of His Divine purposes.

9. THE NUMERICAL PRINCIPLE.

Under the numerical principle God places a definite significance upon the numbers employed by the Holy Spirit, and continues that significance with uniformity throughout the Scriptures.

10. THE STRUCTURAL PRINCIPLE.

The law of structure is that law under which God has so fully superintended the literary structure of the Bible, that from Genesis to Revelation it is constructed in literary introductions or alternations or combinations thereof.

11. THE LAW OF INFINITY

Under the law of infinity God lays down the line of demarcation between the finite and the infinite, giving all necessary explanations in the realm finite and confining Himself to simple declarations in the realm infinite.

12. THE ANALOGY PRINCIPLE

The analogy principle is that principle under which God imbeds wonderful truths in Biblical characters, or remote Biblical incidents, or Bible institutions, making those truths demonstrable by a series of similarities or contrasts. This may also be called the type principle.

13. THE ILLUSTRATIVE PRINCIPLE.

The illustrative principle is that principle of divine revelation whereby the Holy Spirit in order to clarify and give force to truth, uses parables, symbols, imagery and rhetorical figures to illustrate important facts.

14. THE LAW OF APPELLATION.

Under this law God gives a definite meaning to the proper names of Scripture, as they appear singly, and sometimes as they appear consecutively.

15. THE OVERLAPPING PRINCIPLE.

The overlapping principle is that principle under which God repeats what He is saying, for the purpose of emphasis.

16. THE INTERPRETATION VERSES APPLICATION PRINCIPLE.

Under the law of interpretation verses application God presents the interpretation of a passage as to the time when, or the person of, or to whom addressed; and also the application of the same words in a way that will not do violence to any of the clearly defined principles and laws of revelation and Bible study.

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From month to month we have been publishing the discussions of the laws and principles of Bible study and interpretation. This series of studies will come to its completion some time in 1947, God willing. We present herewith the entire group of the laws and principles of Bible study, together with their definitions.

1. THE WILLINGNESS PRINCIPLE.

The willingness principle is that principle of divine revelation under which the inspired Scriptures were given to the prophets, and by which God pledges to reveal his truth to every willing soul.

2. THE LAW OF THE CONTEXT.

The law of the context is that law whereby God either in adjacent passages or distant passages bearing on the same related themes, gives Bible light on Bible questions

3. THE LAW OF FIRST OCCURRENCE.

The law of first occurrence is that law of revelation and interpretation wherein God indicates by the context of first mention, the truth or fact wherewith a subject of thought stands connected in the Divine mind.

4. THE LAW OF PARALLEL MENTION.

Since the Holy Spirit is the Author of all Scripture, He has not given any passage which contradicts any other passage; thus, the God of truth and faithfulness has guaranteed harmony in the Scriptures.

5. THE LAW OF FULL MENTION.

The law of full mention is that law of Divine revelation and interpretation whereby the Bible is its own dictionary; defining its terms,

The Science and the Art of BIBLE STUDY

The first principle of true biblical study is **SEARCH**. The truths which stamp this book as Divine, putting, between it and every other, an impassable gulf, do not always lie on the surface, like pebbles on a beach to be picked up; but rather like gold or gems, in hidden veins or mines, to be dug up. No other book so bears, or so rewards, patient, untiring study. Search discovers, even in oft trodden ground, what is surprisingly new, beautiful, valuable; and such discovery has no limit. The field is inexhaustible in wealth; exploration becomes explanation, with ever fresh disclosures of rich meaning, and practically new revelations of the mind of God.

A second principle, akin to the first, is **MEDITATE**. Such study, akin to rumination in the animal realm, yields results of singular richness. God bids the reader "meditate therein, day and night," be "like a tree, planted by the rivers of water," with roots reaching down where they habitually drink up the celestial moisture. Such study demands *Time*; he will be a "forgetful hearer" of the Word, or a superficial reader, who is content with a hasty, casual glance. Into this mirror—"The Perfect Law of Liberty"—we must *continue* looking; unlike the sensitive plate in the camera, the mind takes few instantaneous impressions which last; it needs the "time exposure" and the "fixing solution."

A third rule is *compare*. The Word is *its own interpreter*, one part correcting or confirming another; and often *its own lexicon*, defining its terms, and *its own commentary*, expounding its meaning. It reflects its Author's unity, but it is a unity in diversity; without careful comparison of its various teachings, the diversity is seen without the unity, so that, instead of all its roads leading to one golden milestone, there seems divergence: what God meant as counterparts and correspondences appear as contradictions. But, when we search, meditate, and compare, what at first seemed even blemishes become beauties, challenging further investigation, and in turn leading to new disclosures.

BY ARTHUR T. PIERSON

There are three other rules, if possible, more vital to the best results:

FIRST, PRAY. The devout frame is the secret of clear vision: "Open Thou mine eyes that I may behold wondrous things out of Thy Law!" Of this Temple of Truth the Builder holds the key, and only to the praying soul unlocks its secret chambers. The "Princes of this world," in their pride of worldly wisdom, stand without, while the little child, self distrustful and humbly seeking to be taught of the Spirit, goes within. Here we best "advance on our knees." The arrogant pretentiousness of unsanctified learning, which levels the Word of God to the human plane, and assumes that there is in it no supernatural element, is, in Bible study, a sort of blasphemy against the Holy Ghost, which hath no forgiveness. Whatever else a Bible student does, let him, above all, pray; otherwise, like Elisha's servant who saw nothing, he will remain blind to the highest verities. The great clarifier for spiritual vision is Prayer; it is God's "Eye Salve."

Again, we must **BELIEVE**. In spiritual life, knowing is not in order to believing, but believing is in order to knowing; faith is not so much the result, as the condition, of the highest knowledge. Disbelief and unbelief have a strange power of arresting spiritual intelligence and hindering spiritual instruction. Persisted in they produce incapacity, fettering even the understanding. God sent Isaiah to say to Ahaz, "If ye will not believe, surely ye shall not be established" (Isaiah 7:9). There is a delicate play on words, difficult to convey by translation—"if ye will not confide, surely ye shall not abide," meaning that, if they would not believe they would not be established in knowledge. The mere scientist prides himself on his believing only what he scientifically knows, and laughs at Christian credulity. But the docile disciple learns that only by implicitly trusting the Word of the Lord, can he climb to the loftiest heights of certainty. Doubt dims

the eye, and distrust cramps the spirit. When a believer begins to doubt, his witness loses its dynamic, and his life may become destructive of faith, rather than constructive.

And once more, we must **OBEY**. Nothing can be more important, even to the understanding of the truth than to practice it. "If any man will do His will, he shall know of the teaching" (John 7:17). Obedience is the great organ of spiritual revelation. Doing the will of God is the divine condition of spiritual light. Disobedience not only brings darkness, but is darkness. The preacher must himself practice what he preaches, otherwise spiritual vision must be dim, and, if the blind lead the blind, only the ditch is before both. To translate into holy living what one is learning is the supreme secret of teaching the truth to others. The experimental element imparts strange authority and unction to testimony; it enables one to speak as a witness—as one who knows. Then it is that the tree, planted by the river of God, transmutes into sap the water of the living Word, and so makes possible the leaf, bloom and fruit of abundant service.

In a word, from first to last, the true Bible student needs to keep in the presence of its Author, who is its only adequate exegete, commentator, interpreter. None can explain His own Text Book, like the Master Teacher Himself; and to be a docile pupil in His school is to acquire that spiritual learning which fits for spiritual teaching, and for which the best instruction of human schools can never be a substitute. Indeed, unsanctified scholarship rather makes the cross of Christ of none effect.

We venture, therefore, to put in a plea for *expository preaching*, which has a charm and a power of its own. Many modern sermons are *untextual*, isolating the text from its surroundings, and losing, therefore, the light reflected upon it by the connection.

The critical study of the original tongues has great advantages. One grand corrective to the loose notions of inspiration, now prevalent, is the devout and minute examination of

SIR WALTER SCOTT'S TRIBUTE TO THE BIBLE

Within this awful volume lies
The mystery of mysteries:
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born.
Who read to doubt, or read to scorn.

the very words of the original Scripture, their number and gender, moods and tenses, case and voice, derivation and arrangement. Such study will show with what divine discrimination the language was chosen, and that God's chosen words could be displaced and replaced by no others without loss of sense and force. After a thousand readings, new wonders are revealed: words grow in meaning, and come into new relations with one another, and with the thought of God, somewhat as stars, gazed at, range themselves in constellations. To perceive such wealth of significance, such skill in selection and arrangement, proves that inspiration covers not only the "concepts" but the language which is the incarnation of the thought.

But, while biblical study should be minute in details, it should be no less careful and painstaking in seeking to find and bring out the *full range and scope* of the truth. The grammar and the lexicon should prepare for the commentary. The microscopic examination which reveals delicate forms of expression and shades of meaning, however valuable in itself, cannot compensate for the lack of that telescopic vision which takes in, with wider sweep, the whole firmament. Words belong in sentences, sentences in paragraphs, paragraphs in discourses and arguments, which extend through chapters, or perhaps a whole book; so that only by surveying a gospel narrative or an epistle from some commanding "inspiration point," when it is seen in its unity and totality can we get the keenest insight into particulars.

For example, certain single words and phrases are found to have in them a world of suggestion, not simply as sage sayings or wise proverbs, in separation, but as members having an organic relation to the whole body of teaching. In the human frame, a capillary is an exceedingly minute, hairlike tube, with its delicate bore; but no capillary can be understood, without tracing its

connection with the entire organism. These small vessels unite the extremities of veins and arteries, so that without them the circulation of the blood would be impossible. So biblical phrases, whatever wisdom they exhibit in themselves, have a vital connection with the whole system of revealed truth. They often sum up what has gone before, and anticipate what is to come after. Some of them are connecting links between different dispensations, or the two testaments, revealing a deep divine purpose and plan, which could not have been known to the human writer, and therefore proving a higher authorship.

Instances of wide-reaching bearing of *single words* will occur to every Bible student. The "*wherefores*" and "*therefores*" of Paul and Peter are often links in a chain of reasoning, reaching over a wide space, the conclusion losing force unless every link between the premises and final conclusion is traced. To appreciate and apply that great saying: "WHEREFORE, He is able to save them to the uttermost that come unto God by Him" (Heb. 7:25), the argument of the whole Epistle to the Hebrews must be mastered. When Paul writes to the Romans, "I beseech you THEREFORE, brethren, by the mercies of God, that ye present your bodies, a living Sacrifice" (Rom. 12: 1), that word, therefore,

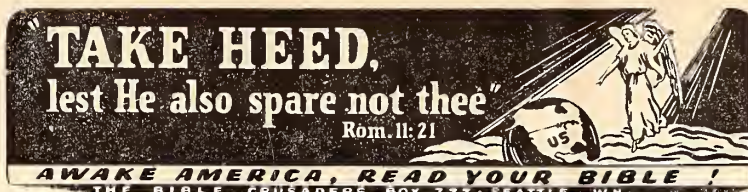
draws its force from all the preceding chapters. When Peter writes to the Elect Dispersion, "WHEREFORE, girding up the loins of your mind, being sober, Hope to the End" (1 Pet. 1:13), he is appealing to those pilgrims of hope, strangers in an enemy's country, sojourning for a season, on their way to the heavenly inheritance; to avoid enlargement with hinderances, intoxication with frivolities, and diversion from Eternal verities to temporal vanities. Paul, writing to Corinth, "THEREFORE . . . be ye steadfast, immovable, always abounding in the work of the Lord" (1 Cor. 15:58), is summing up in one grand exhortation the only extended and exhaustive argument on the resurrection of the dead anywhere found in Scripture. That final conclusion is the apex of a pyramid, in which all its lines and angles meet—the capstone and crown of a structure of argument which must be seen in its entirety or the massive grandeur of the theme is lost to view.

Comparative study of scripture yields also rich suggestion, and often helps greatly in exposition.

Comparison of narrative with narrative, or of different statements of one essential fact or truth, discloses both resemblances and differences, otherwise unnoticed. Careless readers confuse records of distinct events, treating them as identical, as, for example, the accounts of the healing of the centurion's servant, and of the nobleman's son (Matt. 8:5-10; John 4:46-53). Yet at least eight marked points of divergence separate these two occurrences. In one case, a nobleman, himself apparently a Jew, pleads in his own person, for his son, the malady is fever; he begs Jesus to go with him, but He does not come, the father's faith is rebuked for weakness, and the healing word is connected with Cana. In the other case, a Centurion, himself a gentile, pleads, through Jewish Elders, for his servant; the malady is palsy; he bids Jesus not to come himself, but he apparently goes; the faith of the

My Bible

What comforts me when I am sad.	
And makes the gladdest day more glad?	My Bible.
What tells me all I ought to know.	
And shows the living way to go?	My Bible.
What speaks of Jesus all-divine.	
So precious to your heart and mine?	My Bible.
—C E. Ziegler.	



suppliant is commended as great, and the word of healing is connected with Capernaum.

Again comparison unveils suggestive correspondences, as when we put side by side the three conspicuous references to "thorns and thistles"—the signs of curse (Gen. 3:17, 18; Isaiah 55:10-13; Heb. 6:7, 8; 10:26-31).

These are first mentioned as the sign that even the ground was cursed for man's sin. Then they are referred to by the "Evangelical Prophet," as displaced by signs of blessing when God's gracious rain, coming down from heaven, makes the earth fruitful in seed for the sower and bread for the eater—and the fir tree and myrtle, beautiful, fragrant and useful, the planting of the Lord, spring up in their stead. And finally, with these previous passages obviously in mind, the writer to the Hebrews contrasts the receptive soil of the believer's heart, with the stubborn unbelief of the rejector of grace—the one, as ground on which the rain oft comes down, which drinks in God's gracious moisture and responds, bringing forth grateful herbs and so receiving new blessing from above; the other, under the same heavenly outpour, persisting in its noxious crop of evil, and being rejected, and nigh unto a second cursing, to be swept by the burning fires of God's wrath. The contrast suggests a double message, equally mighty for warning to sinners and encouragement to saints.

"GO AND DIG THERE"

Continued from page 366

pealing to you, Christian friends, forsake no longer your most valuable possession, read your Bible! Let God make your life the kind He intended it should be, and the kind you really want it to be. And I especially appeal to you, loyal Americans, let us secure the blessings of liberty to ourselves and our posterity by making America a Bible-loving people.

"The Bible contains the mind of God, the state of men, the way to salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise,

believe it to be saved, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here heaven is opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully, it is a mine of wealth, health to the soul and a river of pleasure. It is given to you here in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor and condemn all who trifle with its sacred contents."

LAWS AND PRINCIPLES

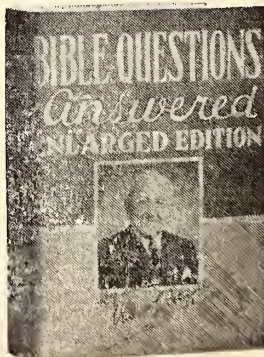
Continued from page 367

17. THE THREEFOLD PRINCIPLE.

The threefold principle is that

What we need is a revival with all the self-sacrifice and devotion of St. Francis of Assisi in it,—all the fiery denunciation of sin of John Knox in it,—all the zeal and enthusiasm of John Wesley in it,—and all the winsome telling of the old, old story of Jesus and His love of D. L. Moody in it. And such a revival can only come by prayer—importunate, unceasing, believing prayer. For "prayer is not a farce, but a force." "Prayer changes things." Prayer is still God's ordained method by which His blessing comes. Every revival since Pentecost began in a prayer-meeting, and God is saying to us all afresh, "If ye ask . . . I will do."

—Frederick P. Wood



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principle of divine revelation under which God sets forth the truths of salvation from the standpoint of His triple dealing with man.

18. THE FOURFOLD PRINCIPLE.

The fourfold principle permits the interpretation of many Scriptures in a fourfold manner, namely: the local, the Messianic, the apocalyptic and the individual message.

19. THE ELECTION PRINCIPLE.

Under this principle God, in working out His creative and redemptive purposes, uniformly sets aside all firsts and establishes all seconds.

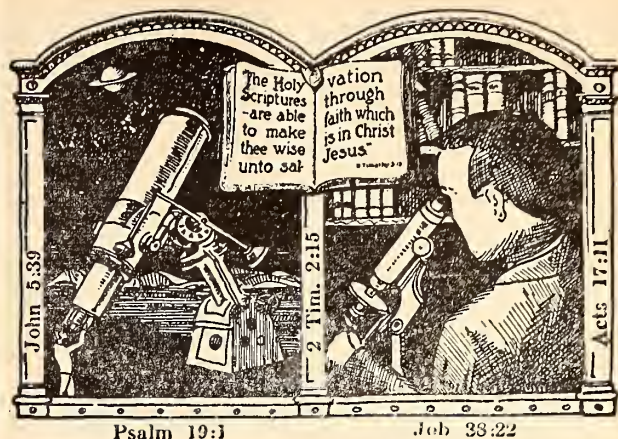
20. THE FORSHADOWING PRINCIPLE.

Under this principle God conducts rehearsals of the great events of prophecy before the prophecies are actually fulfilled.

21. THE CHRISTO-CENTRIC PRINCIPLE

The Christo-Centric principle is that principle of divine revelation under which God sets forth Christ, His eternal Son, as the center of the universe, the object of Satanic hatred and angelic ministry, the center of the Scriptures, and the object of all human occupation and hopes.

SERIAL BIBLE COURSES



Truth in Type

JOSEPH THE RIGHTEOUS

In our study last month, we saw Joseph setting forth Christ in the work of His first coming. There was evidenced strength of faith in this young man, Joseph. The Psalmist says, "... the Word of the Lord tried him" (Psa. 105:19). The word for "tried" is "tzaraph" and means to "refine or purify metals." Circumstances all seemed to be against him. His brothers "hated him and could not speak peaceably unto him" (Genesis 37:4). "They conspired against him to slay him" (V. 18), and finally stripped off his coat given him by his father and sold him into slavery for "twenty pieces of silver." Because he refused to do wrong he was unjustly cast into prison. The story thrills with triumphs of faith and Joseph never once foolishly blames God. He knew the secret of Rom. 8:28, "that all things work together for good to them that love God, to them who are the called according to His purpose."

The Psalmist tells us, too, that the "man . . . Joseph was sold for a servant; whose feet they hurt with fetters" (Psa. 105:17, 18). The word for "servant" is "eved," meaning "a bond slave" and is the same Hebrew word used concerning the Messiah in Isa. 52:13; 53:11. So many of these analogies are seen as we think of Joseph and the Messiah that we cannot stop to call attention to all.

In this study we wish to see Joseph as he sets forth the work of Christ during this age of grace. Although Joseph was rejected by his own brothers, he was soon exalted to a throne of power, and became the giver of the bread of life to a starving and famishing world. The

BY AARON SCHLESSMAN

one hated by his own comes to be the only one who can sustain life for them and for the world.

Let us look at some of these prec-

JOSEPH SETTING FORTH THE WORK OF CHRIST DURING THIS GRACE AGE.

JOSEPH

1. Joseph was exalted to the throne of power in the far country (Gen. 41:41-43).
2. While Joseph was rejected by his brethren, he was an outcast from his native land (Gen. 41:45).
3. While Joseph was the despised and rejected one of his brethren, he became the giver of the bread of life to the starving world (Gen. 41:55).
4. Joseph was the only one that sold corn to the then famishing world (Gen. 42:6).
5. Joseph received his brethren when they humbly came to him (Gen. 45:4, 5, 9, 10).
6. To have rejected Joseph would have meant death to his brethren (Gen. 41:57; 42:2; 45:11).

Joseph truly sets forth the work of Christ during this grace age. After his humiliation and suffering in his early years in Egypt we see Joseph exalted to the throne of power in the far country. "And Pharaoh said unto Joseph, see, I have set thee over all the land of Egypt. And Pharaoh

CHRIST

ious analogies in these two great personalities Joseph the righteous and Jesus Christ "who of God is made unto us . . . righteousness . . . that . . . he that glorieth let him glory in the Lord" (1 Cor. 1:30, 31).

1. Christ is exalted to the throne of power in the far country (Heb. 1:3, 4, 5, 13).
2. While Christ is rejected by His brethren, He is an outcast from His earthly kingdom (Luke 19:14; Jno. 1:11).
3. While Christ is the despised and rejected Son, He is the giver of the bread of life to the dying world (Jno. 6:33, 51).
4. Christ is the only One who has the bread of life for a lost and now famishing world (John 6:32-35; Acts 4:12; John 1:12).
5. Christ receiveth all who in humility come unto Him in faith (Jno. 6:37; 3:16).
6. To reject Christ means eternal death (Rom. 6:23; Jno. 3:18, 36).

took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the

land of Egypt (Gen. 41:41-43). Christ is now exalted to the throne of power (Luke 19:12), in the far country. "When He (Christ) had made purification of sins. He sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, . . . sit Thou on my right hand, till I make thine enemies the footstool of thy feet?" (Heb. 1:3, 4, 5, 13 R.V.). He is waiting "to take out of them a people for His name . . . After this I will return, and will build again the tabernacle of David, which is fallen down; . . . that the residue of men might seek after the Lord . . ." (Acts 15:14-18).

While Joseph was rejected by his brethren, he was an outcast from his native land. "And Pharaoh called and he gave him to wife Asenath the daughter of Potipherah Priest of On. And Joseph went out over all the land of Egypt" (Gen. 41:45). He came into his own. His prophetic dream becomes reality: "And Pharaoh said unto Joseph, see, I have set thee over all the land of Egypt" (Gen. 41:41). While Christ is rejected by His brethren, He is an outcast from His earthly kingdom. "He came unto His own and His own received Him not" (Jno. 1:11). He came preaching "the Kingdom of heaven is at hand." "But His citizens hated Him, and sent a message after Him, saying, we will not have this man to reign over us" (Luke 19:14). But thanks be to God "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

While Joseph was the despised and rejected one of his brethren, he became the giver of the bread of life to the starving world. "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: And Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith unto you, do" (Gen. 41:55). All the power of the kingdom of Egypt was given unto him. While Christ is the despised and rejected Son, He is the Giver of the bread of life to the dying world. "For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (Jno. 6:33). I am the living bread which came down out of heaven: If any man eat this bread, he shall live forever" (Jno. 6:51). "All power is given unto me in heaven and in earth" (Matt. 28:18b).

Joseph was the only one that sold corn to the famishing world. "And Joseph was the governor over all the land, and he it was that sold to all

the people of the land" (Gen. 42:6). And people everywhere turned to him that they might eat and live. Christ is the only One who has power to save lost men. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "But as many as received Him, to them gave He the right to become the children of God" (Jno. 1:12 R.V.). Would that men might hear Him concerning the spiritual bread as freely as the world heard Joseph of old!

Joseph received his brethren when they came to him. "And Joseph said unto his brethren, Come near me I pray you . . . Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. Haste ye, and go up to my father, and say unto him . . . Come down unto me (Joseph), tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near me" (Gen. 45:4, 5, 9, 10). Christ receiveth all who come unto Him in faith. "Him that cometh unto me, I will in no wise cast out" (Jno. 6:37). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our father; to whom be glory forever

and ever. Amen" (Gal. 1:4, 5).

To have rejected Joseph would have meant death to his brethren. Egypt was the granary of the world. "All countries came into Egypt to Joseph to buy corn; because the famine was sore in all the lands" (Gen. 41: 57). And Jacob said to his sons, "Get you down thither, and buy for us corn from thence; that we may live and not die" (Gen. 42: 2). Joseph said, "I will nourish thee: for yet there are five years of famine" (Gen. 45:11). How foolish for anyone to have even thought of turning from their only source of help! To reject Christ means eternal death. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23 R.V.). "He that believeth on Him is not condemned: he that believeth NOT is condemned already, because he hath not believed on the name of the only begotten Son of God" (Jno 3:18). "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36). How foolish for the multitudes to turn elsewhere for salvation when He has the living water. "Come unto Me" and "Whosoever will, let him take of the water of life freely."

*"The moment a sinner believes,
And trusts in his crucified God;
His pardon at once he receives,
Salvation in full through Christ's
blood."*



THE WORD OF GOD is as a garden of fruit and flower--luscious with the sweetness, pencilled with the beauty, and fragrant with the perfume of---CHRIST.

—Octavius Winslow

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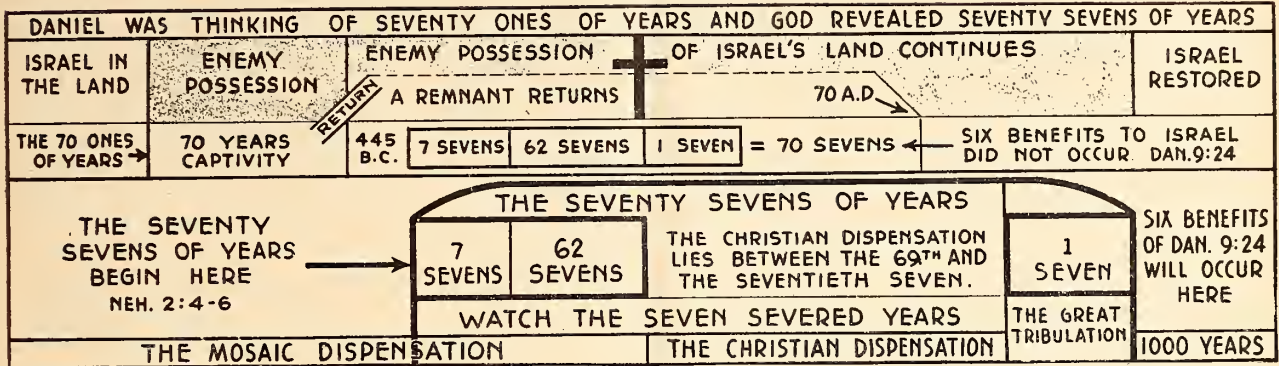
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The Last Seven Years of this Age

(The Times of the Gentiles)

CHAPTER VIII



"SEVENTY WEEKS ARE DECREED UPON THY PEOPLE."

BY CHARLES M. NEAL

Bible teachers very often refer to "the great tribulation", the period of judgment with which this age closes, as being seven years in duration. This is often done without an explanation of where such information is found. The article and chart on this page proposes to give briefly such information. In the ninth chapter of Daniel there is revealed a week of years—seven years; this week is divided into two equal parts of three and a half years. A certain evil prince, arising out of Rome, is the dominating ruler of that whole period. He makes a covenant with many of the Jews for that seven years and in the middle of the week he breaks the covenant. It is briefly introduced; little is said about it and the subject is dismissed. One might think that it had been forgotten. However, the immediate context, and in fact the whole book of Daniel helps to give this special period of seven years an important setting. It is the concluding week of what is known generally as "the seventy weeks of Daniel." Let us say it is—the severed week which is severed in the center. No other such week is known in the Scriptures.

"AND EVEN UNTO THE FULL END"

In this chapter, Daniel 9, the prophet is thinking about the ending of seventy ones of years, and God sends an angel from heaven to reveal to him a period of seventy sevens of years. He tells him that seventy weeks of years are decreed upon his people. At the end of this period

of 490 years there would come to Israel six wonderful benefits, which would bring to full fruition every glorious promise ever made to the nation. It was said that 69 of these weeks (483 years) would bring them to the "Anointed One"—that is Messiah the Prince. A point was given when the count was to begin (Dan. 9:25; Neh. 2:4-6) but beginning there to count always involved the student in an uncertain discussion of chronology. There is a more simple and absolutely certain way of reaching the goal. Only once in the life of Jesus is it recorded that He was ANOINTED; that was with the Holy Spirit at His baptism (Matt. 3:16, 17; Acts 10:38). Only once in His life was He proclaimed Prince—the son of David; that was at His triumphant entry into Jerusalem just a few days before crucifixion (Matt. 21:1-10). Here, in these two events, one in the middle and one at the end of the sixty-ninth week, we have Messiah the Prince. Daniel says that AFTER the sixty-nine weeks Messiah should be cut off. Sixty-nine weeks brings us to the end of the period—to the seventieth week. The last half of that week is called "the full end" (Dan. 9:27). In that verse we have that strange severed week which is severed in the center.

"DESOLATIONS ARE DETERMINED."

The crucifixion was AFTER the sixty-nine weeks. If the seventieth week of seven years followed immediately and was finished seven years after the crucifixion, the six

wonderful benefits promised Israel would have been realized. They were not. When Christ left their temple, just prior to the crucifixion, God vacated that house and it was THEIR house and DESOLATE (Matt. 23:37-39). A remnant according to election was accepted and the nation blinded and set aside. That seventieth week had not been fulfilled and has not yet become history. During the age of grace God is gathering His church. When that is complete the church will be taken up and God will begin dealing with Israel again (Rom. 11:25-32). When that becomes a fact there lies just seven years ahead—the time of Jacob's trouble, and then the six benefits are due Israel. At about the same time the prince out of Rome makes the covenant with Jews for a WEEK.

"AUTHORITY TO CONTINUE FORTY AND TWO MONTHS"

Beginning at the ninth chapter of Daniel, and reading the next 38 books of the Bible, you will find no such period of seven years severed in the center, until you come to Revelation. In chapters 11, 12, 13 of Revelation you find a seven years period divided into two equal parts of three and a half years (Rev. 11:2—forty and two months; Rev. 11:3—twelve hundred and sixty days; Rev. 12:14—three and a half years; Rev. 13:5—forty and two months). All these terms mean three and a half years. They represent two halves of seven years. The two witnesses testify for the first half and are killed by the beast out of the pit (Rev. 11:7). This is "the

Continued on page 391

The Number 13 in Scripture

The number THIRTEEN is not of frequent occurrence in the Scriptures, however, it seems to carry a definite significance.

This number has been superstitiously called "the unlucky number." We know of a Bible teacher who spoke on the 13th chapters of the Bible, and called attention to the unlucky happenings in them. The chapter divisions are man-made, therefore the argument does not hold.

The number THIRTEEN seems to be associated invariably with ruin, apostasy and rebellion. Associated with the first occurrence of the number thirteen, we find rebellion. For twelve years the kings of Sodom, Gomorrah, Admah, Zoar and Zeboiim served Chedorlaomer, and in the THIRTEENTH year they rebelled against him (Gen. 14: 2-4).

Ishmael was THIRTEEN years old at the time of his circumcision (Gen. 17:25). The descendents of Ishmael have always been a rebellious people. It was prophesied of Ishmael that he would be a wild man, and that his hand would be against every man (Gen. 16:12).

Solomon's house was THIRTEEN years in building (I Kings 7:1). His house was full of apostasy and rebellion.

Upon the THIRTEENTH day of the first month, Haman obtained a murderous decree against the Jews (Est. 3:12-13). Upon the THIRTEENTH day of the last month was the decree reversed (Est. 8:12), and Haman's ten sons were hanged (Est. 9:1).

The valley of Hinnom occurs THIRTEEN times in the Bible. This valley stands connected with rebellion. It was here that parents made their children to pass through the fire of Moloch. Ahaz and Manasseh were guilty of this abomination (2 Chron. 28:3, 33:6). Jeremiah foretold that God would visit this awful wickedness with sore judgment, and would cause such a destruction of the people that the valley would be known as the valley of slaughter (Jer. 7:31-34; 19:2, 6; 32:35). From the horrors of its fires, and from its pollutions, and because offal was burnt there, the valley became the type of the end of sin and woe. The name Ge-hinnom was corrupted into Gehenna and was passed into use as a designation for

BY THE EDITOR

the place of everlasting punishment.

In glancing at our concordance we discover that leaven occurs THIRTEEN times in the New Testament. Leaven is never connected with good in the Scriptures; it is invariably associated with evil and evil teaching. Christ warned the people to beware of the leaven of the Pharisees and Sadducees (Matt. 16:6, 11). Leaven is invariably a type of the corruption and ruin of sin.

In Scripture history there are THIRTEEN famines recorded. They are recorded in Gen. 12:10; 21:1; 41:54; Ruth 1:1; II Sam. 21:1; I Kings 18:1; II Kings 4:38; 7:4; 25:3; Neh. 5:3; Jer. 14:1; Luke 15:14 and Acts 11:28.

These are the principal occurrences of THIRTEEN in the Scripture and it is seen that the number is invariably associated with ruin, apostasy, rebellion and destruction.

(Some Combination Numbers will be the next installment).

"These two are married
And no man shall part,
Dust on the Bible
And drought in the heart."

—Selected

EUROPE'S TRAGEDY

An eye witness, the Dean of Foreign Correspondence, describes present conditions in Europe as

AN UNBELIEVABLY DARK, SAD TRAGEDY

Millions are doomed to starvation, disease and Spiritual despair.

THE HORROR OF WINTER

Chilly blasts already begin to shriek through the windowless, roofless, fireless structures known as homes.

MORE CASUALTIES

It is to be feared that the toll of starvation and disease will exceed the millions who perished in the war.

THE PLIGHT OF THREE AND A HALF MILLION JEWS

Those Jews who survived the Nazi ordeals is unprecedented. This is a very solemn challenge to you, CHRISTIAN SAMARITANS: TO PRAY, TO ACT accordingly and to

REMEMBER THE STARVING CHILDREN!

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Paul is a Partaker of the Philippian's Gift

Philippians 4:10-19

BY JOSEPH EDWARDS

If one were to combine the first and last sections of the book of Philippians and choose a text for the combination, I Cor. 9:11 would be most appropriate.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

The Philippians had come into the fellowship because they had partaken of Paul's grace (1:7), that is, they had received from him those spiritual truths which he had received through the grace of God.

That this is God's plan for His workers is made plain by a series of references from the Old Testament. The law forbade the muzzling of the ox that treads the corn; the plowman and the thresher were to be partakers of their labor and the soldier did not go to war at his own expense. The laborer, even the preacher, is worthy of his hire.

One Sunday morning after church the writer picked up a bulletin which had been left in the pew. Evidently it had been used as a means of communication between two members of the congregation during the service. Upon it was written this question: "Do you prefer the preachers who preach without salary to those who are salaried?" The question set me wondering. Did the preacher lack enthusiasm in his preaching? Were the so called "faith preachers" more glamorous? Was there some question about the preacher's salary? Did not these folk know God's plan for His workers? We will not find the answer to those questions in this discussion but we feel that this book of Philippians does set forth God's great plan.

Perhaps more than any other church the Philippians had shown their love in meeting Paul's needs as he served in the gospel. He says concerning them, "But I rejoice in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." And in verse 15, he says, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia no church communicated with me as concerning giving and receiving but ye only." How different was the story in connection with the church at Corinth where Paul's apostleship was somewhat

questioned! It is in a letter to them that Paul argues his right to their support and then points out that he has sacrificed this right. The Philippians had not felt as the Corinthians had. The only time they had not sent to him was when they had had no opportunity.

Their giving cheered him. He rejoiced in receiving from them the things they had sent. More than in the gifts themselves, he rejoices in the fact they had given. For them to send gifts meant love for him on their part. It meant too that they were meeting their God-given responsibility, thus it was a sign of their growth in grace. It meant that his labor among them had not been in vain and that they would continue on in other things. Doubtless he did find need of the things they had sent but he wants their giving to be upon a higher plane than that of his selfish desire. Doubtless he could have survived their failure better than they. Their failure would have affected him physically but it would have affected them spiritually. He says that he had learned, in whatever state he was, therewith to be content. He knew how to abound when he was abased; he knew how to enjoy fulness and how to be hungry without complaint; he knew how to suffer need and yet abound in Christ. He could say, "I can do all things through Christ which strengtheneth me." He knew the joy of Christian victory but his victory was not a license for their neglect. They needed to give.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). To give means to love. The love of God dwells in the man who gives where he sees need. Then they needed to give lest they become ungrateful. The awful story is told by the Saviour of the rich farmer who laid up for himself alone until God had to call him as a fool from this life. To get out of the habit of giving is most dangerous for one is apt not to give when he should if a shabby habit plagues his life.

This is one of the great lessons of the book. Christian graces are dying through lack of practice and lack of opportunity. The writer was

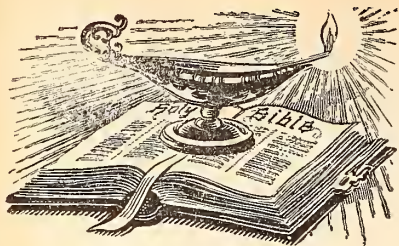
talking to a woman on one occasion who had lost her husband. During the days surrounding her bereavement there had been many many offers of hospitality and tokens of sympathy in the way of others wanting to perform many menial tasks about her home. She refused them all. Then I happened to ask her about her meals—if she were being cared for. "Oh," she said, "I've had so many offers but I've said, 'no,' I just can't let them do all this for me." I replied, "my dear woman, how will God's people ever learn to practice the Christian graces if they are refused opportunity?" Then she replied, "they can do it for others, but not for me—I would just rather they didn't." As kindly as I could, I said, "Sister, God means for you to learn the grace of receiving as well as the grace of giving. You mustn't rob God of the opportunity of developing these lives."

There are two other reasons why Paul allowed these folk to assume the obligation of his needs. First, he wanted fruit to abound to their account. Too often we lose sight of the fact that God is laying up rewards for His children. Many have said that just to be in heaven will be reward enough for them but we feel that after they are there awhile they will change their minds. How happy the prodigal son was to be home again. His father's house with all its comforts—how blessed! But we recall that that father said to the elder son, "all that I have is thine." The prodigal son had his food, clothing, shelter, and a father's love in that home but none of the heirlooms and possessions were his. We doubt not that he was happy to be home again but we cannot help but feel that after he had been home for awhile and the comforts of home had again become commonplace he would begin to be dissatisfied with his portion and wish that he had earned some of those rewards instead of spending his opportunities in riotous living.

Second, he wanted them to hold God as the source of their supply. God would supply their need as they supplied his. "But my God shall supply all your need according to His riches in glory by Christ Jesus."

Some one has said that if a tramp met John D. Rockefeller and asked him for something to eat and Mr. Rockefeller gave him a dime for coffee and doughnuts, he would be sup-

Continued on page 390



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INTERNATIONAL SUNDAY SCHOOL LESSONS

EXPOSITION BY SAM BRADFORD

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A People Oppressed

Sunday School Lesson for January 6, 1946

Lesson: Exodus 1:8-14; Exodus 2:23-25; Psalm 9:1-4, 9-11.

Lesson Text: Exodus 1:8-14; Exodus 2:23-25.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless thee: and in thee shall all families of the earth be blessed." Genesis 12:1-3.

This first quarter of lessons is a series of lessons on Israel, the chosen people of God—chosen for His special blessing, chosen for His special attention, chosen for a special land, chosen to give the world its Messiah, and chosen to eventually rule the world through that Messiah, the Lord Jesus Christ.

The titles given these lessons by the International Uniform Lesson Committee speak of Israel as "A People." We must make it clear at the very beginning of this series of lessons that Israel is not "A People." The proper term is "The People." Of all nations, Israel stands alone, favored of God and hated of nations.

The dealing of God with Israel is not necessarily an example of His dealing with other nations. Israel as a nation is a type of the individual Christian. God's dealing with Israel is a portrait of His dealing with the individual believer in Christ.

OUTLINE OF THE LESSON

I. A Chosen Family

It is impossible to understand the nation of Israel and God's dealing with Israel from its very beginning down to the present days unless one recognizes that Israel is a "covenant nation." That nation began with the covenant which God gave to Abraham. "I will make of thee a great nation," Genesis 12:2. This was a unique beginning for a nation, that

was to be produced from the seed of one man.

The purpose of this nation was also unique, for God said, "In thee shall all families of the earth be blessed" (Genesis 12:3). Provision for this nation is also unique, for God said concerning this nation, "I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee and curse them that curseth thee" (Genesis 12:2-3).

To properly understand Israel one must remember that from the days of Abraham to the present time this nation has been hated of Satan and hunted by his minions. After Abraham, the covenant was renewed to Isaac. After Isaac, the covenant was renewed to Jacob. Satan sought to prevent the birth of Isaac by making his mother barren. He sought to prevent the birth of Jacob, for Jacob's mother was made barren (Genesis 25:21). Satan sought to destroy the nation of Israel in the family of Jacob by bringing famine to the land of Canaan, but God had prepared through Joseph for the preservation of the family, for it was in this family that God had designed the nation Israel.

II. A Chosen Nation

God's blessing and watchcare over Israel was according to His covenant with "faithful Abraham." In Egypt they had grown to be a great nation. They did not possess the land which God had promised according to Genesis 12:1. They had not become a blessing to all nations according to Genesis 12:3. But, God chooses mysterious means of preparing those whom He would have to perform His will. From one man in Abraham through Isaac, through Jacob and through Jacob's twelve sons, He had brought up in Egypt a nation which was greater than Egypt (Exodus 1:8).

Israel was chosen of God to be "the nation." They were to be His peculiar people to whom the Davidic covenant was given, promising a King, and through whom He would give a Savior upon their rejection of that King.

III. The Chosen People Oppressed

We cannot emphasize too often that Israel is not just "a people."

Israel is "the people." Looking back to the history of Israel, it is easy to see why they were oppressed in Egypt. Before the depth of their oppression, God raised up a man in the person of Moses to lead them out of Egypt. Thus God foresaw their deliverance from oppression eighty years before the oppression of Israel reached its climax and the time of delivery came. This deliverance of Israel from the oppression of Egypt by the hand of the prepared deliverer, Moses, is a picture in type of the regathering of Israel from every nation of the world when God's great Moses, the Lord Jesus Christ, who is prepared to deliver them, will be sent from the presence of God (as Moses came from the presence of God in the burning bush) to deliver the people of Israel. As in Egypt, oppression made the people of Israel desire the land of promise, so in the latter day oppression shall drive the people of Israel from the nations back to their homeland in Palestine.

In these dark days as many thinking people of the world deplore the oppression that is heaped upon such nations as Poland, Czechoslovakia, and others which came under the heel of tyrants, this is a most appropriate lesson. Israel's oppression and slavery in Egypt came because Jacob had not faith to remain in Canaan and took his family to the land of Egypt. The Egyptian oppression was disciplinary, for God must use discipline of oppression to make His people desire to possess the land of promise. In later years oppression was used many times through the disciplining hand of God to bring Israel back from the bondage of sin and idolatry to the freedom of promise and of God's grace. Read Judges 3:7 and 8, 12-14, 4:1-3, 6:1.

THINKING THROUGH THE TEXT

As Genesis is the story of man's ruin, so Exodus is the story of man's redemption. The picture of Israel in Egypt is a type of the sinner in bondage of sin. As Israel was condemned to die through the death of its sons, so the sinner has only the prospect of eternal death (Exodus 1:8-14, Verse 8). As God raised up a friendly king in Egypt to make provision for Israel in famine, so God provided an unfriendly king to force them to be desirous of deliverance. This is a type of the sinner's conviction of sin (Verse 9).

This verse is a recorded fulfillment of Genesis 12:2. It is significant that the Egyptian King said of the people of Israel they are "mightier than we." It is significant that a nation of slaves unarmed, untrained in war should be accounted mightier than their masters. A moral and spiritual superiority is among this people Israel, verse 10.

The only wisdom the Egyptian King knew was the wisdom of men. It was impossible for him to know that he was being used of God to bring about the condition through which God might deliver His people. God "makes the wrath of men to praise Him."

Verse 11. The cities of Pithom and Raamses exist today as a monument to the foolish effort of man under Satan's guidance to thwart the plan of God, and to destroy God's people. We are reminded here of the promise, "I will curse them that curse thee." The Egypt of that day fell centuries ago and has never risen. Israel and the works of Israel's hand in Egypt still stand as a monument of faithfulness of God's promise.

Verse 12. When man opposes God, there can only be one result. Satan led the Egyptians to strive to destroy the people of Israel. God had promised to preserve and increase them. God always wins.

Verses 13 and 14. God has promised to preserve Israel and to make of them a great nation, to bless those who bless them and to curse those who curse them, and to bless all families of the world through them, but He did not promise to make them comfortable. In the same way God has made many promises to us as Christians, but He has never promised to keep us comfortable. Philippians 1:29, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake."

Exodus 2:23-25. Israel sighed because of bondage, and cried because of bondage. God heard their sighing and crying but did not deliver them because of their sighing and crying. He delivered them because He remembered His covenant with Abraham, and with Isaac, and with Jacob. His "respect" was based not upon their oppression but upon His covenant.

If this lesson was intended as a lesson to stir up public sentiment and sympathy in favor of the oppressed nations of the world, those who chose the Scriptures certainly chose the wrong ones, for in Israel's case as in the case of many other nations, oppression is a rod in the hand of God through which He works out His will and brings chastening to an unwilling people.

SOLID FACTS

Satan sought to destroy the deliverer Moses in Egypt as he sought to destroy the deliverer Jesus in Bethlehem.

As Satan used a jealous king in Egypt to destroy the children, so he used a jealous king in Judah to again destroy the children.

For centuries Israel was not conscious of bondage, so many Christians are not conscious of the chains of sin which bind their lives.

God's faithfulness is never manifest because of men's sufferings. His faithfulness is manifest because of His promise.

As Israel was a profitable possession unto Egypt, so the worldly Christian is a valuable asset in the hands of the evil one.

THE LESSON ILLUSTRATED

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backslidings in these words: "Lord, I got among the thorns and briars, and was scratched and torn

and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture."—The Epworth Herald.

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So many times we Christians in this day of grace can see in our own lives the same or similar sins of Israel. Let us not be hasty or harsh in our thinking about them.

God had given them a land and He could bless them only when they were in their land—His chosen place of blessing. When they left that land and wandered into a strange one not their own, God permitted them to be oppressed, afflicted and punished in order to bring them to the point of being willing to return to His place of blessing. Thus when we are not willing to live clean, separated lives with a living testimony for Him and instead follow after worldly pleasures, desires and ambitions, we may expect disappointments, disillusionments, and chastenings till we are brought back into sweet fellowship with Him.



A People Delivered

Sunday School Lesson for January 13, 1946

Lesson Text: Exodus 6:6-8; Exodus 13:17-22.

"And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God." Exodus 6:7.

It is necessary to read chapters 6 through 13 to have full understanding of the ministry of God's deliverance. God's dealing with Israel is not ordinary dealing with an ordinary nation; it is special dealing with a special nation which had been chosen as a channel through which the world would receive its Messiah, the Christ and Savior, and from whose throne that Messiah shall reign during the millennium as King of Kings and Lord of Lords. Let no one believe that God delivered Israel only because of His sympathy or His sorrow for oppressed people in general.

OUTLINE OF THE LESSON

I. The Deliverer

Moses was the "chosen one" to deliver the people of Israel. Eighty years before that deliverance, he was chosen of God, preserved of God and prepared of God, for this great work

of deliverance. Born of a slave mother, reared by an Egyptian princess, and schooled in the deserts of Midian, he was used of God to deliver Israel in God's way. Moses is a true type of the Christ—born of an oppressed people; sought by a king that he might be slain; rejected by his own people (Exodus 2:11-14); he was used of God to deliver His people through the blood.

II. The Covenant

As in Christ, the deliverer, the deliverance which God effected through Moses came according to His covenant (Exodus 6:6-8).

1. THE PERSON OF GOD.

"I am the Lord." Every covenant relationship between God and man is based upon His person.

Hebrews 11:6. "But without faith

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it is impossible to please Him, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

2. THE PURPOSE OF GOD.

"I will." When God deals with men or nations, He deals according to His eternal purpose. It was according to His eternal purpose to bring Israel out of Egypt, and to "redeem" them with great judgements.

3. THE PROMISE OF GOD.

God's promise particularly concerns His relationship to Israel as God's promises of the New Testament particularly concern the relationship of God to the Christian.

Verse 7, "I will take you to me for a people and I will be to you a God."

Compare John 1:12, "To as many as received Him to them gave He power to become the sons of God, even to them that believe on His name."

III. The Judgements

God delivers through judgements. Adam and Eve were delivered from the sin in Eden through the shedding of blood. The provision of skins of animals came by taking the life of an animal and providing a covering for them at the price of life and of blood. Abel offered a better sacrifice than Cain for his was a sacrifice of blood. Cain's sacrifice was bloodless. Noah found grace in the sight of God. Provision was made in the ark that there should be seven of each kind of clean beasts in order that at the landing of the ark there might be an altar and a sacrifice of blood (Genesis 8:20).

In the judgements which God executed upon Egypt, every phase of Egyptian life was touched.

Exodus 7:10-13. In the miracle of the rod and serpent, the rod of Aaron overcame the rod of the magicians of Egypt, for "Aaron's rod swallowed up their rod," but in this there was no redemption for Israel; there was no blood.

Exodus 7:14-25. The people of Egypt depended on the Nile River for their very existence and worshipped that river as deity. The river itself was turned to blood. Thus an Egyptian deity was destroyed before their eyes and their provision of national life taken away, yet in this there was no redemption for Israel for there was no "shedding of blood."

Exodus 8:1-15. The river was made to produce frogs, thus their deity was made to produce a curse upon their own land, but in this

there was no redemption for Israel for there was no "shedding of blood."

Exodus 8:16-19. The ground itself which produced life for Egypt was made to bring forth a curse in the form of lice, or more properly translated "gnats." In this there was no redemption for there was no blood.

Exodus 8:20-32. Swarms of flies plagued the people of Israel, yet in this bloodless judgement there was no redemption for Israel.

Exodus 9:1-7. Egypt worshipped certain beasts so a "very grievous murrain" was upon all the cattle (beasts) of Egypt wherein all the cattle of Egypt died, but in this bloodless judgement there was no redemption for Israel.

Exodus 9:8-12. A judgement of boils and blains upon man and beast throughout all the land of Egypt produced no deliverance for Israel, for yet in this there was no shedding of blood.

Exodus 9:13-35. A terrible storm of "hail and fire" failed to bring deliverance for Israel for there was no shedding of blood for redemption.

Exodus 10:1-6. A great swarm of locusts devouring everything in Egypt failed to bring deliverance since there was no blood shed.

Exodus 10:21-27. "Darkness which may be felt" possessed the land of Egypt while there was light in the dwellings of Israel, failed to bring redemption and deliverance, for in the darkness there was no shedding of blood.

Exodus 12. This last and final judgement—death to the firstborn of Egypt—death to the lamb of Israel—was the judgement which brought redemption and deliverance.

THINKING THROUGH THE TEXT

The statement "there are no atheists in the foxholes" does not mean that all who were in foxholes were Christian, for all the scourges that could be unleashed against body, mind and soul of man can never suffice to redeem a soul. That redemption must be through the blood, and that, the blood of the Lamb.

As Joseph went from slave to king to preserve Israel, so Moses went from possible king of Egypt to a shepherd in preparation for their deliverance.

Exodus 3:14 is the first introduction to "I Am."

Exodus 6:6. God's "I Will" is significant. "I will bring you out from under the burdens of the Egyptians." When God brings He goes before. He does not send His children from bondage, He brings them. "I will rid you out of their bondage." That

bondage could never again hold possession.

So it is with the Christian. His salvation from the judgement of sin is secure.

"I will redeem you with th stretched out arm and with great judgement." God redeemed—bought—Israel with the blood of the lamb typifying the blood of His own Son which was to be shed on Calvary.

Exodus 6:7. Here God established His relationship to Israel, they "His people," He "their God." Here also He declares His desire that they should know that He was the Lord their God, that they should know that He brought them out from under the burdens of the Egyptians.

Exodus 6:7. God never misses an opportunity to recall His covenant. The land to which He would bring them was a promised land.

Exodus 13:17. God makes the way for newly redeemed ones to be a easy way.

Exodus 13:19. The bones of Joseph spoke of the centuries of "faith" which stood as a monument to inspire Israel.

Exodus 13:21 and 22. God's pillar of cloud or of fire led Israel in their path, or stood between them and their enemies. God guides and protects those who will march with Him.

THE LESSON ILLUSTRATED

There is a small fishing village on the coast of Cornwall where the people are very poor, but pious and intelligent. One year they were very sorely tried. The winds were contrary, and for nearly a month they could not put to sea. At last on a Sabbath morning, the wind changed, and some of the men, whose faith was weak, went out toward the beach, the women and children looking on sadly, many saying with sigh "I'm sorry it's Sunday, but if we were not so poor!"

"But if," said a sturdy fisherman starting up and speaking aloud "surely, neighbors, your butts are if's will lead you to break God's law. The people gathered around him. "And," he added, "mine's a religion for all weathers, fair winds and foul. 'This is the love of God that ye keep his law.' 'Remember the Sabbath day to keep it holy.' That's the law."

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friends. And our Lord came not to break, but to fulfill the law. True, we are poor; what of that? Better poor and have God's smile, than rich and have his frown. Go, you that dare; but I never knew any good come of a religion that changed with the wind."

These words, in season, stayed the purpose of the rest. They went home and made ready for the house of God, and spent the day in praise

and prayer. In the evening, just when they would have been returning, a sudden storm sprang up and raged terribly for two days. After the tempest came settled weather, and the fishing was so rich and abundant that there was soon no complaining in the village. Here was a religion for all weathers. "Trust in the Lord and do good, and verily thou shalt be fed"

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The Laws of A People

Sunday School Lesson
for
January 20, 1946

Lesson Text: Exodus 20:1-17

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:1-4.

In a study of this chapter, it is important to keep in mind the true character and object of God's moral law. Always there is in the human mind a tendency to confuse law and grace, so that neither is understood correctly. In this respect the stern and unbending demands of law are forgotten and grace is robbed of its wondrous attraction. Law and grace are distinct as any two things can possibly be. Law declares what man should be. Grace declares what God is. No sinner can ever be saved by a system half law and half grace. In the law God set forth what a man ought to be and sets a curse upon him if he is not just that.

OUTLINE OF THE LESSON

I. The Law Is a Mirror for Man

Romans 7:7 "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

Law does not make sin, but the law reveals to man his sinfulness. As a man standing before a mirror sees ugliness and derangement, the mirror does not produce that ugliness nor derangement, it simply reveals it to him. So the law reveals to man

his derangement in sin before God. There was sin in Paul's life before the law was made known to him but he did not know his sin until the law revealed it.

I John 3:4 declares, "sin is lawlessness." Romans 5:13 declares, "for until the law sin was in the world; but sin is not imputed when there is no law." Sin was present in the world; the law made sin transgression. When the law was given, sin became a "crossing the line" of that law. The law not only shows man his sin, but reveals that what the law says he must be is exactly what he is not, and that he is the opposite of what the law requires.

Take each commandment in order, and find in the human heart a tendency to be the exact opposite. Therefore, not only does the law show man his sin, but reveals to man his true nature as being that which is opposite to God and to that which God requires.

There are some who will declare that the law is "a rule of life." Paul said in Galatians 3:10, "As many as are of the works of the law are under the curse." A man who strives to live by the law is under the curse. The law has no message of regeneration; it is simply a perfect mirror to show man his degenerate nature and reveal his evil deeds as transgressions of God's holy law.

If one would live by the law he must fulfill every point of the law in every moment of life, for to break one law is to break all the laws, and "cursed is everyone that continueth not in all things that are written in the book of the law to do them" (Deut. 27:26; Galatians 3:10).

II. The Law Is a Revelation of God's Holiness

The law is not a revelation of God's nature, for in the law there is no love. There is no grace. There is simply changeless, unbending, majestic revelation of perfect holiness. In God's holiness there is no bending, there is no graduation, there is no compromise. His HOLINESS in the law was revealed in the thunder and

smoke of Sinai. His PERSON was revealed in Christ, "who being the brightness of His glory and the express image of His person and upholding all things by the word of His power" (Hebrews 1:3b).

III. The Law Is a Schoolmaster to Bring Us to Christ

We must remember that the Ten Commandments are not all the law. The law governing Israel was set forth in three parts.

1. The Commandments (Exodus 20:1-26).

These commandments as we have noted before are to show the utter sinfulness of man and to reveal him as under the curse. They are also to show the absolute unbending, majestic holiness of God, which pattern can never be reached in the heart or conduct of natural man.

2. The Judgments (Exodus 21:1 to 24:11).

These "judgments" were to govern the national life of Israel.

3. The Ordinances, Exodus 24:12 to 31:18.

These ordinances governed the religious life of Israel. These are not three separate documents or sets of laws. They are one inseparable whole. The commandments set forth man's sin and God's holiness. The judgments detail God's will for Israel's relations in social life. The ordinances provide a means of escape from the penalty of broken law. The Israelite who had sinned was held "blameless," if he brought the sacrifice that was required.

The tabernacle with its rituals, its priesthood and sacrifices all portray Christ. The very structure of the tabernacle presents the picture of our Savior.

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God met man represents Christ the Savior.

The veil of the tabernacle (Hebrews 10:20), represented the flesh of Christ which was rent to open the way into the holy of holies.

The candlestick with its seven (perfection) branches represented Him who said, "I am the Light of the World."

The table of shewbread with its ever fresh offering represented Him who said, "I am the Bread." The altar of incense symbolizing prayer portrayed Him who is, "One Mediator between man and God." The laver portrayed Him, for it is, "The blood of Jesus Christ His Son," that cleanses us from all unrighteousness. The altar of burnt offerings was a portrayal of Him who offered Himself as our sacrifice.

Every detail of the tabernacle portrayed God's Son—the Lamb of God—our Savior. Every detail of the priesthood points to Christ; each sacrifice whose blood was shed at the gate of the tabernacle, whether bullock, sheep or other, was a portrayal of Him whose blood was shed for our sins.

THINKING THROUGH THE TEXT

Exodus 20:1-17. Christ summed up the commandment (Matthew 22:37-40). 1. Love God. 2. Love thy neighbor. This also sets forth a proper outline of the commandments.

The commandments may be divided into two groups of five each. The first group begins with a command to honor God and closes with a command to honor the parents whom God has given. The first five commandments are the conditions upon which God has covenanted to bless His people in the land. The second group of commandments demands regard for others, as the first group of commandments demands proper regard for God.

During the war, the command, "Thou shalt not kill," was often used by those of our friends who sought to justify "conscientious objection" by the Scripture. The revised version translated this commandment, "Thou shalt do no murder." In the Bible, God commands governors to put evil men to death (Romans 13:4). He commanded Israel again and again to slay even those of their own number for certain offences. He commanded the armies of Israel to destroy even the women and children of Canaan. This is not "murder."

To "kill" and to "commit murder" are two different verbs in the Hebrew text. Verse 1 declares, "God spake all these words." Thus the verbal inspiration is claimed by the Bible itself.

The heading of this lesson is declared incorrect, for these laws were not "the laws of a people." They

were "the laws of God for a people." These laws were the governing principles of Israel during the time of the dispensation of law.

In Christ and His sacrifice the law was fulfilled, and the dispensation of grace ushered in.

SOLID FACTS

Galatians 3:11, "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith."

Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."

Galatians 2:21, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Galatians 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

THE LESSON ILLUSTRATED

Mrs. Howard Taylor, in her biography of Pastor Hsi, tells how this earnest Christian taught the lesson to his fellow-villagers that there is no other God but God. Suspicious of him when he became a Christian, their respect for him grew as they noted his careful, upright life. And when they were about to choose a village elder, the official responsible for the collection of taxes, the care

of the temples, and other public duties, opinion became unanimous that no one was more suited to fill the position than the scholar Hsi, now that he was no longer an opium smoker. He tried to decline, but the office was forced upon him. Before accepting he made two stipulations: that he should have nothing to do with the temple sacrifices, but should pray only to the true God; and that no one in the village should, during his term, worship the gods in the temple or bring gifts to them. The temple must be closed for a year. There was much discussion. Finally the citizens agreed to the terms. The temple was closed, and Hsi prayed to the true God for the prosperity of the village. At the close of the year it was found that the affairs of the village had never been more prosperous, and the headman was re-elected on his own terms. Again.... harvests were good, money matters successfully dealt with, and peace and contentment prevailed. For three whole years the temple was closed, and no public festivals were held in worship of the gods. At the close of the third year Hsi was once more unanimously chosen. But he was too occupied with his Christian work, and declined. When congratulated on the service he had rendered, he smilingly replied that perhaps the village had been saved some needless expense, adding: "By this time the idols must be quite starved to death. Spare yourselves now any effort to revive them." It was a practical lesson, not easily forgotten. —Sunday School Times.

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IT'S IN THE BIBLE

by S. Schirmacher

Last Christmas when some of the French shops had sold out of Christmas cards our Yanks had to buy "Birthday Cards" which they apologetically sent home, little realizing that they were far more appropriate than many of our commercialized Xmas cards today! ..For, you see, Christmas is also known as NOEL, from the Latin NATALIS—"Relating to the birth or nativity." ..The same meaning is found in the Italian word NATALE, and in the Spanish term NATIVIDAD DE JESUS!

So, it would be entirely scriptural for us to call it HAPPY BIRTHDAY OF JESUS!

"... and the angel said unto them ... Behold, I bring you good tidings of great joy, which shall be to all people. ..For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11)

A People at Worship

Sunday School Lesson
for
January 27, 1946

Lesson Text: Exodus 28:1. Exodus
35:4-9, 20-29.

"God is a Spirit: and they that
worship Him must worship Him
in spirit and in truth." John 4:24.

Again it were well for us to remind our readers that the Scripture set forth for this lesson is not an example of "A people at worship." The indefinite article should never be used concerning Israel. They are a peculiar, a chosen people. This lesson is not an illustration of how people should worship, for that which is set forth in the book of Exodus concerning the tabernacle, the priesthood, and sacrifices, was designed and given of God to teach Israel and the world concerning Christ who is:

1. The tabernacle (the meeting place for God and man).

2. The priest (Christ alone makes intercession for us and is our only mediator).

3. The sacrifice (He was the Lamb of God).

A study of these Scriptures reveals not "a people at worship." These Scriptures reveal God's plan of salvation. Men cannot worship God until they first know Him who is tabernacle, priest and sacrifice in One Person.

OUTLINE OF THE LESSON

Many books have been written on the tabernacle. We will not presume to give a full discussion of the worship in the wilderness in this lesson. We shall limit our discussion, briefly mentioning the significance of the furniture of the tabernacle.

I. The Altar of Burnt Offering

The lesson text assigned by our lesson committee only mentions the priesthood and details the offering which the people made for the construction of the tabernacle. Therefore, we must take other Scriptures to find the lesson which teaches of worship.

II. The Brazen Altar (Exodus 27:1-8)

The Holy Spirit, in Exodus 25 through 27, tells of the furniture of the tabernacle in the order which leads from the presence of God outward to the altar of burnt offerings. This is from God's viewpoint. However, when man sees the tabernacle he sees first the altar of burnt offer-

ings or "the brazen altar." The altar was made of wood which symbolizes humanity (II Timothy 2:20), and overlaid with brass which symbolizes judgment (Numbers 21:5-10 with John 3:14-15). All the vessels of this altar were of brass. This altar was prepared whereon the whole sacrifice was to be burned. The altar portrays the humanity of Christ, on whom the judgment for all the sins of the world was passed. The sacrifice represents Him, for His sacrifice was complete (Philippians 2:5-8). When men approach God, they must come in faith through the Christ who was God, and who was man. They must believe on Him as the complete sacrifice of God for the sins of all the world.

III. The Laver (Exodus 30:17-21)

As the altar of burnt offerings or the brazen altar speaks of Christ's sacrifice unto salvation, so the laver set between the altar of burnt offering and the holy place represents Christ's power to cleanse and prepare for worship. This laver was of brass, for it was the Judge, Christ, who bore our sins, who made the pathway to worship possible. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (John 1:9).

The water in the laver speaks of the cleansing power of the Word of God (Ephesians 5:26). If man would worship God he must first accept Jesus Christ as sacrifice; then if he would worship God, he must take that further step by submitting his life to the cleansing of the blood of Christ and confession of sin, and to the cleansing power of the Holy Word of God. No man may truly

worship God who neglects the Scriptures.

IV. The Table of Shewbread (Exodus 25:23-30).

The table of shewbread as outside the altar, was made of wood covered with brass, speaking of the judgement upon Christ in His humanity. So the furniture within the Holy place was made of wood speaking of His humanity, but overlaid with gold which speaks of God, or deity.

In worship we deal with Christ who is God, not Christ who was man. The shewbread speaks of Christ who said (John 6:35), "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Feasting upon Christ, who identifies Himself with the Word of God, by feasting upon His Word is truly an essential and necessary part of worship.

V. The Candlestick (Exodus 25:31-40)

On the opposite side of the Holy place was the seven-branch candlestick which speaks of Christ who said (John 8:12), "I am the Light of the World: he that followeth me shall not walk in darkness, but shall have the light of life." We worship God and learn to walk in His way by following Christ who is the Light, and by walking in the Light of His Word, as David said (Psalm 119:105), "Thy Word is a lamp unto my feet, and a light unto my path."

VI. The Altar of Incense (Exodus 30:1-10)

The altar of incense stood in the center of the Holy of Holies before the veil. This altar also was made of wood and covered with gold. Verse 7, Aaron burned incense every

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morning and every evening upon this altar. Incense in the Scripture symbolizes prayer (Psalm 141:2).

Partaking of the Word of God for life and for food, "praying without ceasing" constitutes the beginnings of worship. "The people" of Israel did not worship in this Holy place; Only those of the priestly family were permitted to go into this Holy place.

VII. The Ark of the Covenant (Exodus 25:10-22)

Beyond the altar of incense was the veil dividing the Holy place from the Holy of Holies. Past this veil no man could go except the high priest who went once a year to make atonement for the people of Israel. (Ex. 16:1-14). Within the Holy of Holies, beyond the veil, was the Ark of the Covenant (Exodus 25:01-22), a golden casket over which hovered the golden cherubim. The top of the casket was known as the mercy seat where God said He would meet man. (Exodus 25:22)

In the death of Christ, the veil which represents His flesh (as mentioned in the previous lesson) was rent in twain so that believers of today who have passed from death unto life at the altar of burnt offerings in Christ, who have known the cleansing of His sacrifice, and of His Word (the laver), who have walked with God in prayer (the altar of incense), walking in the light of His word (the candlestick) and feasting upon the Bread which is His Word (the table of shewbread), may walk boldly through the veil into the Holy place, and there meet God face to face, and walk in fellowship with Him unhindered. Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

THE LESSON ILLUSTRATED

The venerable Father Sewall, of Maine, once entered a meeting in behalf of foreign missions just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however, that Mr. Sewall was fumbling in his pockets, and presently he produced a piece of money which he deposited in the contribution-box. The chairman, thinking he had not been understood, said loudly, "I didn't ask you to give, Father Sewall; I asked you to pray." "Oh, yes," he replied, "I heard you, but I can't pray till I have given something."—N. T. Anecdotes. —One Thousand Evangelistic Illustrations

With the New Books



Action, compiled by Alfred B. Smith. Published by Zondervan Publishing House, Grand Rapids, Mich. Price, 35c paper bound.

This is a splendid book of choruses. Out of eighty-one numbers ten are "action" songs. The chorus, "I want to be more than a Sunday go-to-meetin' Christian," is worth more than the price of the book.

Symbols of the Holy Spirit, by C. Gordon Brownville. Published by Fleming H. Revell Co., New York, N. Y. Price, \$1.50 in cloth.

This is a most helpful book by the pastor of Tremont Baptist Temple of Boston. The emblems of the Holy Spirit are beautifully presented. It is a well-written and a most helpful book.

The God of Israel, by David L. Cooper. Published by Biblical Research Society, 4417 Berenice Ave., Los Angeles 31, Calif. Price \$1.25 in cloth.

A most splendid and scholarly work of the doctrine of God, considering the arguments for His existence, God as a trinity, as a personality, and as the One who has given a revelation of Himself to all men. A most valuable book.

Pleasant Paths, by Vance Havner. Published by Fleming H. Revell Co., New York, N. Y. Price, \$1.25 in cloth.

The author is a noted evangelist and Bible conference speaker. His book consists of thirty brief meditations. It is most delightful reading.

FROM TODAY TO ETERNITY, by Fred Koerber, published by Koerber Bible Publications, P.O. Box 1978, Greensboro, N.C. 76 pages, Price 75 cents in paper binding.

A good book for every Bible student, the student of prophecy and anyone who desires to know the Bible better. It consists of the collation of Scriptures dealing with the signs of the times, the end of the age, spiritual conditions today, tribulational events; such as war, famine, pestilences, earthquakes; persecution of believers, the return of Israel to Palestine, the Rise of Russia, the Antichrist, the seals, trumpets and vials of Revelation, Armageddon, the second coming of Christ, the repentance of Israel, The binding of Satan, the millennial age, Satan's final rebellion, the great white throne, and the new heaven and earth. We take exception with the author on two points: first, we believe that the rapture of the church

will take place before the tribulation begins. The tribulation will be a Jewish age. God will be again dealing with the Jews nationally, and the church will be out of the way. We are not of the darkness, nor of the night; we are of the day (1 Thess. 5:4-8). The great tribulation will be the night of judgment. The true church is under no condemnation. Only apostate Christendom will go into the tribulation. Second: we believe that the Babylon of Revelations is more than a religious system. We believe that it is a city. Again and again, we read, "That great city," and we do not believe that city is Rome. Babylon is Babylon. Now, we do not regard the author or anyone else who holds the position of this book on these two points as heretics. This book has high merit. We are certain, however, that the laws of Bible interpretation will bring us out on these two points mentioned.

HIS TOUCH STILL HAS ITS ANCIENT POWER, by Thomas B. Rees. Published by Pickering and Inglis, 229 Bothwell St., Glasgow. 80 pages, 75 cents, in cloth.

The book is written by evangelist Tom Rees and dedicated to the memory of R. A. Torrey. Its pages contain striking present-day proofs of the power of God, the power of prayer, and Christ's power to save and keep the souls of men. Some of the author's experiences in soul-winning and revivalism are related. The book is refreshing and inspiring.

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HELPS

FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

THE BOOK THAT CHANGED 200 LIVES

A few years before the war, a humble villager in eastern Poland received a Bible from a colporteur who visited his small hamlet. He read it, was converted, and passed the book on to others. Through that one Bible 200 more became believers! When the colporteur, Michael Billester, revisited the town in the summer of 1940, the group gathered to worship and listen to his preaching. Billester suggested that instead of giving the customary testimonies they all recite verses of scripture.

Thereupon a man arose and asked, "Perhaps we have misunderstood. Did you mean verses or chapters?"

"Do you mean to say there are people here who can recite chapters of the Bible?" asked Mr. Billester in astonishment.

That was precisely the case. Those villagers had memorized not only chapters but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the Psalms to memory. Together, the 200 knew practically the entire Bible.

Passed around from family to family and brought to the gathering on Sunday, the old Book had become so worn with use that its pages were hardly legible.

One Bible among 200 people! And yet we who have the Bible constantly in our possession cannot pretend to be as familiar with it as was each of the East Poles.

—The Sunday School Times

A young lady, asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because . . . I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply because I am devoted to him who wrote it. To read the Bible with that motive is to read it devotionally, and to one who reads it in that spirit, it is indeed a love letter."

This young lady's explanation is

beautifully clear. The heart has not a little to do in interpreting God's Word. — 1,000 Illustrations for Pulpit and Platform, by Webb.

SOME MINUTES WITH THE BIBLE

Some minutes in the morning
Ere the cares of life begin,
Ere the heart's wide door is open
For the world to enter in.
Oh, then alone with Jesus,
In the silence of the morn,
In heavenly, sweet communion
Let your every day be born,
In the quietude that blesses,
With a prelude of repose,
Let your soul be soothed and softened
As the dew revives the rose.

Some minutes in the morning
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land.
It will linger still before you
When you seek the busy mart.
And like flowers of hope will blossom
Into beauty in your heart.
The precious words like jewels
Will glisten all the day
With a rare refulgent glory
That will brighten all the way.

INFIDELS AGREE WITH PAUL

A reader of the Bible was assailed by an infidel with such expressions as these: "That the Blood of Christ can wash away sin is foolishness; I don't understand or believe it." The Bible student remarked: "You and Paul agree exactly." "How?" "Turn to the first chapter of I Corinthians and read the 18th verse: 'For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God'."—The Elim Evangel.

The Bible is the best Book to live by and the only Book to die by.

There are publishers who take real delight in the fact that every page of their books is watermarked. This is a sign of distinction. I take delight and glory in my Bible because every page is blood marked. Hold any page up to light and this is discernible. From the first book of the Bible until the last we can fol-

low the blood marked way. "The Scarlet Trail." The Bible is touched with scarlet. — W. Leon Tucker.

JUSTIFICATION: A change of state; new standing with God.

REPENTANCE: A change of mind; new mind about God.

REGENERATION: A change of nature; new heart from God.

CONVERSION: A change of life; new life from God.

ADOPTION: A change of family; new relationship toward God.

SANCTIFICATION: A change of service; separation unto God.

GLORIFICATION: A change of place; new condition with God.

From "The Old Time Religion
Sky Pilot"

Every book in the New Testament was written by a foreign missionary.

Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

DEFEATED

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh, that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.—Gospel Banner.



BIBLE SEED THOUGHTS

CONDUCTED BY CHARLES R. JOHNSON

FAITH

- I. The meaning of faith.
Heb. 11:1.
"It is substance."
"It is evidence."
- II. The appropriation of faith.
Mark 11:22
"Have faith in God."
- III. The necessity of faith.
Romans 14:23
"Whatsoever is not of faith is sin."
- IV. The privilege of faith.
Romans 5:2
"We have access by faith."
- V. The use of faith.
James 1:6
"Let him ask in faith."
- VI. The result of faith.
James 5:15
"The prayer of faith shall save."

—C.R.J.

WISDOM IN FIRST CORINTHIANS

- I. Wisdom of God
I Cor. 1:21, 30; 2:7
- II. Wisdom of this world
I Cor. 2:6; 3:19
- III. Wisdom of the wise
I Cor. 1:19
- IV. Wisdom of words
I Cor. 1:17
- V. Man's wisdom
I Cor. 2:4, 5, 13
- VI. Hidden wisdom
I Cor. 2:7
- VII. Christ Jesus . . . made unto us wisdom
I Cor. 1:30

—D.L.W.

Bible Study on the Word "ONE"

- I. By ONE man sin entered
Rom. 5:12
- II. Not ONE good, but God
Mark 10:18
- III. Not ONE righteous
Rom. 3:10
- IV. Not ONE that doeth good
Rom. 3:12
- V. ONE thing thou lackest
Mark 10:21
- VI. Offend in ONE point . . . guilty of all
James 2:10

- VII. There is ONE God and ONE Mediator, the Man Christ Jesus
I Tim. 2:5
- VIII. Offered ONE sacrifice for sins
Heb. 10:12
- IX. By ONE offering . . . perfected and sanctified
Heb. 10:14
- X. But ONE thing is needful
Luke 10:42
- XI. ONE thing have I desired
Ps. 27:4
- XII. But ONE thing I do
Phil. 3:13

—T.S.

NATURAL SIN Ephesians 2:1-10

- I. Does the Bible teach that we have natural sin? Yes. Eccl. 7:20; Romans 3:10-23
- II. How does the Scripture say we obtained that sin?
A. From Adam. Romans 5:12; Gen. 3:1-6
B. From our parents. Psalms 51:5
- III. Of what does natural sin consist?
A. Enmity against God. Romans 8:7, 8
B. Evil works. Gal. 5:19-21
- IV. How does natural sin operate?
By deception. Jer. 17:9; Heb. 3:13; Eph. 4:22
- V. How may we obtain victory over natural sin?
By ignoring it. Romans 6:2, 11, 14, 18
- VI. When may we be released from it?
A. The Christian: at the coming of the Lord. Rev. 21:27
B. The unbeliever: never.
Rev. 21:8

—C.R.J.

TWELVE FUNDAMENTAL TRUTHS

- I. Verbal inspiration of the Scriptures — 2 Tim. 3:15, 16; I Cor. 2:13
- II. The Trinity of the Godhead — Matt. 3:16, 17; 28:19
- III. Eternal Life—John 5:24; I John 5:20.

- IV. Eternal Punishment — Matt. 25:41; Mark 9:43-49.
- V. Advocacy of Christ—I John 2:1; Luke 22:32
- VI. Priesthood of Christ — Heb. 2:17; Heb. 5; Heb. 7
- VII. Atonement — Lev. 16; Heb. 9
- VIII. New Birth — John 3:5-8; James 1:18
- IX. Justification — Romans 4:25; 5:1-9; 3:25, 28
- X. Forgiveness — Acts 13:38; Romans 47
- XI. Human Ruin — Eph. 2:1-3; Romans 3:9-18
- XII. The Spirit's Work — John 3:5-8; 16:7-13

BY NATURE AND BY GRACE

The Heart by Nature

1. Only evil continually—Gen. 6:5.
2. Gathereth iniquity—Ps. 41:6.
3. Of little worth—Prov. 10:20.
4. Perverse—Prov. 12:8.
5. Proud—Prov. 16:5.
6. Deceived—Isa. 44:20.
7. Deceitful—Jer. 17:9.

The Lips by Nature

1. Unclean—Isa. 6:5.
2. Uncircumcised—Ex. 6:12.
3. Flattering—Ps. 12:2, 3.
4. Lying—Prov. 12:22.
5. Dissembling—Prov. 26:24.
6. Contentious—Prov. 18:6.
7. Holding the poison of asps—Rom. 3:13.

The Mouth by Nature

1. Full of cursing and deceit—Ps. 10:7.
2. Speaking proudly—Ps. 17:10.
3. Given to evil—Ps. 50:19.
4. Speaking vanity—Ps. 144:8.
5. Covered with violence—Prov. 10:6.
6. Pouring out foolishness—Prov. 15:2.
7. Ends in destruction—Prov. 18:7.

The Heart by Grace

1. Broken—Ps. 51:17.
2. Clean—Ps. 51:10.
3. New—Ezek. 36:26.
4. Having the love of God.—Rom. 5:5.
5. Having the peace of God—Col. 3:15.

Continued on page 390

GRACE AND TRUTH

D. B. C. AT HOME AND ABROAD

Mr. and Mrs. Harry Sprague ('21), working under the Fuller Evangelistic Foundation are busily engaged in giving forth the Word of Life in Northern California. The first young peoples camp for that section was held and many young people responded to the invitation to accept Christ as their Saviour or to return to Him and live for Him.

Mr. and Mrs. Clifford Nixon ('31 and '33), are now in Oakland, California. Mr. Nixon is working with Carleton E. Null and is in charge of some phase of the work of the Bible Book Store. This makes it possible for Carleton Null to resume work in Highway Evangelism.

Mr. Donald Virts ('40) and Mrs. Virts are engaged in Rural Bible Crusade work in North Dakota. Mr. Virts is the state director.

Mary Fickett Howes ('23), and family, missionaries of the China Inland Mission, have reached the states after a long and trying experience in a Japanese prison camp.

Mrs. Lera Friedeman, former student, who for a number of years served the Lord in Czechoslovakia, has been working for the past three years in Ogden, Utah as hostess in connection with defence work. She covets your prayers that she may know and be led of the Lord into the place of service He has for her.

Mr. and Mrs. Clyde Shaffstall, former students, are in Fontana, California. Mr. Shaffstall is attending Redlands College.

Miss Una Coe, who attended Denver Bible College last year while on furlough from her mission field in Africa, left in October to return to that field.

Mark Goodger, bicycle evangelist writes to friends at D.B.C. saying that he has finished his ninth year in the Lord's vineyard which was the busiest and most fruitful of all his years.

He has had opportunities to give forth the Word in schools, colleges, churches, cotton fields, jails, prisons, hospitals, over the radio, and at youth conferences. Three hundred and forty boys, and two hundred and fifty girls have now been returned to their homes. This year he rode his bicycle 9426 miles, and during six years, 55,000 miles.

Mr. Arthur Norris, and Mrs. Norris

(Emalou Anderson '38), missionaries to the Navajo Indians, writes of a most profitable furlough being spent in Canada. Many have been interested in their work and they have spoken at different places, telling of the Lord's dealing and showing colored slides. Doors were opened to help in the Canadian Sunday School Mission which brings the gospel to the children who live in remote places.

Mr. Norris also attended the Sum-

mer Institute of Linguistics in the University at Norman, Oklahoma.

The annual fall picnic was enjoyed by the faculty, staff and students of D.B.C. at Insmont (Rocky Mountain Presbyterian Conference Grounds) near Bailey, Colorado. The morning was spent in the regular classes which ended at noon with a hymn sing. The afternoon was spent in games, and after the evening meal we had a precious time of fellowship in song, praise, and prayer.

BORN

A son, Paul Stanley, to Mr. Arthur Norris and Mrs. Norris (Emalou Anderson '38) on August 1, at New Westminster, B. C. Canada.

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Our church intends to buy new hymn books. Please send Free sample of "Tabernacle Hymns Number Four."

ECHOES

RELIGIOUS LIBERTY DEFINED.

The contrast between the Protestant and Roman Catholic positions on religious liberty was clearly defined at the Earl Lectures at the Pacific School of Religion by Paul Hutchinson, managing editor of "The Christian Century," as follows: "When Protestants talk about religious liberty, they have in mind liberty for the individual conscience. When Catholics talk about religious liberty, they have in mind liberty for the church. The issue is almost as simple as that. A Roman Catholic is not concerned with liberty for the individual conscience; he rejects that as leading to what he insists is the doctrinal anarchy of Protestantism. What he wants is liberty for the church. And when he is logically pressed he is forced to admit that since there is only one true church, according to his view there is only one church whose liberty must be secured. Dr. Hutchinson further defined the Protestant conception of religious liberty as follows: "Freedom to worship according to the conscience and to bring up children in the faith of their parents; freedom of the individual to change his religion; freedom to preach, educate, publish and to organize with others and to acquire and use property for this purpose." This is the kind of religious liberty for which the war has been fought, and which alone fits in with our other democratic freedoms.

—Converted Catholic Magazine.

COMMUNISM

The fact that Russia, officially, is a Communistic nation has blinded many Americans to the true meaning and threat of Communism. The fact that Dr. Harold Laski, now prominent in the new British Government, is a militant and shrewd champion of Communism, brings the threat of that philosophy closer to us. We should not let ourselves be deceived. We have been watching Russia's experiment for some years, and by this time we should be able to see how it is panning out. Communism has brought to the peoples of the Soviet Republics no freedom, but regimentation. Away back in 1931, Russia formally gave up the principle of "equal division of unequal earnings," and today she has a large group of "proletarian millionaires" and other privileged groups,

whose members enjoy special pensions, whose children attend special schools. From the economic point of view, Communism has failed in Russia. From the point of view of personal liberty it has failed. And its effort to stamp out religion from the life of the people was a pronounced failure before it had fairly begun. Our nation should and can keep on good terms with Russia; but our people should see clearly that Communism, as a form of government, as an economic system and as a religion, has no rightful place in America.

—David DeForest Burrell in
The Presbyterian

A COSTLY BOOK

Norman Cousins points out that Mein Kampf was a very expensive book. "For every word in it 125 lives were to be lost; for every page, 4,700 lives; for every chapter, more than 1,000,000 lives." What a contrast between it and the New Testament! One tells about Hitler, the other about Christ. One cost mankind un-

told agony, the other cost Christ untold agony. One resulted in twelve terrible years of tyranny, the other results in lifelong blessing and eternal bliss for all who will accept it.

—The Standard

WHISKY DOESN'T WANT SUCH ADVERTISING

A whisky manufacturer sent the director and producer of the motion picture, "Double Indemnity," a case of his product which was mentioned in that picture. According to the *Christian Herald* a Hollywood gossip columnist reported that the manufacturer asked the motion picture authorities to "Please do us a favor. Don't mention our whisky," during the filming of "The Lost Weekend," a story of the miseries of a confirmed alcoholic.

—The Union Signal

HEBREW EXTERMINATION PLAN REVEALED

The Nazis' master plan for the Jews in the Reich originally called for a

Peace Uncovers Plight of Hebrew Christians



The Rev. Jacob Peltz

In the extremity of their dire need, after unspeakable sufferings under Nazi persecutions, many Hebrew Christian survivors have turned to us for help. A young Jew whom we rescued from Germany in 1938, now a missionary in Great Britain writes: "I had hoped that at least some of my dearest ones might have survived, but have learned now that both my parents and my brother have perished in gas chambers." Torn with anguish for survivors not his own, our missionary pleads: "My parents and brother are beyond help but I would like you to treat the S. family as though they were my own people."

Here is a pitiful plea concerning a large and most worthy Hebrew Christian family in Czechoslovakia, "It is a miracle that they have survived and come out of the nightmare with their faith unshattered. They want to leave Europe and I wonder if you can take the first steps towards their immigration into the U.S.A."

Suffering Israel Pleads for Aid

We urgently need funds to alleviate the sufferings of so many who plead for help out of devastated Europe. We beg you to consider the starving, homeless, suffering brethren of our Lord. If the plight of afflicted Israel appeals to your sympathy please send us a gift soon. With your gift we have an unprecedented opportunity to witness concerning a living, loving Savior Who is sufficient for the sorrowing and suffering.

NOTE: Free Booklets, "The Virus of Jew Hatred" OR "A Christian's Attitude Toward the Jews" gladly sent on request.

The International Hebrew Christian Alliance

Rev. Jacob Peltz, Ph.D., B.D.

Dept. G-125, 4919 N. Albany Avenue
Chicago 25, Ill.

Canada: 91 Bellevue Ave.
Toronto, Ontario



Courtesy of S. Shirmacher

"Jew-free Reich" by April 1, 1942, as a birthday present to Adolf Hitler. It is now possible to give the full story of the Nazis' plan to wipe out all of Europe's 12,000,000 Jews. Allied government military authorities, after a painstaking study, report that a majority of the Jews in Germany met death between 1939 and 1942, at least 80% of them, and only about 150,000 of the original group have survived. Officials of the United Nations Relief and Rehabilitation Administration have expressed their belief that if the war had lasted another year, the Nazis might have come very near to their objective of wiping out all the 12,000,000 Jews in Europe.

The details of the wholesale murder of the Hebrew race during these years of World War No. 2 are too horrible for repetition.

There are teachers and interpreters, not a few, who would read all this agony and suffering into the warning of Jesus as recorded by His disciples in Matthew 24, and parallel passages. They assure us that we are even now in the midst of the seven years immediately preceding the return of our Lord to take up rule over His kingdom.

Looking down the nineteen hundred years since Jesus walked the earth with the Twelve, that massacre of 80% of the Reich Jews, and other millions taken out of Poland and White Russia during the German occupation, must have seemed like one enormous blot on our civilization. The killing of the other millions of warriors before the Nazis gave up the fight was but another similar blot. This plan which originally called for a "Jew-free Reich" by April 1, 1942, as a birthday gift for Adolf Hitler, and the near-success achieved might seem to duplicate the warning of Jesus. But this cataclysm was in

continental Europe and not in Palestine.

—European Harvest Field

FROM THE DIARY OF A BIBLE

January 15—I have been resting quietly for a week. The first few nights of the New Year my owner read me regularly; now I've been forgotten, I guess.

February 2—Clean up day! I was dusted with some other things and put back on the shelf.

February 7—My owner used me for a short time looking up some references and then went to Sunday School.

March 7—I have been dusted today and placed on the center table in the sitting room. Special company has been here but now I am back on the shelf again.

April 2—Busy day! My owner led a devotional lesson and had to look up some references. She had quite a time finding me and then she hunted and hunted to find the references she wanted. She's not very well acquainted with me, you see.

May 5—I'm here in Grandma's lap. She is here on a visit. A tear dropped on Colossians 2:5-7.

May 6—I'm in Grandma's lap again this afternoon. She has spent most of her time reading I Corinthians 13, and the last four verses of the 15th chapter.

May 7, 8, 9—I've been in Grandma's lap each of these afternoons; I'm in there now. It is such a comfort to be appreciated, loved and held tenderly. She reads me part of the time, and then she just sits and talks to me.

May 10—Grandma's gone and I'm back in the same old place. She kissed me before she left.

June 4—Had a couple of four-leaf clovers tucked away between my leaves today.

July 1—I've been packed away in a trunk today with some other things. They are off on a vacation, I guess.

July 7—I'm still in the trunk.

July 10—I'm still in the trunk, though nearly everything else has been taken out. Other things first, I guess.

July 15—Well, I'm home again, and back in the same old place. Quite a journey we had, but I can't see why they took me. I was not out of the trunk while we were gone.

August 1—Rather stuffy and hot. Two magazines, a novel, and an old hat on top of me. I wish they would take them off.

Sept. 10—Clean-up day! I was dusted and put back. I'm lonesome—wish Grandma would come again.

Sept. 12—Mary used me for a few minutes today. She was writing a letter to a friend whose brother had died; she needed a suitable verse to quote.

Oct. 5—I was carried to church on Rally Day and held up to be counted. I'm glad to be used even in that way.

December 31—Tomorrow I expect to have a knife slipped between my leaves, by a blindfolded person who will place a finger on a verse, then the blindfold removed and the verse read. Suppose the finger should rest on John 5:39?

Tomorrow the New Year will be here. I wonder if it will be as lonesome as this one has been? On the shelf, under the dust and magazines and novels, old hats, in the trunk for days and days. If only my owner would read me and get my messages of cheer and instruction. How I would like to help! Wont you pray that I may have that opportunity!

DANGER IN EUROPE

Starving Chinese declined the food offered to them, but asked instead for something to revitalize their appetites. They had suffered so long from the lack of food that they could no longer feel the pangs of hunger! A restored appetite was needed, rather than the food to satisfy it.

How strikingly that illustrates the need of those who have never tasted, or who have been long without the Bread of life! The search for sensational appetizers to satisfy unnatural appetites. In this state they often accept the so-called vitamins of the spiritual realm. A professor of chemistry announced over the radio recently that only 20 per cent of the vitamins now publicized had any value. In religious matters conditions are still worse. A tremendous amount of hoax is being swallowed by people who reject the truth of God, but grasp at all the sensational trash offered at great profit to its originators.

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Poor Europe, after manifold physical suffering in the war, is about to be cheated out of that which makes for peace of soul! Is it not true that already in the camps of most religious isms there is feverish preparation to flood the nations and peoples of Europe with their own peculiar brand of notions, and to swamp the market of the nations with their special religious vitamins?—Charles Lukesh, in *European Harvest Field*.

WHAT DO YOU THINK ABOUT IN CHURCH?

The choir has just completed the morning anthem of praise, a holy reverence pervades the sanctuary. The minister announces his text for the morning message, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). Suddenly a door is opened in the rear of the auditorium with a noisy bang and a grating sound. The man at the door whispers to some of the men in the back of the building, and they jump to their feet to assist him, and lo, they carry in a plow! He is a farmer and has brought his plow to church. He sits there in deep thought, studying the plow through the remainder of the service.

Another door opens. A woman has brought her sewing machine to church! She studies her sewing machine while the pastor preaches, and once or twice during the service is even seen to leave her seat and sit at the machine and sew.

The interruptions continue. A man is heard nailing a tin roof. Another is mending shoes. Another seems to be back in his everyday cloths working on a damaged automobile, underneath the balcony. A young woman sits in the choir punching a typewriter. Another bends over a washing machine.

That afternoon the farmer said to his wife who had a big wash to do on the morrow, "I didn't get anything out of that sermon this morning, did you?" His wife answered, "No, I didn't."

Whose fault was it?—Baptist and Reflector.

BIBLES IN RUSSIA

Surely no country in the world more urgently needs the Word of God, or more direly lacks it, than the vast country of Russia which now holds sway over 200,000,000 people. But both the American Bible Society and the British and Foreign Bible Society recently have stated that no Bibles are allowed to reach Russia. Their statement said in part: "No evidence has been found so far by

either Society that Scriptures can be shipped to Russia nor any clear indication that aid, financial or otherwise, will be welcomed. There are possibilities that it might be resented." Let us beseech God to open Russia to His Word.

—Europe's Millions

THE POLICY TOWAD RELIGION

Moscow has announced that the policy of the Soviet Government is to allow the different religious bodies in Russia—not only the Russian Orthodox Church—more liberty. So far it seems to have done little in this direction except to discuss a plan for creating a Soviet committee which would handle the affairs of the religious bodies. Religious propaganda is still forbidden. This is far from religious freedom as we understand it.

Viewing the situation from the Soviet angle, there seems little hope for the speedy permission of evangelism in Russia. Communism, the controlling ideology of the State, is thoroughly materialistic, inherently opposed to religious faith. Upon anti-religious materialism all the education of Russian youth is based. Then, too, there lingers suspicion of any organised religion.

—The Prophetic News

THE HERESY OF SILENCE

Today liberalism is more and more employing the method of silence to establish itself. The method is easy, pleasant and effective. It wins where drastic methods would fail. One reason it works so effectively is, people as a whole are not instructed in the fundamentals of the Scripture. Long ago God said, "My people are destroyed for lack of knowledge." For that same reason they are destroyed today. Too many church members have little or no taste or appetite for a purely spiritual diet. They have not tasted the sincere milk of the Word, so they have no appetite for it. They would rather have a hail fellow, well met, popular preacher any time than a pious, godly one. They want one who will not trouble them—at least not very much—about their sins and shortcomings. They go to church not so much to learn not to sin, but how to sin and not be sorry. They want a preacher who is "unto them as a lovely song of one that hath a pleasant voice, and can play well on an instrument." Such an attitude creates a condition ideally suited for the silent heretic. Basic truth neglected is soon forgotten, and error easily comes to take its place. The mind is so constituted that it loves enter-

tainment and excitement, and welcomes whatever has the appearance of freshness and smartness. Because these things are true, the modernist finds a fertile soil into which to sow the seeds of liberalism by no more exciting method than sheer silence regarding the cardinal doctrines of our most holy faith.

—R. E. Hough in The Southern Presbyterian Journal

MARCHING ORDERS

FOR A NEW DAY

Bible Readings which contain a special, personal message for each day, as selected by members of the armed forces. Passages are in the order of the tabulated votes, except the Thanksgiving and Christmas selections.

Thanksgiving, Nov. 22.....	Joshua 1
Friday	Psalm 121
	John 10:1-18
Saturday	John 14
Sunday, November 25	John 3
Monday	Matthew 5
Tuesday	Romans 12
Wednesday	John 1:1-14
Thursday	Exodus 20:1-17
	I Timothy 2:1-8
Friday	James 1
Saturday	Ephesians 6
Sunday, Dec. 2	† I Corinthians 13
Monday	Psalm 24
Tuesday	Hebrews 11 and 12:1-2
Wednesday	Matthew 6
Thursday	Romans 8
Friday	Matthew 7
Saturday	Psalm 91
Sunday, Dec. 9	Galatians 6
Monday	Colossians 3
Tuesday	Ephesians 4
Wednesday	Philippians 3
Thursday	I Corinthians 3
Friday	Philippians 4
Saturday	John 15
Sunday, Dec. 16	Psalm 1
Monday	Psalm 27
Tuesday	I Corinthians 15
Wednesday	Psalm 46
Thursday	Matthew 28
Friday	II Timothy 2
Saturday	John 17
Sunday, Dec. 23	Revelation 21
Monday	Revelation 22
Christmas, Dec. 25	Luke 2

If you desire a schedule of readings for 1946, write to your denominational headquarters (your minister will help you) or send request to American Bible Society, Dept. W.B.R.

* Favorite chapter of General George C. Marshall, Chief of Staff U. S. Army.

† Favorite chapter of Admiral Sir Andrew B. Cunningham, G.C.B., D.S.O.

STUDY YOUR BIBLE

- A. Ardently, Aptly
B. Believingly, Balancefully
C. Carefully, Conscientiously
D. Daily, Diligently
E. Energetically, Enthusiastically
F. Faithfully, Fervently
G. Graciously, Gratefully
H. Humbly, Hopefully
I. Intently, Intelligently
J. Joyfully, Jubilantly
K. Knowingly, Keepingly
L. Lovingly, Longingly
M. Masteringly, Marvelingly
N. Now, Needfully
O. Over and Over again
P. Prayerfully, Purposefully
Q. Questfully, Quietly
R. Reverently, Religiously
T. Tenaciously, Trustfully
U. Unceasingly, Understandingly
V. Vividly, Voluminously
W. Well, Wisely
X. Xceedingly, Xultingly
Y. Yearningly, Yieldedly
Z. Zealously, Zestfully

(Furnished by Stan Schirmacher, Tempe, Arizona).

HELPS

The disciples were called Christians first in a foreign missionary community.

The language of the books of the New Testament is the missionary language.

The map of the early Christian world is the tracings of the missionary journeys of the Apostles.

The problems which arose in the early church were largely questions of missionary procedure.

Of the twelve Apostles chosen by Jesus every Apostle except one became a missionary.

The only man among the twelve Apostles who did not become a missionary became a traitor.

—o:—

RIGHT TO NATIONAL DIGNITY

United States Senator William S. Langer declared in a meeting in Carnegie Hall, honoring the second anniversary of the battle in Warsaw between the Jews of the ghetto and the Nazis, that the Jews had earned the right to a seat at all of the international conferences and the right

"Rapid-Acting" BIBLE INDEX

Copyright, 1944 by Stan L. Shirmacher, Tempe, Arizona

The originator of this "instantaneous index", W. S. James, a former Texan, personally indexed thousands of Bibles for his acquaintances, and years ago lost the actual count of the number. Don R. Falkenberg, of the Bible Mediation League, has said of this edited form of the index: "It is one of the most interesting things that I have ever seen!"

Now you try it on your Bible and in your Bible and Sunday School classes. "Sword drill" becomes "rapid fire" with the indexes. See, also, if it isn't the quickest method to memorize the Bible books!

This handy index can be easily inked onto plain-edged Bibles as shown on the small illustration. (Of course, it cannot be placed on Bibles that have the cut "thumb style" index.)



Holding the pages of only one book at a time, ink the "block" only on the edge in approximately the same position as shown on the chart. Ink the top row (Gen., Jsh., Ezr., etc.) first, then the second row next, and so on, for in that way you can keep the index square across the Bible's edge as well as keep the block sizes and locations as much like the chart as possible.

Do not add the abbreviations because they are only on this chart to assist you in memorizing your index! This chart is in columns of "5"; except for spaces after Esther and John, and with Jude and Revelation finishing at the top.

The blocks are the thickness of each particular book, except in the case of the short blocks in groups of 2, 3, 4 and 5 which are inked all the way across the pages covering that group. This is done because the blocks would be much too narrow to see or locate if inked on the one book only.

(The Psalms are divided into three sets of 50 each).

Cut out this index chart and paste it in your Bible for ready reference.*

*Denver Bible College Press will supply extra copies on gummed

GEN	JSH	EZR	PRV	DAN	MAT	ACT	TH	RV
JDG	NE	ECC	HOS					
EXO	RUI	ESI	SIS	JOE	MAR	ROM	TIM	
				AMO			TI	
LEV	SAM		ISA	OPA	LUK	COR	PH	
							HE	
							JA	
			JER	IJO	MI	GAL		
NUM	KNG	JOB	LAM	INA	HB	JHN	EPH	PET
				IZP				
DEU	CHR		EZE	HG	PHLP			
				IZC	COL			
				IMAL				
			PSLM					

If you will memorize this chart (which is very quickly done), and IF YOU WISH the numbers of chapters in each book (which really is not so hard to add to your chart memory), you can open your Bible at the exact place wanted almost every time!

paper for 5¢ if you do not want to cut your magazine.

of recognition of Palestine as a political and national homeland. The casualty lists of the Jews have earned them, he declared, "the right to national dignity, national honor, and national restoration." He further stated that such recognition would not be a question of humanitarianism but practical justice and foresight

because the Jewish underground soldiers had earned this right for their people.
—Revelation

★ ★
If we must disagree, let us not be disagreeable.

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THE BIBLE A PALACE

The Bible is like unto a magnificent palace constructed of precious stones, comprising 66 stately chambers. Each one of these chambers is different from its fellows, and is perfect in its individual beauty, while together they form an edifice incomparably majestic, glorious and sublime.

In the Book of Genesis we enter the grand Vestibule where we are immediately introduced to the records of the mighty work of God in creation. This Vestibule gives access to the Law Courts, passing through which we come to the Picture Gallery of the historical book. Here we find hung upon the walls scenes of battles, heroic deeds, and portraits of valiant men of God. Beyond the Picture Gallery we find the Philosopher's Chamber—the book of Job—passing through which we enter the Music Room—the book of Psalms—and here we linger, thrilled by the grandest harmonies that ever fell on human ears. Then we come to the Business Office—the book of Proverbs—in the very center of which stands the motto, "Righteousness exalteth a nation, but sin is a reproach to my people." Leaving the Business Office we pass into the Research Department—Ecclesiastes—and thence into the Conservatory—the Song of Solomon—where greet us the fragrant aroma of choicest fruits and flowers, and the sweet singing of birds. We then reach the Observatory where the Prophets with their powerful telescopes are looking for the appearing of the "Bright and Morning Star," prior to the dawning of the 'Sun of Righteousness.' Crossing the courtyard, we come to the Audience Chamber of the King—the Gospels—where we find four life-like portraits of the King Himself, revealing the perfections of His infinite beauty. Next we enter the Workroom of the Holy Spirit—The Acts of the Apostles—and beyond that the Correspondence Room—the Epistles—where we see Paul and Peter, James, John and Jude, busy at their tables under the personal direction of the Spirit of Truth. Finally we enter the Throne Room—the book of Revelation—where we are enrapt by the mighty volume of adoration and praise which is ever addressed to the enthroned King, and which fills the vast Chamber: while in the adjacent Galleries and Judgment Hall there are portrayed solemn scenes of judgment and wondrous scenes of glory associated with the coming manifestation of the Son of God as King of Kings and Lord of Lords.

—Scripture Gift Mission.

The world is a camera; look pleasant please.

PHILIPPIANS GIFT

Continued from page 375

plying the man's need "out of" his riches, not "according" to them. God is supplying the needs of His children "according to" His riches. We are abundantly cared for.

This brings to a close these studies on the book of Philippians. From every point of view the book is wonderful. As a piece of literature it is most pleasing. It closes just as it opens—with fellowship based upon loving gifts to meet another's need. It presents clearly every matter vital to fellowship. May God give you, dear reader, a happy experience in the fellowship of the Gospel.

"Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

—:o:—

WHO HATH CREATED THESE?

Isaiah 40:26

From the Swedish (Adapted from a translation by Hjalmar Sundkvist.)

Who made the sky so clear and blue,
And all the earth so fair?
With fragrant flowers, morning dew,
And beauty everywhere?
Who taught the cheery birds to sing
And gave them wings to fly?
Who decked in multicolored hue
The lithe-winged butterfly?
'Twas God, our Father, good and wise;

To Him our song of praise shall rise!

Who placed in heaven's lofty blue
The smiling sun so bright —
To come again each morning new
With warmth and charming light?
Who put the friendly moon so high
To guide our steps at night —
And gave the distant starry sky
Such beauty and delight?
'Twas God, our sovereign God and King,

To Him our joyful song we sing!

Who made the mountains and the trees,
The valleys, brooks and springs?
The rain from heaven, the cooling breeze,
And all the living things?
Who has created you and me,
Both body and the soul,
To serve Him here and happy be
And reach the Heavenly goal?
'Twas God, our Father, full of grace,
To Him be everlasting praise!

—Contributed by A. E. Johanson Asfalt, to Gospel Stories for the Young.

One who merits praise he never receives is better off than he who receives praise he never merits.

BIBLE SEED THOUGHTS

Continued from page 384

6. Singing with grace—Col. 3:16.
7. Christ indwelling—Eph. 3:17.

The Lips by Grace

1. Opened—Ps. 51:15.
2. Sinning not—Job 2:10.
3. Joyful—Ps. 63:15.
4. Praising—Ps. 19:171.
5. Keeping knowledge—Prov. 5:2.
6. Dispersing knowledge—Prov. 15:7.
7. Giving thanks—Heb. 13:15.

The Mouth by Grace

1. Crying unto the Lord—Ps. 66:17.
2. Filled with His praise—Ps. 71:8.
3. Showing His righteousness—Ps. 71:15.
4. Filled with laughter—Ps. 126:2.
5. A well of life—Prov. 10:11.
6. Satisfied—Prov. 18:20.
7. Confessing the Lord Jesus—Rom. 10:9.

The Feet by Nature

1. Almost gone—Ps. 123:2.
2. Running to evil—Prov. 1:16.
3. Running to mischief—Prov. 6:18.
4. On the dark mountains—Jer. 13:16.
5. Sunk in the mire—Jer. 38:2.
6. Swift to shed blood—Rom. 3:15.
7. Slide in due time—Deut. 32:35.

The Feet by Grace

1. Washed—John 13:10.
2. Kept—I Sam. 2:9.
3. Set upon a rock—Ps. 40:2.
4. Not to be moved—Ps. 66:9.
5. Shod with the Gospel—Eph. 6:15.
6. Bringing the Gospel—Rom. 10:15.
7. Bruising Satan—Rom. 16:20.

—:o:—

HOW TO TEST AMUSEMENTS

1. Do you rest and strengthen, or weary and weaken the body or brain?
2. Do you make resistance to temptation easier or harder?
3. Do you increase or lessen love for virtue, purity, temperance, and justice?
4. Do you give inspiration and quicken enthusiasm, or stupefy the intellect and harden the moral nature?
5. Do they draw one nearer to or remove one farther from Christ?

—Unknown.—From Gospel Herald.

—:o:—

We ought not to be weary of the Cross since we are sure of the Crown.

BACK PAGE COMMENT

CHURCHES CONDONE DANCING

We reproduce herewith a news item relative to the prevalence of dancing among the officers and members of the Southern Presbyterian Church, and also an open letter by L. Nelson Bell, Associate Editor of the Southern Presbyterian Journal.

"Presbyterians Find Dancing Not Immoral"

Majority of Presbyterian ministers today do not believe that dancing is "inconsistent with the nature of the Christian profession," a spot sampling survey in four widely scattered presbyteries, including 200 pastors, indicates.

The report was made by The Presbyterian Outlook, a publication of the Southern Presbyterian Church.

The majority of children of church officers danced and 87.3 percent of the ministers reported that their children danced or that they would encourage them to do so, the survey reveals. Of the ministers questioned in the survey, 33.7 percent said they danced as youngsters, while 52.4 percent of preachers' wives danced during their girlhood. Sixteen percent of the ministers stated that they regretted never having danced.

The Permanent Committee on Social and Moral Welfare declined to condemn dancing, the survey revealed, stating that to condemn certain amusements as worldly is "to give young people and others a false and distorted view of Christian life."

The report added that "it would be better for the church to warn against overindulgence in, and abuse of, these and other amusements and to encourage positively all wholesome recreation and fun."

An Open Letter

To the Ministers and Officers of the Southern Presbyterian Church. Fathers and Brethren:

I make no apology for writing this letter. I write it because with all my heart and soul I believe that the spiritual life and testimony of our beloved Church is at stake.

The newspaper article quoted above has brought distress to my heart, not because the percentages quoted give an accurate picture of the attitude held by the majority of our ministers—any point might be sustained by selecting the ones appealed to—but because it does represent the seriousness of the situation in our Church.

There is a deliberate movement

on foot to bolster a tolerant attitude towards worldliness in our Church. This questionnaire is but a part of this movement. The appeal is to the *opinion* of man and not the teaching of God's Word.

In the early history of the Church Satan sought to destroy the Church by persecution. Christians were driven from their homes, imprisoned, killed. The Church grew and thrived and the blood of martyrs was seed which brought forth spiritual fruit which you and I have inherited. Satan overstepped himself.

Today he is attempting to destroy the Church from within. He could not destroy the Church from the world so now he seeks to inject the world into the Church, that her testimony may be dimmed and ultimately lost.

The issue is not one concerning salvation. Christianity is not a series of negatives. However, it is an issue of *spiritual power*. The modern dance blunts the spiritual and stimulates the physical. It is the contact between the sexes which makes dancing popular. With alcohol the modern dance is doing more to promote juvenile and adult delinquency than anything else in America.

Can a Church prosper which condones sin, even in a diluted form? The admonition to "warn against overindulgence in, or abuse of, these and other amusements," sounds remarkably like Pharaoh's attitude. First he wanted the children of Israel to worship "in the land," then "not very far away," then only "those that are men," and finally "let your flocks and your herds be stayed," but Moses rejected every compromise. Can our Church compromise on this matter and be blessed?

Paul instructs us to set our affections on the things which are above. He tells us to "be not conformed to this world," and we are warned again and again to bring our bodies into subjection.

This is not an issue of young people having a good time. The happiest young people I know and the ones most capable of having a good time do not dance. To think dancing necessary for young people is to insult their intelligence. Promoting a dance requires neither intelligence, ingenuity or originality. In fact the dance is probably one of the lowest and least intellectual forms of amusement.

The "doctrine of Balaam" was to promote a co-mingling of God's people with those of the world. The

doctrine of the Church of Jesus Christ is to bring men *out* of the world, a people separated to holiness, a people with the power of the Spirit of God in their hearts, a people who in turn can win others to Christ.

Brethren, for the sake of our young people, for the sake of our Church, for the sake of our Lord who bought us, let us set up a standard which looks *upward*, not *downward*. Christ expects us to be *in* the world *but not* of the world. Can we work for less?

Sincerely yours,

L. Nelson Bell.

We give a hearty "Amen" to this protest. We thank God for men who

Continued on next page

LAST SEVEN YEARS

Continued from page 373

beast" of Revelation 13 who has after his death-stroke is healed three and a half years. Here in Revelation you have the facts of this strange seven years, severed in the center. It is the last seven years of Gentile rule. It comes as the consummation of this age. It is the seventieth week of Daniel and at its close the six wonderful benefits are due Israel.

"TO FINISH TRANSGRESSION"

Examine Daniel 9:24 for six benefits; look at the chart and note the place where they did not come; note the place where they are due. It is the glorious reign of Christ. For the character of Israel at that time read Ezekiel 36:24-31. The facts—all of the facts on this topic, fit like the fingers of clasped hands. When this time comes the Church will be with the Lord and like Him, reigning with Him. Israel will be converted and restored and there will be a great revival among the Gentiles who survive the tribulation period.

Editor's Note: We take the position that the Present Age ends with the rapture of the church, and that the seven years of tribulation are a distinct dispensation in that God is primarily dealing with the Jewish nation).

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are willing to stand and withstand.

Nor is this evil confined to Presbyterians in the South; those of the North are just as guilty. Worldliness is running over other denominations also. Many churches have become dance-halls. We know of Presbyteries that allow or endorse funds that are used for the entertaining and dancing of service-men.

Since when did dancing become righteous?

We know of absolutely no justification for the dance; its fruits are well known.

DEATH IN THE POT

Dr. J. Elwin Wright has written a book entitled "Death in the Pot" (25 cents, Fellowship Press, 9 Park St., Boston, Mass.) that deserves to be read widely. Believers in orthodox Christianity and genuine Americanism will be greatly stirred by the information which this book gives.

It is a scholarly, masterful and unbiased examination of the Federal Council of Churches of Christ in America; its background, its doctrinal position, its position on national defense, and the organic union of churches. It deals also with the matters of world government and the World Council of Churches.

The Federal Council has no doctrinal statement; simply a social creed, and the social creed has no mention of God, the Church, Christ, or any doctrine in it whatsoever.

Although the Unitarian, Universalist, Christian Scientist and other similar bodies have thus far been excluded from membership in the Federal Council of Churches, there are among its leaders men who are outspoken in their denial of the fundamentals of the faith. The statements of some of its leaders such as, Dr. Harry Emerson Fosdick, Dr. Henry Sloan Coffin, and Bishop Francis J. Mc Connell, are tested on the corner stone of Christianity,—the Deity of Jesus Christ. Their statements are found to be Unitarian and infidel. For instance, here is a statement by Dr. Fosdick, from his book, "Living under Tension," (P. 219).

"If God is an omnipotent monarch who can do anything he pleases, he has not business to please to do some things he does, and permit some things that he allows."

Such a statement is nothing short of blasphemy. It reveals a deepseated rebellion against God. The Federal Council holds within its fellowship and leadership a whole brood of Unitarians and infidels who believe and teach just about the same thing as Dr. Fosdick. Its present President, Bishop Oxnham, has recently

called God a "Dirty Bully."

The book goes on to show how the Federal Council, and men of Federal Council backing were opposed to any defense of this country against invasion, and how the Federal Council took credit for success in the reduction of the expenditure for armaments. It was such pacifism that weakened our nation. It is anticipated that some of the most widespread and potentially disastrous propaganda that we have ever seen is in the offing.

The organic union of churches is dealt with in a revealing manner. Statements are produced to show that union with the Roman Catholic church is advocated. It is also shown how the united church would be a totalitarian church. Statements of one of the principal advocates, Dr. E. Stanley Jones, are given to that effect.

The premises of the book are documented from authoritative sources. This is a handbook that should be in the hands of every evangelical preacher. It should be in the hands of every official board member. It is revealing. It sets forth the great issues that the denominations and individual churches are facing now.

(This exceptionally fine booklet may be obtained from the Bible College Book Store, 2011 Glenarm Pl., Denver 5, Colo.)

NO ILLUSIONS AS TO NEW WORLD ORDER

Many of the best known editors and columnists are under no illusions regarding the "World order," or the dawning of a new day planned by the "Big Three" or anyone else of our day. Some preachers are having illusions and are preaching platitudes and soft-soaping their congregations, telling them that we have finally reached an era of perpetual peace. Others see, not a better world, or a new world order, but the worst world we have ever known. Lord Halifax recently stated that we are not build-

ing the New Jerusalem, but something much more like the Tower of Babel. An editorial in the New York Times recently said: "Far too many Americans believe that this is the last of the great wars. In this stage of the world's development, and for centuries to come, **THERE WILL BE NO ENDURING PEACE.**" The same editorial went on to point out the necessity for a change in the essential nature of man in order to outlaw war. The Denver Post recently stated in an editorial: "No matter how much world statesmen talk of peace it is plain from their actions that what all of them expect is that the peace following World War II will be merely another armistice until World War III breaks out." The dread realities of future war are being set before us. Wars will not be waged by marching men, but with rockets and atom bombs. A professor in a western university said: "Developments across the Atlantic and in the Mediterranean are such that even after the war is ended there, there is no indication that peace is near." Russia has called up all youths of the eighth and ninth grades for military training. The Australians are complaining of a soft peace, and Russia is asking Britain and the United States to keep hands off in Roumania.

The fact is that it is the same old world!

Righteousness does not cover the earth!

There is no hope for a new world order until Christ comes to reign!

A liar is one who does not know the difference between his imagination and his information.

The test of good manners is being able to put up pleasantly with bad ones.

God does not comfort us to make us comfortable, but to make us comforters.

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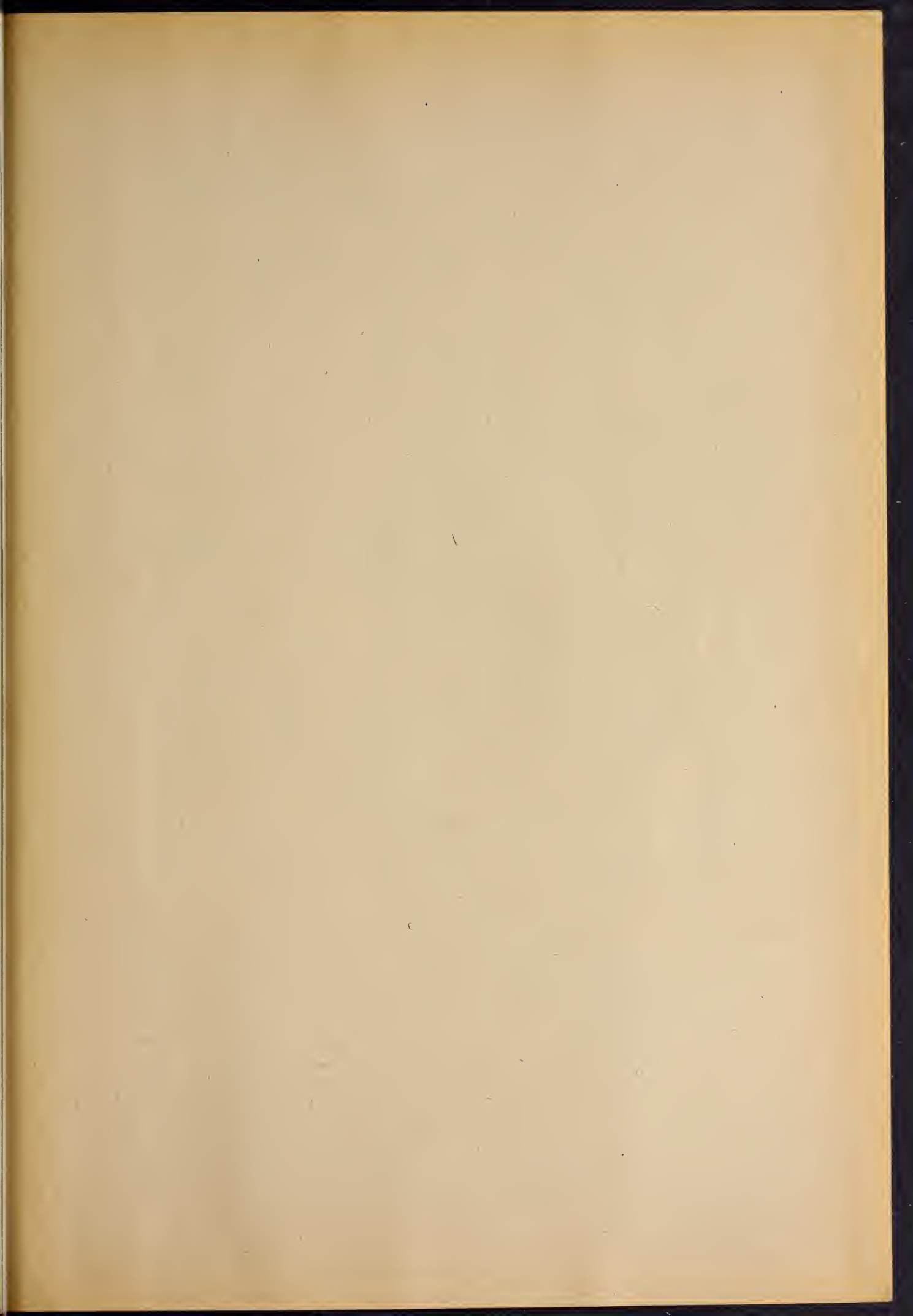
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